

BV
3410
C6
v. 21
c. 1
ROBA







Charles Douglass

Photogravure by T. & R. Hannan & Sons, Glasgow.

P
Relig
e

THE

CHINESE RECORDER

AND

MISSIONARY JOURNAL.



VOLUME XXI.



505839

24. 3. 50

SHANGHAI:
PRESBYTERIAN MISSION PRESS.

1890.





BV
3410
C6
v.21

INDEX TO VOL. XXI.—1890.

	PAGE.
Address by Bishop Andrews of the M. E. Church, U. S. A., at Shanghai, November 28th, 1889 J.,	7
Account of the Creation, The F. C.,	108
Are Missions a Great Failure?	122, 163, 213
Abbey, Rev. R. E.—In Memoriam	557
Book Table	38, 91, 135, 183, 236, 283, 335, 382, 427, 475
Bad Luck, A Discourse on W. G. B.,	112
Black-board as a Missionary Agency, The Rev. F. BROWN,	360, 387
Boyd, Miss Fanny.—In Memoriam H. A. E. R.,	492
Confucianism, The Chief Errors of T. H. YOUNG,	13
California, Chinese and Japanese Missions in Dr. A. B. LEONARD,	27
Correspondence	30, 88, 134, 183, 234, 283, 328, 379, 416, 471, 512, 568
China, The Influence of Buddhism in Rev. TIMOTHY RICHARD,	49
„ The Religions of Rev. GEORGE OWEN,	84
„ Reminiscences of Mission Life in, 1861–1890 Arch. A. E. MOULE,	97
„ A Public Examination for Western Schools in Rev. W. T. A. BARBER,	129
„ Historical Evidences of Christianity for THOMAS RICHARD,	145
„ The Bible without Note or Comment in Rev. F. H. JAMES,	151
„ The Historic Episcopate as a Basis for Church Union in Rev. GILBERT REID,	154, 201
„ Christian Union in Rev. JOHN L. NEVINS, D.D.,	179
„ The Missionary Invasion of Rev. H. D. PORTER, M.D.,	291
„ The Bible in Rev. L. N. WHEELER, D.D.,	541
Chinese Loyalty, Ethics of Rev. W. S. AMENT,	65
Christian Education a Factor in Evangelisation Rev. P. W. PITCHER,	72
Chinese Music and its Relation to our Native Services Rev. W. E. SOOTHILL,	221
Call to Prayer, A D. S. M.,	232
Chinese Music Mrs. TIMOTHY RICHARD,	305, 339
Chinese Superstition Rev. ARTHUR ELWIN,	314
Christianity, Political Benefits of Rev. T. RICHARD,	435
Chinese Blind, Education and Work for the Rev. W. CAMPBELL, F.R.G.S.,	448
Christianity, The Social Benefits of Rev. TIMOTHY RICHARD,	500
„ Intellectual Benefits of „ „ „	228
Diary of Events in the Far East	48, 96, 144, 191, 242, 290
Deaf-mute Instruction Rev. C. R. MILLS, D.D.,	243
Douglas, L.L.D., Memorial Sketch of Carstairs	266
Davies, Joseph Henry—In Memoriam	374
Dalziel, James.—In Memoriam	468
Editorial Notes and Missionary News 45, 91, 137, 187, 238, 284, 334, 385, 431, 479, 525, 577,	
Europe, Lessons from the Introduction of the Gospel into Dr. E. FABER,	170, 193

	PAGE.
Enlightenment of our Native Christian Women, The—	
How can it be accomplished? ... Miss ELIZABETH M. FISHER,	390
Earl Tsong of Zêng Rev. D. L. ANDERSON,	562
Famine Relief Work, Some Reminiscences of J. B. M.,	18
Foot-binding, Lecture Notes on NATIVE CHRISTIAN,	378
Hainan and its Missionary Work FRANK P. GILMAN,	271
Heron, John W., M.D. and Rev. J. Henry Davies Rev. DANIEL L. GIFFORD,	412
Harvey, M.A., Thomas Herbert.—In Memoriam ... Rt. Rev. G. E. MOULE,	487
In what form shall we give the Bible to the Chinese? C.,	453
Japan in Retrospect L. D. WISHARD,	131
Korea, A Sketch of the Roman Catholic Movement in Prof. H. B. HULBERT,	531
"Lest we should offend them" HALEG FAX,	321
Missionary Journal .. 48, 96, 144, 192, 242, 290, 335, 386, 434, 482, 530,	580
Mission Work, The Relation of Christian Education to other Branches of	
Rev. D. Z. SHEFFIELD,	247
Mollmann, Jacob.—In Memoriam J. W. W.,	281
Missionaries and Missionary Methods, Recent Criticisms of, Rev. JOHN G. FAGG,	553
New Testament, The H.,	365
New Stations, The Opening of C. SPURGEON MEDHURST,	537
On some Aspects of Prayer Rev. C. HODGES,	257
Opium Smokers, The Cure of Rev. G. KING,	458
Protestant Collegiate School, Chefoo 28	
Relying upon God Rev. H. C. DuBOSE,	11
Roman Catholic Terminology, The Rev. C. F. HOGG,	396
Roman Catholic Cemetery near Hangchow, A ... Rt. Rev. G. E. MOULE,	509
Shanghai General Missionary Conference of 1890, The ... 1, 119, 409, 495, 500	
Student Missionary Uprising, The JOHN R. MOTT,	78
Sabbath Obligations Rev. F. M. PRICE,	347
Sunday Resting.—Is it a Law of God?	
Rev. GEORGE KING and Rev. G. G. WARREN,	402, 545
Safford, Miss Anna Cunningham.—In Memoriam Rev. JNO. W. DAVIS, D.D.,	483
Vegetarianism Rev. JAMES GILMOUR,	370
Williamson, Rev. Dr. Alex.—In Memoriam... .. Rev. WM. MUIRHEAD,	461

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

JANUARY, 1890.

No. 1.

The Coming General Conference.

THE publication of the programme of the forthcoming General Missionary Conference in May excites a great many thoughts, several of which crave expression.

First of all we meet under very different circumstances to those under which we assembled thirteen years ago. At that time, generally speaking, we were believed in by all, and our labor unquestioned; now our work is scrutinized in every department, our methods sifted, our usefulness denied, and our success mocked at as "a ghastly failure." See the *Nineteenth Century* for Sept, 1889. In 1877 we met and separated without much interest being taken in us; now the eyes of the whole civilized world will be upon us. At that time few periodicals outside our own circle thought it worth their while to notice our proceedings; now there is hardly a month but one or other of these "heavy monthlies, which, with the utmost impartiality publish both truth and falsehood," have articles on us and our doings. The native press, stimulated by the example of their Western contemporaries, will now also keenly watch all our proceedings.

It behoves us therefore to consider well the contents of our papers, our deliverances, and our action throughout. Our critics are various; some are carpers pure and simple,—from the omniscient skipper up to Canon Taylor, without a bit of heart intent only on mischief; some are sympathetic like Mr. Caine—to whom I lift my hat—but insufficiently acquainted with mission work; some sit in the easy arm-chair of speculative philosophy—high up in the third heavens—complacently discoursing about matters of which they know about as much as they do of the economy of the planet Mars.

Yet on the whole our censors are not altogether unreasonable; some are generous. We even find a few acknowledging the grandeur

of our aims, and giving us credit for enterprize and heroism. As a rule they do not demand impossibilities; they know that results are not in our hands. What they claim is well considered effort, economy of forces, and consistency with our profession as followers of the same Lord, engaged in the same great work. They will not tolerate contention or denominationalism or waste of strength in the presence of the great heathen nations.

But while we require to have regard to outside spectators, we need much more to seek that preparation of the mind and heart which cometh from God, and which is an indispensable condition of blessing. If we would meet Christ we must rise to the level required by Him; and if we would discharge our mission well we must endeavor to gain a due estimate of its full and manifold import, and of the wide bearing of that wondrous purpose of God which "He hath hid from ages and generations"—which we represent—alas! so imperfectly in this empire, and above all we must all set our hearts by prayer and supplication with thanksgiving to make our requests known unto God.

In January and February, 1889, there appeared in the *Recorder* two articles on Missionary Organization in China, in which the writer based his plea on the magnitude and difficulty of the work, and followed up his arguments by pointing out the evils of division and the feasibility and blessings of organized co-operation, noting also the evils of our present situation. I substantially agree with him, and most assuredly believe that "there is no question to which we can apply our minds of more importance than the one before us." But I would take higher ground—some may think it transcendental—but nevertheless I would earnestly submit the following thoughts for the quiet consideration of thoughtful minds.

This wondrous age has shed wondrous light on many truths, but upon none has it shed such dazzling and overwhelming splendour as on the unity of God—in plan, purpose, and action, which appears in nature—commanding the assent of every thinking man and the attention of all civilized nations. This is especially seen in the progressive differentiation and glorious development of his works, and in the co-relation, co-operation, convertibility, and conservation of all the forces of the universe. And further, we see that that plan had the human race for its culmination. For scientific investigation has shown with the most convincing power that the Creator had man in view, both his body and his mind, from the very beginning; that man's wants dominated every step in the slow but grand and majestic process; and that every new strata provided something fresh for his use, and not only so but which could be utilized only

by man. Also that all the specialities of structure, and all the varied powers of animated nature, meet and are crowned in man; and that he therefore—in a subordinate sense—is the end of all sublimary things.

These affirmations are facts which our eyes can see and our hands can handle. But it is also as obviously a fact that all man's endowments, all man's virtues, and all man's purest aspirations, meet and are perfected in the historic Christ and in Him alone; and that we can really add nothing to that marvellous character portrayed in the Gospels, nor deduct anything from it. Christ therefore is the culmination of man, and consequently of all earthly things. In a true sense all creation and Providence lead up to Him.

This is what careful observation of the past demonstrates to us; a truth patent to all who care to view it. And when we turn to Revelation we find a startling consistency. We are told repeatedly that all things visible and invisible were made, not only by Him, but *for Him*. We see therefore that the wondrous frame-work of nature was created not for puny man as the ultimate end, but as has been beautifully said, as "a shrine for the Divine Word" who was made flesh and who dwelt among us—whose glory we behold, as of the only begotten of the Father, full of grace and truth!—God manifest in the flesh.

But what about our own personalities? They also find their consummation in Christ. For what purpose were we made? What is the chief end of man? We are explicitly told "whom He did foreknow He also did predestinate to be conformed to the image of His Son;" which shows that we are predestinated not to be this or that, not even to be holy, wise, or useful, but "to be conformed to the image of Christ."

Christ is thus the "end," not of the material creation only, nor even of humanity, but of the Church, which is intended to be a still higher shrine for the Divine Word, a temple of living stones to reflect His glory. Nor does the mystery end here. His incarnation and work are to affect all intelligent beings, "for by Him were all things created that are in heaven and that are in earth, visible or invisible, whether they be thrones, or principalities, or powers; all things were created by Him and for Him. And He is before all things, and by Him all things consist. And having made peace through the blood of His cross, by Him to reconcile *all things* unto Himself, whether they be things in earth or things in heaven" (Col. i. 16, 17 and 20). Or as it is put elsewhere: St. Paul prays that we may understand what is the fellowship of the mystery—"The fellowship of the mystery"—(God in Christ, Christ in man,

and man in Christ), "which from the beginning of the world hath been hid in God, who created all things by Christ Jesus, to the intent that now unto the principalities and powers in heavenly places might be *made known* by the Church, the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Here again Christ Jesus is an end, and this time the "end of ALL THINGS." We represent that one God, we hold our commission from the Unifier of all things, we stand before this great nation, which God hath in His sovereignty detained till the present era, as the ambassadors of the Infinite One, with His message of reconciliation on our lips and in our hands. Could there be any position more solemn? Shall our testimony of reconciliation continue to be proclaimed with divided voices? And shall the exponents of the living and true God and His merciful and glorious purpose of Salvation in Christ, be set before this nation by disunited parties?

These questions demand our most prolonged and profound attention on their merits. But as if to place our duty beyond the possibility of disregard, the consequences of union are also clearly set forth by our Great Head. He prays that "they all may be one as thou Father art in Me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me;" and again, "I in them and thou in Me, that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them, as thou hast loved me." What words these are! In these short sentences the very highest motives conceivable are all combined, namely: (1) The glory of God, (2) The paramount desire of our Saviour, (3) and the Salvation of Souls. And we are besought by all these to unite. But even this is not all. If we examine other portions of the word of God we shall find yet more reasons of a very special character for union. We are told: (1) "the earnest expectation of the creation waiteth for the manifestation of the Sons of God" or "the whole *creation*" as it is otherwise worded, (2) that the spirits of the departed, (3) the advent of our Lord, (4) the resurrection of the dead, and (5) the renewal of all things; all these great events wait for the unity of the Church.

Yes! "One purpose through the ages runs"; a purpose far higher than the poet conceived; a purpose increasing in its manifestation era by era, and finding its culmination in the unity and completion of the Church of Christ.

This purpose is the bow of mercy which spans from eternity to eternity; "the wisdom of God," by which the high intelligences of heaven are instructed and supported in their spiritual life. And

in the dwelling place of "the most High" there is "no temple, for the Lord God almighty, and the Lamb are the temple of it" and "the Lamb is the light thereof." What a wonderful consistency in Scripture! Our Saviour tells us that eternal life is "to *know*"—not to be anything, but "to *know*" God and Christ Jesus—here at the end of all we find the Lamb shedding light upon everything in Heaven, and giving joy and strength to every intelligent mind in the universe. Would that I could rise to the height of this great argument and adequately set forth those wondrous things "which eye hath not seen, nor ear heard," neither *emphatically* "hath it entered into the mind of man to conceive, but which God hath revealed to us by His Spirit." But it is not necessary. I speak as unto wise men, and a word to the wise suffices. Thoughtful readers can follow out these lines for themselves.

Great mysteries indeed! And we are "stewards" of these mysteries, and it is "expected of stewards that they be found faithful" and that they act in concert with one another. Surely we can hardly be considered faithful if each one acts independently of each other! This cannot be the Master's mind.

Brethren, division is not of the Lord, and if we act at variance with His prayer, can we expect His blessing?

While speak thus, I need hardly say that I have the very highest respect for the convictions of my brethren, and that I have no thought of union in intellectual apprehension of doctrine but only in practical work for our common Lord. I know each system has its good point, which is worth contending for; and I also fully appreciate the difficulties which surround many in reference to their special Church Home organizations. And did I not think that—in this new field—all that is good could be conserved, and had I not perfect faith in the Christian intelligence and sympathy of our Home Churches I would not write a line in favor of the co-operation I now propose.

It is because I find through intercourse with my brethren in all directions, that co-operation is possible that I urge the consideration of it. We are as convinced of the Christianity of each other as of our own. We have already realized something of the Communion of Saints. We are all agreed in essentials; we are one in heart and one in aim, and almost all of us are prepared to give and take in regard to interchange of labor. *Why should we not make this manifest to the whole world?*

We are planting the Church of God in China. Shall we plant schism? Are we sure no root of bitterness will spring up among our successors, foreigners or natives, from the seeds of denomina-

tionalism we are sowing? Why not preclude that as much as in us lies by doing what is in our power, namely, formulating some system of doctrine, to which we can all assent? and some simple but comprehensive form of government, in which we all can work?

Why not lead the way by our example of a one and united Church? The power of such a step would touch every Christian heart in China, and vibrate the whole world over. We have the opportunity of initiating this at the coming Conference. Let us prepare to do it as far as in us lies.

It has been said that the efficiency with which the late famine relief was administered is at once an illustration of the power which the missionaries possess of splendid organization and a demonstration of the vast utility of such co-operation. And so it is. On very short notice missionaries of different countries and denominations planned out the country and arranged their work.

And "receiving funds," to quote their report, "by the same means of transport, with one common fund, working on the same methods, in neighboring districts, and in constant mutual consultation with one another, there was throughout the utmost harmony and goodwill."

The consequence was they were able to administer relief to 319,222 persons, living in several thousand villages, and covering over 20,000 square miles.

Why should we not combine for higher work? Are bodies more important than souls? Brethren, let us be true to ourselves, our faith, our profession and our ministry of the word. Why, by organized co-operation we might carry the Gospel in a few years to every door in China!

Since 1877 there have been wonderful advances made towards union. At that time there were 84 different Presbyterian denominations; now they are nearly all united under the Presbyterian alliance. Methodists are likewise strong in favor of union. Such a body of independent men as constitute the Congregational Union of England feel the propriety of it. Their chairman, Dr. Falding, at their last meeting urged, "not incorporation among all non-conformist sects, though some approach might well be made, but combination in work, interchange of service, &c." Even the Episcopalians in their recent Conference at Lambeth gave most gratifying signs of more earnestness in this direction.

The Christian conscience and heart all the world over are yearning for it. Several have said it must begin in the mission field. Let us accept the challenge and the glory. As has been said we are agreed on far more points than we differ, and on all

essential points. And there is further, most thorough and universal sympathy among us. Let this be seen. The best of us are far from realizing our own ideal; we are all narrow; all less or more self-seeking; we are all surrounded by an environment hostile to our highest thoughts and our best work for the Lord; we are all jealous of our own views. But these drawbacks can be overcome. Mr. Plumb in an excellent article in the April number of the *Recorder* pointed out several matters in which the brethren at Foochow might unite. I would extend his plan to a "province" or even more, and would add interchange of pulpits, and supplies of help in case of sickness, &c.

Resolution will accomplish wonders. God will give "grace for grace," *i.e.*, opportunity and help to those who make the effort. If we see union to be right, "where there is a will there is a way."

In conclusion I would present the words of St. Paul: "I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all who is above all and through all and in you all."

And let us go to this Conference resolved, through God's blessing, that we glorify Him in our bodies and spirits which are His.

B. C. D.

*Address by Bishop Andrews of the M. E. Church,
U. S. A., at Shanghai, November 28th, 1889.*

NOVEMBER 28th having been appointed by the President of the U. S. as the annual Thanksgiving Day, the Americans in Shanghai held a Thanksgiving Service at 8 o'clock p.m. in the Y. M. C. A. rooms, Rev. G. F. Fitch presiding. The exercises were opened by singing, reading the Scriptures (Deut. xxxii 7-14 and Ps. cviii) and prayer, after which Mr. Fitch introduced Bishop Andrews of the American M. E. Church, who gave us a most enjoyable as well as profitable address. Unfortunately the evening was stormy and the attendance was very small, but all who were there, including the large proportion of English friends, were richly repaid for coming through the storm, and those who were not there missed a treat, rare indeed, even in Shanghai. We give an abstract of the Bishop's address, though no abstract can at all do it justice. The Bishop began by saying:—

This national festival, now closing with us, is just dawning on our Atlantic slope, and as it passes westward city and town and hamlet awake the voice of praise and thanksgiving until the sound dies away on the Pacific Coast. He reviewed our national blessings, peace, freedom from pestilence, broad wheat fields, abundant harvests, thriving commerce, flourishing schools, &c. Judging from the past, these, with local and family blessings, will be the chief topics of the addresses in many of the American Churches to-day. But these are Old Testament blessings, as witness the lesson from Moses just read. Corn and wine and oil, butter and honey, are often mentioned in the Old Testament, and they are blessings well deserving our thanks, but he could recall only four places where such things are mentioned in the New Testament, so completely are they overshadowed by God's "unspeakable gift" revealed in it. Aside from this "unspeakable gift" revealed in God's word there is no sufficient proof that God is infinitely good. His laws are immutable. All the courses of nature move on in utter disregard of human pains and human woes. When we think of this mighty universe and all its vast concerns it is absurd, aside from revelation, to imagine that the great Creator of all should be concerned about the affairs of miserable, frail, dying man. Then look about you and see the amount of physical suffering, the oppression and cruelty and vice (and you brethren in this heathen land see far more of these than I have seen) and tell me if, outside of revelation, there is any proof that God is good at all.

All the blessings we most prize are the fruits of Christianity. It is true many say they are the fruits of civilization, but Rome was civilized; Rome had power, elegance, culture, luxury; but one half of its 120,000,000 of people were slaves to the other half. One asylum for soldiers on an island in the Tiber is the only benevolent institution in that vast empire of which any trace has come down to us. And it is only in Christ that personal blessings are *real* blessings to us. He had stood on the streets and in the parks of New York and watched the children of wealth go by, and had seen in the faces of many prosperous men such a weary, haggard, restless look, as to show that out of Christ nothing can truly satisfy the human heart. The Bishop then mentioned some great national interests deserving our thanks.

I.—Religious progress, of which several points deserve mention.

1.—Infidelity, though still strong and in some cases blatant, is waning. Chancellor Kent says that during the early years of this century it was unusual to meet a lawyer who was not a skeptic or an outright infidel. Bishop Moore of Virginia says that at that time

outside of the Christian ministry, there was scarcely an educated young man in that State who was not a skeptic. Yale had but four or five Christian students, and the senior class of 18—took pride in calling themselves by the names of celebrated infidels, Voltaire, Rousseau, &c.

2.—Increase in the number of Churches and professed Christians. In 1800 there was one Church to every 1,780 people; in 1880 there was one to every 720 people. In 1800 there was one minister to every 2,000 people; in 1880 there was one minister to every 500 people. In 1800 there was one professed Christian to every 14.5 of the inhabitants; in 1880 there was one to a little less than every five. This includes only what are called the evangelical Churches.

3.—We have now a new and better style of Christian ethics. Formerly great stress was laid on small acts. It was thought life must be strictly regulated by rules distinctly drawn out for guidance. The speaker could remember the time when there was some doubt as to whether it was right to wear buttons on the back of the coat, when many thought a bow or a feather were certainly sinful, and a ring was just made for Satan to catch his hook in and drag the wearer down to perdition. Now in the Churches of all denominations, and he had taken pains to hear as many preachers as he could of all denominations, the great ethical principle preached is the spirit of Christ dwelling in us and ruling all our thoughts, words and deeds.

4.—The spirit of unity. He could remember, as a lad, much preaching of denominational doctrines, and not always in love; disputations that looked as if the weapons of our warfare were carnal. Now Christians can forget the non-essentials in which they differ, in view of the essentials in which they agree. Not that they have forgotten their creeds, he was in favor of creeds, they are useful in their place and of great value. He was not in favor of organic union, at least not till all men come freely to think alike, nor of all necessarily worshipping together in one big meeting house. True union is loving every man who agrees with us in the great doctrines of our faith and allowing to each full liberty of opinion in non-essentials. This true spirit of union is greatly in advance of the past. Judging from the cordiality he had everywhere met with amongst missionaries, this spirit of union is in advance on the mission field even of that at home.

5.—Religion in high places. The law of God is more honored in high places than it was formerly; a larger number of our prominent men are God fearing men, and an increasing number of such men are being put into prominent positions.

II.—Roman Catholicism is an enemy greatly dreaded by many, and there is no doubt it has designs upon us. Our fair land is a prize

for which it is vigorously striving, and its chief power is directed against our public schools. He, too, dreaded this enemy of our liberties, and for the hierarchy had no good word to say. It is no better than it has always been. But we need not be disheartened for;—

1.—Roman Catholicism in the U. S. is not what it is in Roman Catholic countries. Many of the leaders in the U. S. are upright good men and valuable citizens. The general intelligence of their people demands this of them, and they cannot withstand the demand. The spirit of freedom and equality is abroad in the land (in some cases we have too much freedom), and where there is civil liberty, there will be religious liberty. Roman Catholicism can never be in the U. S. what it is in, for example, Spain and Portugal. We fear the large immigration, but the immigrants are not all Roman Catholics. For every two Catholic Irish, there comes one English, Welsh or Scotch Protestant, and one of these is always worth two Catholic Irish.

2.—They are diminishing in numbers. Their increase is chiefly by immigration, and is not keeping pace with the increase of the whole population. Large numbers leave them. The Roman Catholic papers call the U. S. the great graveyard of their Church. This is why they are so zealous about parochial schools. They want to keep the children under their influence. They want to get hold of the public money and to destroy our public schools. At the last plenary council held in Baltimore, they only claimed 8,000,000 members. This includes adherents and baptized children, for they count all such; whereas Protestants only count communicants. If all the Roman Catholics in the U. S. in 1800 and their descendants, with the Roman Catholic immigrants and all their descendants had remained Catholics, they would now number about 18,000,000 instead of 8,000,000.

In view of these things let us be thankful and take courage. Notwithstanding the wickedness still among us, and many things to be ashamed of, we are improving.

This 1889 recalls very important events. In 1689 James II., the last Roman Catholic king of England, fled the country and William and Mary were enthroned. In 1789 occurred the French revolution. In the same year the thirteen American colonies, having achieved their independence, were consolidated into one nation, under a constitution so wisely adjusting national and State rights as to have stood the storms of a century and come out the stronger because of them. In this A. D. 1889 there have been two celebrations worthy of mention. (1) The celebration in New York of the inauguration of our first President. The procession on that occasion was unparalleled. There have been grander processions. It was the speaker's good fortune to be in Delhi when good Queen Victoria was proclaimed empress

and to see the procession that heralded that event; the native princes in all their pomp and pageantry, civil and military officers with their splendid retinues; it far surpassed ours in grandeur. But oh to stand on the streets of New York on the 30th of last April and look at those miles and miles of people come together with one mind and one heart, each of his own accord come to show his love and loyalty to our institutions! He could not help the tears streaming down his cheeks. (2) The French exposition just closed has commemorated the French revolution. Dreadful as that was, out of it sprung up principles and sentiments that are moulding France into a great and free nation.

III.—Not least among the wonders of this century is the modern missionary movement, in which all denominations, even the smallest, now participate. The spirit of benevolence is increasing. Wealth has greatly increased during this century, and the number of men who hold all their wealth simply as God's stewards is larger than ever before. Formerly men held their wealth for themselves, now numbers of men are devoting vast sums of money to benevolent and religious uses. We are improving. From year to year we may not see it, but looking back over a decade or two we can see much reason for thanksgiving.

Rev. T. R. Stephenson, pastor of Union Church, followed with a few admirable remarks, after which the meeting was closed with singing, "My country 'tis of thee," and the benediction. J.

Relying Upon God.

BY REV. H. C. DUBOSE.

THERE is no grace so severely tried in a heathen land as faith. The missionary's love to his risen Lord may shine brightly, his zeal may be unabated, his patience to do the will of God may be strong and his joy abiding, yet it may be difficult to exercise a lively faith day by day in the power of the preached Gospel for the salvation of men. There is no doubt in the final triumph of the Cross, but it may be in our experience more a faith a thousand years to come than a present expectation that the message to-day delivered may deliver some poor soul from the bonds of sin and Satan.

This is specially true in a land where not only "the harvest is great" but where the great work preparatory to the harvest has to be done. Let the laborers be many; let the Church arise to what we would call the full measure of her duty; let each man take just as small a section as he would think he ought to call his own, and then how far it is beyond the utmost stretch of his powers! Truly we must rely upon Jehovah. He alone doeth mighty things. In the History of the Jewish State He has placed on record notable instances of mighty deliverances to His people, simply because they *relied on God*.

Israel was gathered together at Mizpeh (1 Sam. vii. 6-12) to fast and to offer sacrifice. Against this unarmed host came the armies of the Philistines. "Cease not to cry unto the Lord our God for us" was their request, and "Samuel cried unto the Lord for Israel, and the Lord heard him." When their enemies came in battle array the Lord simply "thundered with a great thunder on that day upon the Philistines and discomfited them." No wonder they exclaimed, "Ebenezer," "Hitherto hath the Lord helped us."

After the division of Solomon's kingdom and ten tribes were cast away, it was necessary for the preservation of Jerusalem that the power of Samaria be effectually broken. Jeroboam led 800,000 men to destroy Abijah (2 Chron. 13.) "And when Judah looked back, behold the battle was before and behind, and they cried unto the Lord and the priests sounded with the trumpets . . . And as the men of Judah shouted, it came to pass that *God smote Jeroboam*." "So there fell down slain of Israel 500,000 chosen men." Perhaps history does not record another such bloody battle and the dead from such a small country!

Again the Ethiopians (2 Chron. xiv. 9-11) came against Judah, a mighty host of 1,000,000 soldiers, equal to the army of Xerxes. "And Asa cried unto the Lord his God and said, Lord, it is nothing with thee to help, whether with many or with them that have no power; help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude." "So the Lord smote the Ethiopians."

The tactics of Jehoshaphat (2 Chron. 20) when a great multitude from beyond the sea came against the chosen people are a model for the soldiers of Christ. "Ye shall not need to fight in this battle; set yourselves, stand ye still and see the salvation of the Lord." "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

The king "appointed singers unto the Lord, and that praise the beauty of holiness as they went out before the army, and to say, Praise the Lord, for his mercy endureth for ever." "And when they began to sing and to praise, the Lord set ambushments . . . and, behold, they were dead bodies fallen to the earth."

A secular poet has celebrated the destruction of Sennacherib, recorded in 2 Kings 19th chapter.

"The Assyrian came down like the wolf on the fold."

For in one night the angel of the Lord smote 185,000 and "they were all dead corpses." This was in answer to Hezekiah's prayer, "Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands and have cast their gods into the fire, *for they were no gods, but the work of men's hands, wood and stone.*"

The Chief Errors of Confucianism.

BY T. H. YOUNG, OF SEOUL, COREA.

NOTE.—This paper was prepared as an exercise in English composition. The writer had no thought of its being published or even of its leaving the hands of his instructor. Presuming, however, on his confidence, his willingness to oblige and his desire to “do good unto all men,” I venture to submit it to the consideration of the Church and the Christian public. The paper, it is perhaps needless to say, is strictly original, both in thought and expression, and it may be of service to those who desire to know how the great Eastern sage is regarded by intelligent Coreans and Chinese.

W. B. BONNELL.

LET us consider a little the question, “Is a man naturally and perfectly good, as Confucianists teach, or not?” This is a complicated problem on which we do not propose to dwell long, but we shall make a few remarks on the subject such as may be deemed necessary for our present purpose.

History and experience unanimously say that man’s heart is not wholly and naturally good, but on the other hand we do not mean by this that it is entirely and irrecoverably bad. This conclusion may be justified, we believe, by St. Paul’s words. He says: “The law is spiritual, but I am carnal, sold under sin. For that which I (the carnal or sinful man) do, I (the spiritual man or conscience) allow not; for what I (conscience) would, that do I (the sinful man) not, but what I (conscience) hate, that I (the sinful man) do.” A little further on he says again, “For to will is present with me, but how to perform that which is good I find not.”

We see from these passages that there is what Luther called a holy conscience in every individual, though it is often overcome and almost destroyed by the stronger hand of sin. Therefore one cannot live a sinless life without his intellectual faculties and physical energies being brought under the supremacy of his conscience, the legitimate master of his body. Many moralists and religious founders have tried to restore human conscience, the fallen image of God, to its power and glory, but they have all failed because no human strength is sufficient to effect such a revolution in man’s nature; water cannot rise higher than its source. Now to proceed with Confucianism.

Among self-regenerators, so to speak, Confucius may deservedly be mentioned. He tried in every possible way to overcome evil and to preserve a good conscience. He lived as virtuously as any atheist could live. Here I call in question the correctness of Melancthon’s saying that “we should not regard the virtues (temperance, firmness and charity) of Xenocrates, Socrates and Zeno as real virtues but as vices, because they were found in impure hearts

and originated in self-love." For Paul says: "When the gentiles which have not the law do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts, &c." Truth is truth wherever it is found, for it is divine. We are told that Pythagoras learned the fact that "the square of the hypotenuse is equal to the sum of the squares of the two other sides" from the Egyptians.

The historian whom we have just quoted further informs us that the Egyptians know this truth as a matter of fact more than as a determined law. At any rate they know a truth which can neither be erased by time nor be improved by modern science.

Well, do we then mean that Christianity is useless, because a man can be virtuous without the help of the Savior? Certainly not; should we mean this, we might say science is worthless, because there are some who, without its help, happen to know some fragments of natural law.

To get a clear idea on this point is important to us, for the saying, "Confucianism is better than any other doctrine," is the quiver from which the despisers of Christianity in our land get the arrows to hurl at us the delicate babes in Christ, not strong in faith. Let us see, then, what are the principal defects in the teachings of Confucius, who, according to his followers, was the infallible sage.

Fallacy I.—The Confucianist holds out that man is naturally and wholly good, and that, should he fall into sin, he can become regenerated by his own efforts. This is the foundation on which the entire Confucian fabric stands. Mencius says: "There is no man that is not good, as there is no water that does not flow downward." This is an error contrary to common sense. To prove his assertion, he says in another place: "If a man sees a child in danger of falling into a well, he has compassion on it, neither from the motive of showing favor to its parents, nor from the desire of gaining reputation, still less from his dislike of its cries, but from the fact that every man has a compassionate heart."

Certainly, we do not deny that such compassion is found in human nature, which is alas! too often obscured by sin, but that is not a reasonable proof that man tends to do good as naturally as liquids tend to flow.

Confucius often expressed his despair of finding a good man, yet he and his followers maintain that man is naturally and perfectly righteous. They remind us of a poor fellow who boasted of the princely wealth of his ancestors, while he had scarcely anything to sustain himself.

Fallacy II.—Confucius and therefore his followers set too much stress on ceremonies or rites, the so-called ceremonies of the ancient kings.

External ceremonies are human devices, and nothing more or less, hence they must be adjusted by men of each generation in conformity to the manner and taste of the time. Men are not bound to keep the outward rites of former ages any more than a Siberian is bound to wear his fur clothes in a tropical climate. Even Confucius said on one occasion that ceremonies should come after honesty and righteousness. Although Epicurus is not blameable for the effeminacy and degeneration of the Epicurians who based their doctrines upon his maxim that "virtue and pleasure coincide" (meaning that virtue is true pleasure,) Confucius is certainly responsible for the meaningless ceremonies or rites with which Confucianists have bound the hands and feet, so to speak, of the Confucianized peoples. For, on being asked of the principle of filial piety he said: "Serve your parents (while they live) with ceremony, bury them (if they die) with ceremony and worship them with ceremony." In another place we find him answering one of his disciples, who told him that he desired to save the expense of keeping certain lambs, as the sacrificial rites for which they were provided were disused, in this remarkable way, "Thou lovest (carest for) the lambs, but I love the ceremony."

The intolerable arrogance and haughtiness which characterize a Confucianist come from those conceited words, "Ceremonious and righteous is our country." Nor are such boastful words to be wondered at, for if "a coward says he is prudent and a miser thinks he is frugal," as Bacon said, why should not a Confucianist say that he is righteous above all men? The death-like unchangeableness in Confucianism is also remarkable. When Confucius was asked by one of his disciples how to govern a State, he answered: "Use the calendar of the Han dynasty 2205-1818, B. C., ride in the carriage or wagon of the Shang dynasty, 1766-1153, B.C. and wear the hat (a certain ritual hat) of the Chow dynasty, 1122-253, B. C." Of course this is only one of his conservative maxims.

But justice requires us to examine the golden side of the doctrine. Here we see many useful, sound and virtuous duties inculcated. We grant that Confucius laid down a sufficient number of good principles to neutralize his errors, had his followers preferred the former to the latter. This, however, they did not do, for men tend to hide themselves, as it were, from the light of truth and morality and strive to dwell in the darker corner of a system, whether it be religious, moral or political. This evil tendency on

men's part is the cause of the demoralization of a constitution, and it is due to either their proneness to do wrong, or the fact that their selfish ends can be better attained by corruption; flies can derive their best benefit from a putrified substance.

Fallacy III.—Confucius endeavored to regenerate the morality of his countrymen through the instrumentality of the princes of his age. He might as well have asked wolves to feed his sheep! Christ selected Galilean fishers and publicans as the first preachers of His truth. Not because the mighty ones of the world are unworthy of such tasks, but because they have too many worldly and selfish purposes to carry out, to look after the moral and still less the spiritual welfare of the people. When a man is vested with great authority, he generally uses it for his own good, even at the expense of public benefit. The following anecdote may, to some extent, illustrate our idea more clearly.

Henry VIII. showed great favor to Thomas More. But the latter knew his friend too well. He said to his wife: "If my head could win him a single castle in France, he would not hesitate to cut it off."

Further, if we consider the selfish conducts of most princes, popes and the privileged classes of different lands, we find that Henry was not the worst after all. Thus we see the mistake of Confucius in attempting to reform kings and nobles, in order that they might become the examples to their subjects. His intention was good, but he was short-sighted. He failed and we do not wonder. He did not know the fact that princes would gladly expect their subjects to practice the principle of "Serve thy sovereign with loyalty," while they themselves would not care even so much as to know the meaning of "Love thy people as thou wouldst thy children." (Confucian doctrine.) "Let every soul be subject to the higher powers" is, even to Christian princes and nobles, a more unuseful rule than "Masters give unto your servants that which is just and equal."

According to Confucius, political authorities must always be the principal teachers in leading the people to morality. He seems to have thought that all politicians were like himself.

He taught that a wise man must try, of course, all honest means to obtain office that he should teach the people moral duties by example and civil law, and that if he failed to do so, he might study and look to his own morals only. This we may further consider under the head of

Fallacy IV.—There is something in Confucian principles selfish and ungenerous which adjectives cannot be used to qualify Christ-

ianity. This we shall see in the following axiom of Confucius. He says: "Come forth when the world is virtuous, but hide when it is wicked." This is no doubt a prudent and good maxim, so far as individual interest is concerned, but such a narrow and egotistical wisdom does not become the teaching of an "infallible sage." Contrary to this, how disinterested are the words of a true Christian. "It is a deplorable righteousness," said Luther, "that cannot bear with others, because it finds them wicked and which thinks only to seek the solitude of the desert instead of doing them good by suffering prayer and example."

Those who, in any degree, appreciate the love and generosity of Christ and His disciples can never fail to notice the harsh and even puerile tone in some of the sayings of Confucius. He once told his disciples that "he never neglected to teach those who had brought gifts."

When a disciple, who had once offended him, came to ask an interview, Confucius refused to see him, pretending to be ill.

But as soon as the servant went out, he sang verses to the music of his harp, intending to show that his displeasure was really the cause of the refusal and not his sickness.

A wise and upright man was Confucius, but "a man" after all, and taking into account the manners and notions of his age, we should not expect him, and hence his doctrine, to come up to the standard of Christianity. But this is an additional reason why we should use all proper means to dethrone him from his undeserving infallibility.

We shall close this with a few remarks on the effects of Christianity.

(a). It brings a man from his self-conceit to the knowledge of his nothingness.

(b). It raises him above all other created things which the heathen adore.

(c). It makes man gentle and patient without effeminating him; noble and pure without puffing him up; humble and submissive without enslaving his mental and spiritual freedom.

(d). It gives him hope and peace in the stormy hours of his life, and enables him to enjoy the sunny season of his fortune with modesty and gratitude. Confucius taught to be patient in difficulty and moderate in prosperity, but man cannot do this without perfect submission to some higher and stronger power than his own. In short, "Love your enemies" and "I am among you as he that serveth" are some of its noblest principles.

Some Reminiscences of the Famine Relief Work.

THE famine of 1888-89 in Shantung extended throughout the six hiens bordering on the sea from Chili on the West to the Hwai River on the East, and with more or less severity into the next tier of hiens to the South. The land for miles back from the sea is flat, and the dull grey soil so strongly alkaline that a few dry days brings out a coating of soda, like hoar frost, covering all the ground. The houses, small and low, are built of sun-dried bricks of the same dull color as the soil and have flat thatch roofs. The corn stalks, forming the year's supply of fuel, are stored on the roofs. Many families and some members of nearly every family had, before winter, fled from that region, some as far as Shansi and Kiangsoo. Many houses were deserted. Many others were in ruins. The doors, windows and roof timbers had been sold for a little "road money" to help the family to get away, and the walls, left exposed to the weather, soon became heaps of earth.

The dreary treeless plain, sparsely dotted with its dull grey villages and the hopeless, listless faces of the people, reminded one of some of the terrible prophecies in the Old Testament. One could almost hear voices in the air saying, "Behold, the Lord maketh the earth empty and maketh it waste." "The land shall be utterly emptied and utterly spoiled." "Jerusalem shall become heaps." The distributors stationed on that desolate plain, and most of them were there, deserved double sympathy. We had plenty of such country and such villages within our district, but it was our good fortune to have our head-quarters in a well built village in a beautiful and densely populated plain. The destitution, though not quite so universal, was not less terrible than further North, but our immediate surroundings were not so depressing.

The distribution of relief was begun about Christmas by Mr. and Mrs. Laughlin, who started out with Tls. 450, saying they should "stay as long as money lasted." Before the Tls. 450 was exhausted they received Tls. 600, with the promise of more to come. As soon as it was known that there would be money, there were volunteers to distribute it. "O yes," says some one, "There are always plenty of people ready to relieve suffering with other people's money. That's very easy." For some reason there was no surplus of volunteer distributors, and all who were there, were without exception, from one class of people. Whether it was "very easy" work will perhaps appear as we proceed. Most of the Shantung missionaries gave

over their regular work to engage in this, and the few who tarried at home did extra duty to keep things going at the stations.

All the distributors worked on the same general plan. A station was established in some central location, where the silver could be kept safely and exchanged to advantage. A station was manned by one foreign missionary with one or two or three trustworthy native associates who took part in the enrolling, distributing, account keeping, &c., and some other helpers. The enrolling was done as follows:—One of the distributors visited every village, and, with the elders of the village, went into every house where aid was asked and examined the bins, baskets and storeroom. From the contents of these and the appearance of the people he judged the degree of destitution, and determined whether the family ought to be enrolled and for how many names. He and the elders each made a list and both were kept, one at the station, for reference, and one by the elders by which to distribute the cash. Every week the elders received seventy cash for each person on the list and distributed it.

Some of the missionaries were accompanied by their wives, who kept house, helped with the correspondence and the accounts, looked after the sick, the children and the women who came to call or to beg, and, in emergencies, helped with the enrolling. None of us suffered from ennui or for want of “a sphere.”

The enrolling was very hard work, hard physically, and still more hard on the sympathies. Breakfast from six to seven, then a walk or a donkey ride of from one to eight miles, walking and standing all day about the dusty villages, poking into people's boxes and baskets, listening to and looking upon their real distresses with a glimpse now and then of somebody's rascality, was not play. Sometimes the whole day went by without a morsel to eat, but usually some one provided a lunch and a quiet place to eat it in. The little villages were the poorest, the large ones were the most troublesome; there was so much chance for trickery. Of course there was some trickery. Were not the people all heathen? Grain was hidden. Starved looking neighbors were invited in to make the family seem larger and more needy. People who were in no danger of starving left their good houses, put on their worst clothes and moved temporarily into rickety old houses to get themselves enrolled. Families after being enrolled in one village moved to another to be enrolled there, and some tried to be enrolled under false names as returned refugees. These were but few in the grand aggregate, and their scheming rarely succeeded, but they kept us in a constant state of anxiety lest we be imposed upon and waste the,

money, or suspect and refuse help to some who were needy. The enrolling continued on Sundays as on other days. While there were thousands of starving people and we had money to save their lives no one thought it right to stop, though all would have been glad to rest. None of the business was done on the Sabbath.

It was hard to refrain from giving alms at the door. The streets were full of beggars, and all day long the unceasing cry was, "T'ai-t'ai, give me something to eat. I am *so* hungry." Very few houses had anything to give, and their custom was to give each person one little piece of a chaff cake. A gruel kitchen for children and nursing mothers would have been an incalculable blessing, but we were too weak handed to manage that. The best we could do was to send millet to the sick at their homes and to keep on hand *woa-to** to give secretly to special cases. Even this on two occasions came near bringing in upon us a mob of hungry women.

One old lady came often and made long calls. One day she plucked up courage to say, "I am *so* hungry. I have come twice on purpose to ask for a *woa-to* but had not the face to ask, for my husband and I are both enrolled, but he is ill and we are *so* hungry."

One old man, who thought the distributors had not treated him with sufficient generosity, spread a mat at our gate, lay down on it and moaned piteously, every now and then crying out, "I shall die if you don't take care of me." Presently our landlord, who was a small mandarin, happened along and hustled him off.

One morning, a little girl not over six or seven years old, was found sitting in our court with her beggar's staff in her hand. As she sat there motionless and desolate with her wistful eyes, her pinched face and ragged clothes, she looked like a tableau of meekness deserted. She was one of a large family which had dissolved partnership, as many families did, "each to scratch for himself." She, being too timid to beg, had almost perished. She was promised a *woa-to* and a bowl of hot gruel every morning and evening, as long as she did not tell any one nor bring any one with her. She came daily till the harvest, sat every time in the same spot, waited till served, then left without ever speaking unless spoken to.

One morning a little nine year old with his beggar's staff in his hand looked in at the gate saying, "I have come to be your boy." "But what if we don't want you?" "O I have come to be your boy." He was one of a party of refugees. His mother had died of want and cold, his father soon followed her, and then the party

* The *woa-to* are made of the meal of beans and kao-liang (the tall coarse millet, like sorghum seed) ground together. This meal is mixed with water and moulded into cakes, weighing five or six ounces each, and steamed. They are wholesome and very palatable when hot.

deserted him. A countryman found him crying and brought him to our gate. After a few weeks a wealthy farmer, who was childless, took a fancy to him and adopted him. While with us he was once overheard telling some visitors, "I am very well off here. I eat three times every day."

One day there came a poor emaciated boy so weak that he could not walk straight. It seemed as if his hunger would never be appeased. He went about the court, stooped over, picking up with his bony thumb and fore-finger every crumb, even to one grain of millet, and eating it. His attitude and motions with his peculiar dress made him seem like a tall, sickly chicken pecking about.

A gaunt looking boy, the only son of a widow, one evening followed my husband home. He said he and his mother were away hunting something to eat when their village was enrolled and had of course been omitted. His story was found true, their names were enrolled and a week's allowance of cash given him. How his face beamed as he clutched that 140 cash, popped down to *ko-tou* and ran out as fast as his weak legs could carry him.

Scores of sick people came for medicine and were sadly disappointed to find no physician. Everybody seemed to take for granted we were all doctors. One woman brought her old mother-in-law on foot, five miles, with a dreadful arm covered with sores over half its length. We could do nothing for her. Poultices would have alleviated pain, but to suggest a poultice to people who had not eaten bread for months would have been a cruel mockery. We offered them a lunch after their long walk. They were delighted "to taste grain once more," but were too provident to eat a whole *woa-to* in one day, though we gave them some more to take home with them. They were religionists of the *One Stick of Incense* sect, and were intelligent and interesting women. The assistants sent the old woman home on their donkey.

Some men came again and again from Shin Ch'ing, begging us to go and enroll some villages over there, but we could not pass by nearer villages, equally needy, to go to them. At last they begged that a man be sent to see and be their witness that they had not come without reason to ask for help. A man went. He reported great distress. Many had already died, and he saw four or five at death's door. In one house the only food he saw was a small piece of a very coarse cake. He picked it up to examine it, when a woman sprang at him and snatched it away saying, "I have begged this whole day and that is the only morsel I got. Would you take it from me?" Mr. Leyenberger arrived just at that time to relieve my husband that he might go to some urgent work already long delayed.

On hearing this report it was decided that he should go to Shin Ch'ing and open a new station, and the urgent work was again postponed.

It soon became noised abroad that relief was being distributed, and many refugees gladly returned to their homes and their little farms. Of course they were all destitute, and it was necessary to enroll them that they might stay at home and plant their land. This was the most troublesome part of the enrolling, as it afforded so many new opportunities for cheating; the village elders and others taking advantage of this new enrollment to prefer unjust requests for themselves and their friends. I am happy to say that the attempts at cheating were usually soon found out and defeated. About this time Chio Ta-jên* offered to distribute grain in our villages. To save the time and labor of re-enrolling and also out of goodwill, he proposed to distribute by our lists five catties (about six pounds) to each person. In order that no one in our district who was entitled to this help should come short of it, the enrollment of returned refugees and of destitute persons who had been accidentally omitted, was pushed to the utmost of our power.

We were anxious to devise some plan for getting the grain put into the hands of the people for whom it was intended without their suffering any squeeze. Chio Ta-jên and his assistants seemed anxious to accomplish the same end. It was therefore proposed, and they readily agreed, that the head of each family enrolled be given a ticket showing the quantity of grain to which he was entitled. Families were required to combine into companies, comprising certain convenient numbers, and each company to choose a representative to present all its tickets and receive the grain. The elders were even more anxious that the grain should all go through their hands, and they and Chio Ta-jên's underlings came near defeating our whole plan. Only the most strenuous efforts carried it through and won for us the gratitude of those who got the benefit, and the enmity of those who felt that a squeeze of all public benevolence was their right by the customs of all past time.

It was impossible to visit all the villages reporting returned refugees, and crowds of them came to our gates to plead their own cause. There were some pitiable cases amongst them. One family had been away all winter, and one or two of their children had died. Then they heard of this relief and were returning. When within two days of home the wife fell sick. Her husband left her and one child and came on with the stronger child, hoping to be enrolled and get 140 cash with which to go back for them. The poor man was overjoyed by receiving a little extra help.

* Chio Ta-jên arrived on the field in April with Tls. 40,000, the contributions of benevolent Chinese, and a large quantity of grain for distribution.

One cold day a company, including thirty-seven women and children, came begging to be enrolled. How we wished we dare bring them all in and give them a hot dinner. While their cases were being inquired into the most needy were invited in and treated to *woa-to* and hot tea; the rest, miserable as they were, all assenting.

One of the most distressing sights was the skeletons of babies tugging ravenously at their mothers' empty breasts. We fed those within reach of us on millet gruel. It was cheering to see how the little things picked up on it. I think not one died who got the gruel.

One evening a woman came with three little girls, pretty and sweet, notwithstanding their pinched faces and travel stained clothes. She, with her husband, these little girls and two nephews, had been wandering about begging for months. At last her husband died. She and her nephews wrapped his body in matting and were bringing it home on a wheel-barrow; she pulling and they pushing the barrow. They had been nine days on the way and were yet a mile or two from home, not that it was so far, but that they were so weak and had to beg their way.

One of our first acquaintances was an old woman as kind-hearted as she was boisterous. No dog barked at us unrebuked in her presence, and none of her fellow villagers failed to show us the most deferential politeness. She came at first purely from curiosity, but the work she saw won her heart. She was our guide in looking up the returned refugees in her village. She did the work so efficiently that the villagers made her an elder, and we named her the Major General. In one of the houses to which she led us sat a woman and her four children around a basket of weeds which they were picking over and eating. They literally did eat grass like oxen. This was no uncommon sight in many villages. In another house, a hut rather, we found a widow with her four children, one of whom was blind, and an orphan nephew. Her house had been destroyed by the summer rains and her husband had died while they were wandering about begging. Hearing of this relief she had come back to her little farm to plant her summer crop. Poor as she was she never deserted the little orphan nephew. It was touching to see how many families clung together sharing everything they got, and the stronger denying themselves for the weaker. At the end of a hard afternoon's work we returned to the old woman's house to rest a little, and there stood her cart with two mules and an ox, all hitched up, ready to take us two women home, a distance of half a mile. I was tired enough to be very grateful for it.

She only said, "What you people are doing for my poor neighbors lays me under such obligations that it relieves my mind to do something for you."

A few of the village elders were trustworthy; more of them helped the people to cheat us and cheated us on their own behalf, and many of them cheated both us and the people.

One village came again and again begging for help, but no one could go to enroll it. At last the elders were told to enroll it themselves and they should have one week's allowance. One of the distributors was to visit them before the next week, and if there was any unfairness the elders must bear the consequences. By and by Mr. Li went to visit the place. The elders led him to the first house on the list and he asked, "How many of you are enrolled?" "So many," giving the correct number. "How much money did you each get?" "Seventy cash," was the prompt reply. In the next house the same questions elicited equally prompt and correct replies. He stepped up to an old woman hard of hearing and asked, "Old Aunty, how many cash did you get?" "Thirty-five." "No, no," said her son, "you got seventy." After some parleying she said, "I got seventy." Mr. Li said to the elders, "I can finish this business alone. You go and wait for me at such a place." He found that the enrolling had been done justly, but the elders had kept back just half the cash. No one had dared to say so in their presence. Mr. Li demanded of them a fine of 15,000 cash. After much palaver he agreed to accept 7,500 to be paid on the spot. As soon as the money was paid he called the villagers together and directed them to elect new elders. They did so. He then reckoned up the cash for each family, and the new elders distributed it. It amounted, with the thirty-five cash before received, to ninety-six cash for each person. The fine amounted to about three dollars for the two, in addition to the stolen money. It was sufficient to secure good order in that neighborhood.

The elders had their troubles too. One morning one of them came with a bad scalp wound. A fellow villager had insisted upon increasing the number of names for which his family was enrolled. The elder refused because he had already sufficient help, whereupon the man beat him, giving him this wound.

In one of the first villages enrolled one elder happened to be away and the other was a very timid man. He knew nothing about foreigners, had heard nothing of the distribution of famine relief in other places, and he did not know what dreadful outcome there might be to his leading a foreigner round to people's houses and recording their names for him. His "heart was going thump thump all day," as he said, and he "went to as few places as possible." When it

became known what the enrolling meant, some of his poor neighbors assaulted him for omitting them. He escaped only by dividing among them a quantity of grain and promising to get their names enrolled. Both those elders were honest men and we re-enrolled their village.

There was no end to the quarrels between elders and villagers. If the elders were disposed to do right there were almost certain to be some bad fellows in the village to persecute them. If the elders were unjust somebody complained, and sometimes there were complaints when they were not unjust. In a few cases the elders were such desperate fellows that no one in the village dare complain or give evidence against them openly. We had to send secretly and find out the truth as best we could. In every quarrel both parties were more willing to have their case tried and decided by the distributors than to be sent to the magistrate. The fines and penalties were always paid.

Perhaps some one will say, "Such rascally people were not worth saving." Well, they did make a great deal of trouble, but let us see just how rascally they were. In our enrollment of 50,000 persons in nearly 400 villages it would be strange indeed if there were not 300 or 400 bad people to be found. It is always the bad people whose doings are reported and who keep the public constantly in mind of them. Good people who do their duty and make no disturbance are not so much noticed in this world. And so it happened that the few hundreds of wicked people made more trouble and entered more largely into the history of the famine relief work than the 49,000 worthy people. Besides, it must not be forgotten that they were all heathen, and were in straits such as few people in Christian lands know anything about.

There were a great many religionists in our neighborhood of the *Four Season* and the *One Stick of Incense* sects. Some of the women of these sects were invited to come on Sunday to a women's meeting. So many came and brought with them so many men that after that my husband stayed at home Sunday mornings to preach. He had large and interested audiences of people who came to find out about this religion, whose teachers were doing such an extensive work of benevolence.

The people had no idea where the money came from; some supposed it was all ours, some that the government sent it, and some never gave a thought to where it came from. It was enough for them that they got a share. Would that they were the only people who enjoy their blessings without a thought for the giver. We took pains to explain that the money was not ours, nor was it sent by the government, nor yet to propagate religion, but that it was simply benevolence on the part of thousands of good people who, hearing of

“He thought that every American should blush for shame when he thought of the violation of the treaty with China, whereby Chinese were refused permission to land on our shores. “China is not sleep,” he said; “they talk little, but they think. In some of the interior towns I met Chinamen who would surprise you by their knowledge. ‘Are you allowed to land in China?’ they ask. ‘Yes,’ I replied. ‘Chinamen are not allowed to land in America,’ they replied. ‘Why are you allowed to come here?’ one man said to me one day. ‘I am no Christian, or I would send you away.’ I tell you they are thinking, and trouble is brewing.”

“The head-lines were as follows:—

“A Lover of Coolies—Bishop Fowler as an Alarmist—He says the Chinese are Desperate—A Prediction that the Restriction Act will be Avenged in Blood.’

“Our Japanese Mission in this city, under the wise and prudent direction of Dr. Harris, formerly a missionary to Japan, is very prosperous, as is also the Mission in the Sandwich Islands, which is under his supervision. These people are altogether as liberal in their gifts and correct in their lives as are the Chinese.”—Dr. A. B. LEONARD in *Our Chinese and Japanese Missions in California*.

Protestant Collegiate School, Chefoo.

ANOTHER year of school work has sped its rapid flight into the past. Junior and senior have gone “home for the Christmas holiday.” What seems like the silence of death reigns, the school room looks ever so much larger, the play-ground desolate, lonely.

Forty-three names were entered on the register for 1889, and the attendance throughout all the terms was excellent. More pupils applied for admission, but had to be refused for want of accommodation. Although July was a holiday month, no boy left school. No classes were held, but the lads were under careful supervision daily. In all their rambles or boating expeditions one or more of the masters accompanied them, not in the spirit of the watcher and fault-finder, but as one to add zest to the enjoyment by throwing himself heartily into all the amusements that were going.

The three red-letter days of the year were those on which the athletic sports, the aquatic sports and the gymnastic competition fell to be held. The first came in spring, the second in summer (at which time the prizes for studies were distributed) and the third about the middle of the fourth term. Visitors were more numerous than ever, and on all the occasions the school was in splendid form. It was much

to be regretted that Mr. F. McCarthy, one of the masters whom the boys really loved, had to leave in autumn through failing health.

Any one accustomed to see examination papers would have been delighted to observe the steady progress in studies from term to term. Although the standard was gradually being raised, not a few of the boys, not only obtained as high marks as before, but even advanced upon their former averages. At midsummer the captain of the school left for Cambridge, there to take his B. A. degree, then a medical course, and possibly to return to China to labor for God as a medical missionary. This perhaps gave the studies of the seniors a special impulse which has distinguished the two last terms.

In December, 1880, the school was commenced with three pupils in a room of the house now occupied by Dr. Donthwaite. Since that time it has had three removes, on each occasion larger premises being required, and again the accommodation is much too limited. During the year boys waited month after month, but could not be received. One looks forward with much pleasure to the time when all who apply will be able to be taken in and not left to the tender (?) mercies (?) of the crafty Jesuitical Fathers. It might not be out of place here to quote a few sentences from the report read at the distribution of prizes:—"On making enquiry concerning pupils who have been educated at the Protestant Collegiate School, I find one in the Customs, five in good business houses in China, one an engineer on one of the coasting steamers (having got to that position without going home to England), one at a military school in America, two, who on entering were praised by the professors, are at universities in the States, another, studying in England with a view to return as a missionary." This does not include the school captain mentioned above.

It would be almost invidious to begin and mention the names of distinguished pupils, but perhaps one might be excused for giving the medalists for the present year. Master Albert E. Cardwell, son of the Rev. J. E. Cardwell, Shanghai, gained the school medal for "general improvement." Of the two silver medals presented by His Excellency the Minister for the Netherlands, one for the student having the highest literary standing, was carried off by Master Edwin H. Judd, third son of C. H. Judd, Esq., Ninghai; the other, for the student obtaining the highest number of marks in athletics, aquatics, gymnastics, calisthenics, lawn tennis, &c., was won by Master A. E. J. Cooper, second son of H. Cooper, Esq., Shanghai.

In taking however brief a review of the year that has gone with all its joys and all its trials, the report would be neither faithful nor

“He thought that every American should blush for shame when he thought of the violation of the treaty with China, whereby Chinese were refused permission to land on our shores. “China is not sleep,” he said; “they talk little, but they think. In some of the interior towns I met Chinamen who would surprise you by their knowledge. ‘Are you allowed to land in China?’ they ask. ‘Yes,’ I replied. ‘Chinamen are not allowed to land in America,’ they replied. ‘Why are you allowed to come here?’ one man said to me one day. ‘I am no Christian, or I would send you away.’ I tell you they are thinking, and trouble is brewing.”

“The head-lines were as follows:—

“A Lover of Coolies—Bishop Fowler as an Alarmist—He says the Chinese are Desperate—A Prediction that the Restriction Act will be Avenged in Blood.’

“Our Japanese Mission in this city, under the wise and prudent direction of Dr. Harris, formerly a missionary to Japan, is very prosperous, as is also the Mission in the Sandwich Islands, which is under his supervision. These people are altogether as liberal in their gifts and correct in their lives as are the Chinese.”—Dr. A. B. LEONARD in *Our Chinese and Japanese Missions in California*.

Protestant Collegiate School, Chefoo.

ANOTHER year of school work has sped its rapid flight into the past. Junior and senior have gone “home for the Christmas holiday.” What seems like the silence of death reigns, the school room looks ever so much larger, the play-ground desolate, lonely.

Forty-three names were entered on the register for 1889, and the attendance throughout all the terms was excellent. More pupils applied for admission, but had to be refused for want of accommodation. Although July was a holiday month, no boy left school. No classes were held, but the lads were under careful supervision daily. In all their rambles or boating expeditions one or more of the masters accompanied them, not in the spirit of the watcher and fault-finder, but as one to add zest to the enjoyment by throwing himself heartily into all the amusements that were going.

The three red-letter days of the year were those on which the athletic sports, the aquatic sports and the gymnastic competition fell to be held. The first came in spring, the second in summer (at which time the prizes for studies were distributed) and the third about the middle of the fourth term. Visitors were more numerous than ever, and on all the occasions the school was in splendid form. It was much

to be regretted that Mr. F. McCarthy, one of the masters whom the boys really loved, had to leave in autumn through failing health.

Any one accustomed to see examination papers would have been delighted to observe the steady progress in studies from term to term. Although the standard was gradually being raised, not a few of the boys, not only obtained as high marks as before, but even advanced upon their former averages. At midsummer the captain of the school left for Cambridge, there to take his B. A. degree, then a medical course, and possibly to return to China to labor for God as a medical missionary. This perhaps gave the studies of the seniors a special impulse which has distinguished the two last terms.

In December, 1880, the school was commenced with three pupils in a room of the house now occupied by Dr. Douthwaite. Since that time it has had three removes, on each occasion larger premises being required, and again the accommodation is much too limited. During the year boys waited month after month, but could not be received. One looks forward with much pleasure to the time when all who apply will be able to be taken in and not left to the tender (?) mercies (?) of the crafty Jesuitical Fathers. It might not be out of place here to quote a few sentences from the report read at the distribution of prizes:—"On making enquiry concerning pupils who have been educated at the Protestant Collegiate School, I find one in the Customs, five in good business houses in China, one an engineer on one of the coasting steamers (having got to that position without going home to England), one at a military school in America, two, who on entering were praised by the professors, are at universities in the States, another, studying in England with a view to return as a missionary." This does not include the school captain mentioned above.

It would be almost invidious to begin and mention the names of distinguished pupils, but perhaps one might be excused for giving the medalists for the present year. Master Albert E. Cardwell, son of the Rev. J. E. Cardwell, Shanghai, gained the school medal for "general improvement." Of the two silver medals presented by His Excellency the Minister for the Netherlands, one for the student having the highest literary standing, was carried off by Master Edwin H. Judd, third son of C. H. Judd, Esq., Ninghai; the other, for the student obtaining the highest number of marks in athletics, aquatics, gymnastics, calisthenics, lawn tennis, &c., was won by Master A. E. J. Cooper, second son of H. Cooper, Esq., Shanghai.

In taking however brief a review of the year that has gone with all its joys and all its trials, the report would be neither faithful nor

finished did it not tell of how the Lord came into the midst and blessed the teachers and the pupils alike. It is with grateful heart that one is enabled to say that the boys have not only been preparing for time but for eternity. Were the school only helping to change lads into clever men, it were a comparative failure in the estimation of the mission which founded it. During the year, however, several lads, ranging in age from nine to seventeen, have openly professed faith in the Lord Jesus. Their happy manner in school and their manly Christian bearing in the quadrangle or the field have attested plainly to the fact that there is a new power at work in their lives. Their profession certainly does not seem to be a passing mood, but a stand taken for right, which shall have its influence, not only now but throughout the eternal ages.

Correspondence.

THE SECOND DAY. DISCUSSION OR ACTION, WHICH?

DEAR SIR:—It was wise upon the part of the Conference Committee to assign one whole day to the consideration of the Scriptures. For a generation the leading desire among the missionaries has been for a version in simple *Wen-li*. "It never rains but it pours." Dr. John supplied the felt need by his translation of the New Testament. Recently Dr. Blodget and Bishop Burdon gave to the Church the results of ten or fifteen years' labor. To compare the merits of these we have neither time nor ability, but the question for the Conference is—Shall we have one Bible? A version which would combine the excellencies of these two would, no doubt, be almost perfect. The Peking and Hongkong translators offer to unite with others in a revision, and if there is one English, one American and one German missionary added to a Committee, these two gentlemen will not be in the majority. We have not

heard the views of the distinguished Hankow translator, but we only know that he is always ready to join in every good word and work. Cannot the ten chairmen, with the Bible Agents (one from each Society) nominate the Translation Committee and these be requested by the Conference to give us a single standard version?

Another question: Shall there be a separate Committee for the Old Testament? In the revision of King James there were two Committees. One may be an accurate scholar in Greek and rusty in Hebrew. It will expedite the work to have an O. T. company. This field in the revision is yet untouched, except, we believe, the Psalms.

It is important to secure men who can for a time leave their present fields and sit together till the work is finished. Much united prayer would be offered for them during their years of labor. Arrangements could not probably be made with Home Societies before 1891.

Very sincerely,

H. C. DuBOSE.

SELF-IMMOLATION BY FIRE IN CHINA.

DEAR SIR:—The following details of the latest case of immolation at this port seem proper to send to the *Recorder* as a supplement to Dr. Macgowan's paper on this curious phase of superstition:—

The unhappy victim was called *K'eh 'Ong* (克洪); was originally a joiner, but when over 40 years of age he took Buddhistic orders. On the date referred to—13th of the second moon, the present Chinese year—he went to Nga-diu, Mo-zie-ka, the spot where the two priests immolated themselves at the end of last year, as described by Dr. Macgowan. After his getting the firing pile in order, the people of the village all assembled and strictly forbade his offering himself up as a victim. The other two priests who burned themselves to death last year, said they, had by their sacrifice “filled heaven with a bad odour” (惡氣冲天), and in consequence the people of the surrounding district (near Dong-ling) had been visited by cholera, boils and sores. The gods were evidently displeased and had sent disorder and disquiet upon them.

The poor old man, 75 years of age, and having a long white beard, thereupon took himself off quietly from the scene; proceeding further on for 5 *li* or so more, he reached a quiet spot called Zie-ö-sā, there he built a firing pile and carried out his long spoken of determination.

ROBERT GRIERSON,

CHINA INLAND MISSION,
Wenchow, October 25th, 1889.

DEAR SIR:—Allow me to put in a special plea in your January number on a subject which is most important just now at this stage of missionary work, namely the opening of new stations to the Gospel. The Chinese in these parts are keeping the most keen look-out on us foreigners, watching our every movement. They see consequently that our numbers are increasing, and they, being very suspicious, are seeing where we go and with what success we meet. Now, Sir, I write to plead very earnestly for *special prayer* to be made on behalf of this extension work that the Lord will incline the hearts of these people to receive us His children. In this big province we have nine stations now and are hoping to open more as the workers come. In obedience to our Master's command we have been praying for “more laborers” and *they are coming*, glory to His Name; may we not in *faith* then pray that He will open many cities to the Gospel, in which His children may live quietly to “make disciples of the people”? You may have heard how our dear friends the Davidsons were not allowed a residence in Tungch'wan Fu, simply owing to the *officials*, the people being nice; and now we are trying to get houses in some of the *hsiens* of this *Fu*, but find the *officials* again are opposed, while the people are friendly. Again pleading the united prayers of all God's children in China on this subject, believe me,

Yours in His service,

W. HOPE GILL.

PAONING FU, N. E. SZ-CHUAN,
15th Nov., 1889.

DEAR SIR:—In the *Recorder* for this month (Nov.) W. D. M. has a communication entitled “Commentaries and their Translators.” With the first part of that article I have no desire to take issue, but cordially approve most of the statements there made. In the latter portion, however, there are a few points that seem to me not fully, if fairly, presented.

First and last much has been said against *translating* into Chinese as compared with *writing* in Chinese. Though I have never seen the reasons presented I presume some of the leading thoughts are that translated work is much more likely to be stiff and unidiomatic and to wear a general foreign appearance and the subject matter is much less likely to be appropriate. I am quite ready to grant that these are real dangers. One who is translating should spare no pains to avoid these defects, but any foreigner who *writes* in Chinese is not free from these dangers, nor are the dangers much less. The fact is our minds have been trained in schools widely different from the Chinese. Our thoughts do and must run in different channels, the methods of reasoning cannot be precisely alike. When we clearly perceive these differences it is at least questionable whether it is wise always to discard Western forms and methods and adopt Chinese; indeed it seems clear to me that in many things we must try to get their minds out of the old ruts. It is not uncommon for a man to use a ready-made Chinese expression, thinking to put a Christian meaning into it, while the

Chinese reader or hearer perceives only the heathen idea. Many of the leading truths we teach are not found in heathen thought. The heathen may have something resembling it, but they have not the thought itself. Their ideas of God, spirit, sin, righteousness, faith, atonement, holiness and many others are not what we proclaim. Can we impart these foreign ideas without any suggestion of foreign form? I hope I shall not be misunderstood as advocating unidiomatic Chinese, by no means; I only state a fact and a difficulty.

Then so far as “*writing* in Chinese” involves original production by the one preparing a work, there is a word to be said. No one could more earnestly deprecate an unthinking and indiscriminating following of a work prepared in another country than I do. Still I submit there is danger of inferiority if not of error in seeking to be original. The new attracts. A specious thought will often obtain wide temporary acceptance. A true thought, because new, may obtain more consideration than its value warrants. One who wisely selects draws from the legacy of eighteen centuries. Thoughts have come down in various tongues; been tested and compared in many lands; they have been winnowed in the fanning-mill of time; many have perished. Is it not fair to infer that the fittest survive? One may think he has struck out something new, true and useful, but to put it mildly, he is liable to be mistaken. What is new is not likely to be both true and useful. Many of the pet thoughts to-day evolved will to-

morrow be thrust aside as rubbish. Only a modicum will remain.

One should use thought and judgment in selecting what is intrinsically important and adapted to the wants of those for whom he writes. Still it should be remembered that special wants are few, compared with wants that are common to all. The essential truths of Christianity, with their illustration and application, are important to every Christian in all lands and ages and should constitute the great bulk of Christian literature in every language. Should we, because we wish to exalt original thought, or self as its author, debase in Chinese the heritage of the Church which has come down through the centuries? I do not say this altogether in response to what W. D. M. has written. He also advocates in case of commentaries, obtaining those works which have the best repute, selecting, combining &c. Whether we should select from one, or three, or fifty, I take it must depend upon circumstances. Commentaries are of different kinds critical, expository, doctrinal, homiletical, practical. Some combine, more or less, these different elements. Sometimes the aim is to reach one class of readers, sometimes another. This aim must modify the character of the work. These different objects are met in other countries and must eventually be met in China by different styles of commentaries. They cannot all be combined without confusion. It would be very easy for one to select parts of many authors and make a book filled with beautiful thoughts yet without unity of plan or har-

mony of expression, even contradictory in doctrine. Such a patch-work no one would think superior to a well selected single author, whose careful plan was consistently followed out. The cumulative and completed impression may be more important than the expression of separate truths, whose relation is not seen. This is especially true of a commentary on such a portion of Scripture as the book of Romans, which presents and establishes the doctrine of justification by faith in a most masterly and logical argument. If the thread of the argument is lost or obscured, the conclusion is by so much weakened and the object of the epistle unattained. I do not say this to justify the translation of "Hodge on Romans" into Chinese. Properly speaking it has not been translated. A translation aims at conveying from one language to another the thoughts of some author without addition or omission. This has not been done with Hodge nor aimed at, as an examination will prove. The Bible has been translated into Chinese. I do not know whether any other religious work has been. Whether the selections and omissions from Hodge and the additions to him have been well made is another question and must be judged by itself. Though the work has met the approval of such men as Drs. Martin, Corbett, Mr. Fitch and others, I am fully aware it has many faults. Probably I should make not a few changes if I were to revise it, but I hope, notwithstanding its faults, it will be useful. Aside from the unity of plan and harmony of development

which translation of a single work may be supposed to secure, there is an incidental advantage to be gained. Chinese is not an unambiguous language. It is safe to say no important work has been prepared in it, which has not either failed to be understood or been misunderstood in some of its parts. If one is teaching a class of native helpers or of students, it is often a satisfaction to have some key by which to solve the doubt.

Then suppose a "translator" assumes—which would not manifest an excess of modesty—that he has a mind as judicial as that of Charles Hodge for instance, capable of justly weighing the importance of different truths, the force and bearing of various arguments, and that he has the constructive talent to arrange his thoughts as compactly, to express them as clearly and concisely, to balance his reasoning as accurately, neither unduly dwelling on matters of less importance, nor passing too lightly over those of greater weight, can the average missionary find the time to take the mental, moral and spiritual pabulum contained in half a dozen commentaries, masticate, digest and make it his own and bring it forth in such a finished shape? And when it is all done, may not the result be inferior to any one of those he has devoured?

W. D. M. says: "Hodge on Romans may be valuable to the average Presbyterian at home, but that name means nothing to a Chinese, &c." Permit me to ask if that name means anything to anyone, Presbyterian or not, at home or abroad; why has it that mean-

ing? Is it not that to many thousands it seems Dr. Hodge was not only "one excellent man" but that also in the "exposition of the word," in making clear the mind of the spirit, he has been equalled by few, perhaps excelled by none? Of all Dr. Hodge's commentaries none is more worthy to find a place in the world's religious literature than his work on Romans. It needs no vindication. I am sure many will be surprised to learn that "time and study have long since antiquated and abrogated" it. I think I may safely challenge W. D. M. to point out any important fact concerning the Epistle to the Romans, or any essential truth or doctrine contained in the epistle, not mentioned by Hodge, which "time and study" have since revealed, or to show what line of argument or what important position advocated by Hodge has since been invalidated and "abrogated." Let us have facts, not assumptions.

Sincerely yours,
J. L. WHITING.

PEKING, November 26th, 1889.

DEAR SIR:—As you deem it sufficiently interesting I have pleasure in supplying you with further particulars of the very encouraging baptismal service we held a fortnight ago. There were more than 40 applicants, but only 32 were actually baptized, two of whom were women, two more were boys of 14 and 18 years respectively and the rest were men of ages varying from 21 to 73.

Three of these are B. A's, a fourth is a kien-sheng (whose son, a B. A., died of typhoid fever at the provincial examination last year)

and several of the others have considerable influence in their respective villages.

Most of these converts are the result, direct and indirect, of our work among the opium smokers. One of the B. A's, Mr. Ts'i, came to me nearly 18 months ago a miserable, dirty-looking object; I had never seen him before, but had heard of him frequently as a believer in Christianity who could not join us because of his opium habit. He begged me to take him in and cure him. I had had no experience in such work and naturally hesitated, but on his expressing his willingness to suffer anything to be rid of opium, he was at once taken in, and though an opium smoker of 27 years' standing, was quite free from all desire for the drug in a fortnight. The mode of treatment was complete abstinence from opium in any form, plenty of good food and small doses of quinine daily. Other cases followed rapidly, so rapidly indeed that we could not receive them all or anything like it. The same treatment was followed; the quinine was found to answer best in the form of the Wyeth tablet. People came 40 and 50 miles for treatment. In this way the Gospel has been carried to many places where it had never before been heard. In one village there is now a regular assembly of between 30 and 40 people every Sunday in an Ancestral Temple. From this village twelve were baptized, five of whom are ex-opium smokers; these and some others have voluntarily formed an anti-opium league, and any member found breaking his pledge subjects himself to a fine of several dollars. I have twice

preached in the Ancestral Temple to audiences of a thousand people, who have listened for nearly an hour in perfect silence. The converts have voluntarily promised a sum of \$30, to which we add another \$30 for Church and school purposes next year. Our first convert here had only been an opium smoker for three years, and when he went away I never expected to see him again, for he had only been in the hospital five days, but when we next met I did not know him, so stout had he become in the meantime. He was sent for after being with us five days, his wife having been taken ill; he returned home to find due enquiries had been made of the idols which had resulted in instructions to worship at certain temples. His friends took it for granted that he would promptly obey, but "Wait abit," said he, "I've heard of another God, will ask Him first." Fortunately he had just met our evangelist, who had for the first time visited the village that very day; he went and fetched him; they knelt together and prayed God to restore the woman, and next day she was up and about. He is a devoted fellow, most diligent as a worker. This was the beginning of our work there. Just one other point. Every autumn from that village over 60 people have tramped a couple of days' journey over the hills to a celebrated monastery to worship idols. This year *not one has gone*; only two have talked of it, and because they could get no companions they too gave it up.

In three more villages we have now a foothold, the result directly or indirectly of work among the

opium smokers, and the most encouraging point is that the great majority of inquirers have never been opium smokers. One always rejoices over a converted opium smoker with much fear and trembling. Mr. Ts'i, B. A., the first patient, is now one of our most useful helpers. Out of the pulpit he is very shy and retiring, but in it he is a powerful speaker, especially to the educated classes. During the examinations, which are now almost over, we have, at his suggestion, postponed opium work and thrown open our premises for students and literati, charging them just sufficient to cover cost of food (80 cash a day); some fourteen students and half a dozen siu-ts'ais have availed themselves of the offer, and we hope have not been with us in vain. It speaks volumes for the lessening of prejudice that they are so much as willing to stay on foreign premises.

The other two B. A.'s who were baptized and four others are from a place called "Plum Torrent." More than a year ago I was in that neighborhood; had been away from home some time; the weather was bad and I wanted to get back home but something impelled me to go to Plum Torrent. I strove against it a long time; had no introduction; a small place, incessant rain, all sorts of excuses. I actually gave the word "home," which my native companion heartily concurred in, but I could not feel satisfied, the Holy Spirit evidently had something for me to do, so the order was countermanded. We tramped through rain, getting badly wet, and on arriving met with a very

cold reception; we were evidently not wanted. To make matter worse no sooner were we sat down than my companion said, "I'm going to have another attack of ague" and sure enough five minutes after you'd have thought he'd shake the house down. Our host had pity on him; put him to bed, and in a couple of hours he was able to get about again, but in the meantime I had to entertain my host and his neighbors, a by no means easy task, as any missionary knows, when your room is preferred to your company. However they gradually became more civil, until at last I mustered courage to ask, Could we have a meeting that evening in the Ancestral Temple? Permission was granted, and though the audience was very meagre, in consequence of the rain, we had an enjoyable time. Our host was then and there convinced of the truth of our Message, and when we got back to his house and when everybody had retired, he continued to sit with me till far into the night, struggling between duty and comfort. Duty said, "Take up thy cross;" Comfort said, "It will be an awful trouble," words which he himself kept uttering time after time. Just after midnight I got him to kneel down and prayed earnestly that God would guide him.

Three months afterwards I went again; our host's elder brother (also a siu-ts'ai and also baptized at the same time as his brother) had been exceedingly arrogant the first time. He was still patriotic enough to lay it down as incontrovertible that no foreign country could equal China in importance, and he further

implied that China being the only nation on the face of the earth that possessed Confucius, ergo, China is the only civilized nation. Q. E. D. Patriots in general are an unmitigated pest.

Two months later they sent for me. In the meantime thanks to the Scottish National Bible Society and the Central China Tract Society I had sent them up all the good books I could lay hands on. This time a hearty reception was in waiting for us. Our host was not yet willing to take a stand for Christ, but his ex-arrogant elder brother was not so timid, though he too hesitated. I pointed out their responsibility as educated men and leaders of the people, which seemed to make an impression. Later the elder brother came to the city, and a sermon on "No man lighteth a candle and putteth it under a bushel" brought him to decision. He went home and from that hour became a decided Christian, saying "the pastor has taken the bushel off my candle." He has been very earnest ever since, boldly acknowledging himself a Christian amidst considerable opposition. But the Lord has been very good in opening the eyes of many of the literati in the neighborhood and so much opposition has been removed. One case in point:—A probationer in another village heard of a brother-in-law, a siu-ts'ai, who had said, "I'll get a band of literati together and we'll make it hot for the Plum Torrent renegades;" he immediately sent a pressing invitation to this man to come and stay a day or two at his house. He came; the enquirer put our best books into his hands;

instead of stopping a couple of days he prolonged it to five and read all he could lay his hands on; that ended his opposition; he was here to see me three days ago and yesterday was at our afternoon service.

The Plum Torrent people have also agreed to raise \$30 for Church and school purposes, we adding the same amount to it. They hold service every Sunday in the Ancestral Temple, and have a string band of four performers; it is just charming, and as soon as possible I shall endeavor to get such a band in all our Churches; it is an immense addition to the singing.

Yours most sincerely,

W. L. SOOTHELL.

WENCHOW, 9th Dec., 1889.

DEAR SIR:—By an unfortunate oversight on my part the names of Rev. C. Goodrich, who has promised to write a paper on "The Service of Song in Missions in China," and of Rev. J. Wherry, who will present a paper on the first subject of the second day, "Historical Summary of the Different Versions of the Scriptures," were omitted in the Programme of the General Conference of 1890, published in the November number of the *Recorder*. All who are acquainted with the qualifications of these gentlemen for the treatment of their respective subjects will be glad to know that they are to favor us with their productions.

Yours, etc.,

J. R. GODDARD.

DEAR SIR:—May I venture to suggest: Are we as missionaries careful enough in the matter of illustrated papers and magazines which we allow on our tables? We may be quite sure our Chinese servants, catechists and others do not fail to notice them and to talk about them. Our comical and sentimental pictures, our latest fashions in dress and in some instances our illustrated advertisements, what is the impression they produce upon the Chinese? They see the bare pictures without being able to read a word in explanation.

This is a small matter, perhaps, but even so we may not suffer any little thing, however insignificant, which may savour of inconsistency or do harm. For myself I confess some of the prints or magazines I have seen in missionaries' houses have made me blush for shame or tremble for the influence they might

produce upon the Chinese who live with us and hear our preaching.

Let us not, however, be the slaves of opinion nor of one another. Rather let us refer all, even the *little details* of our lives, honestly, humbly, happily to God. Perhaps this may lead here and there to the removal from the missionary's drawing room, or from his house altogether of a book, an ornament, a magazine or a picture which he has regarded as harmless or which has hitherto escaped his notice.

What a joy it will be to have given up a few little things of this kind for Christ's sake and to find our lives healthier, more useful, and ourselves more precious to Himself in consequence. Who will send us their experience? "Good servant *faithful* in a *very little* have authority."

I remain, yours, etc.,

J. H. HORSBURGH.

Our Book Table.

AUTHORS REQUESTED TO SEND IN SOME INFORMATION AS TO THEIR BOOKS.

AN attempt is being made to prepare a catalogue of all the books composed by Protestant missionaries in China, in time for the General Conference in May, and a good deal has been already done towards its completion. What is chiefly needed is the literature of more recent times, say of the past twenty years. And it would be esteemed a favor if authors would send in a notice of their works, giving name in Chinese and Eng-

lish, author's name, style (*wen-li*, mandarin or which colloquial), character or Romanized, number and size of pages, how printed, blocks or type, &c., when and where printed, in or out of print, and if in print how many copies extant and any other information they saw fit; a syllabus of contents would be much prized. Such information, addressed "*General Conference Catalogue*," care of the Presbyterian Mission Press, Shanghai, will be duly acknowledged and utilized.

聖經入門, *Introduction to the Bible*, by Rev. MARTIN SCHAUB. Hongkong: Basle Mission. Price, 15 cts.

THIS is a book of 173 leaves, cut on blocks in large plain characters and printed on Chinese brown paper. It is a sort of Hand-book to the Bible, the chief object of which is to give a succinct account of each of the books of the Bible and a pretty full analysis of their contents. The first four Introductory Chapters discuss the following subjects: 1. What the Bible is. 2. How God gave the Bible to men. 3. How men should use the Bible. 4. The division of the Bible into Old and New Testaments. The books of the Old Testament are then divided into several groups in natural order, such as the Pentateuch, Historical Books, Books of Wisdom and Prophets. A comprehensive view of the origin and the scope and design of each book is given, followed by a full and connected statement of its contents.

The books of the New Testament are also divided into several groups, according to their historical relation or connection of subject, and each book is treated in a similar manner to those of the Old Testament; the whole forming a work that will be very helpful to the native Christians in general and to native preachers in particular.

This book, together with Dr. Williamson's "Aids to understanding the Bible" and Mr. Noyes's Concordance, ought to be in the library of every preacher, native and foreign, in China.

A. P. P.

Christian Progress in China: Gleanings from the Writings and Speeches of many Workers, by ARNOLD FOSTER, B. A., L. M.S. Religious Tract Society, 56 Paternoster Row, London.

As stated in the preface, the purpose of this little book is to furnish: (1) information regarding missionary work and native Christian life in China, and (2) an indirect answer to the unfriendly criticisms upon missionary work and the character of the Chinese Christians, which are sometimes heard from travellers who profess to speak as eye-witnesses and, therefore, authorities upon these subjects. Part I is a record of the various translations of the Bible into Chinese. Part II comprises memorials of Christian life and character, zeal and endurance. Part III treats of methods and results of missionary work. The book is made up of "*gleanings from the writings and speeches of many workers*," with here and there "a few lines by way of connecting paragraphs together, or for the purpose of explaining particular customs." It contains an amount of information not often compressed within an equal number of pages. The "many workers" represent all parts of the great field, the newer as well as the older stations, and all departments of the work: preaching, distribution of books, education, medical work, relief to the poor, work for women and famine relief. Both methods of work and results are noticed. The reports are not from eye-witnesses merely, but from persons whose time and energies are given to the work reported and who know the circumstances of the incidents narrated. The gleanings have been so well done that one cannot but regret that Mr.

Foster had not had access to the reports and magazines of all the societies at work in China and thus been able to give still wider information. The book will be useful to all missionaries and to the workers for missions in home lands and should have a wide circulation.

J.

THE CHRISTIAN GIRLS' CLASSIC.

THE aim of Christian missions in China is to draw its people to faith in the Gospel and elevate the whole population. Christianity is the lever that is to lift them to a higher platform. It educates the spiritual faculties and teaches men in all classes to be braver in the performance of duty, more self-denying in seeking others' good, more helpful in relieving from suffering, more persevering in educating the ignorant, more patient in bearing with the weakness and disappointing dullness of the untrained.

This is shewn in the persistent effort now made to educate and elevate the female sex. In the missionary circle there has been a large and faithful band who have worked for China's daughters, wives and mothers. In the history of the connection of the Christian nations with China this fact is one of the most gratifying features. A mother's influence in training the child's mind is of the most powerful kind. If Chinese mothers become prudent, affectionate, Christian, intelligent and well principled, they will instil into the minds of their children these same good qualities. It is therefore of immense importance that all girls should be taught and that all those wives and mothers who can be reached by

the methods of Christian evangelization should be instructed in all useful knowledge.

Mrs. Williamson, the author of the *Christian Girls' Classic*, worked for the women of China with ardent enthusiasm and keen intelligence. In addition to her own earnest work among them she had a happy talent of expression, by which she was able to interest those whom she addressed in England and Scotland on behalf of the female sex in China. Her articles in the *Leisure Hour* of the London Tract Society and in her book of travels, "*Highways of China*," testify to her descriptive power. It is very pleasant to have this little book in Chinese as a memorial of one who loved the women and girls of China with a true missionary feeling.

The object of the author in this little work was, as the preface says, to initiate the pupils in girls' schools in knowledge, to train them in the feeling of duty and the practice of all the obligations of the Christian life and to help in spreading the doctrines of Christ among the families in the province of Shantung. The mysteries and profundities of Bible teaching and Bible language, the writer continues, need to be adapted to the young and ignorant by shaping them into a narrative form in the clearest possible phraseology, aided by rhymes and the balancing of words in long and short lines, so as to be easily committed to memory. This is just what play actors do with the history of old times. What is solemn, true and mysterious becomes then no burden

to the memory, nor does it task the intelligence.

"When," continues the preface, "one repeats a sentence and many voices join in the chorus, labor becomes a pleasure and the children forget that it is work they are doing. Before the author had finished the book she was taken away. But it was completed by him who was left behind to mourn for her. If women and girls now living will take this book, hang it at the bed's head, and look at it night and morning, they will obtain a good and loyal nature, evil thoughts will be dissipated and they will hope for and attain heavenly happiness. Otherwise when the Saviour comes it is to be feared he will find them unprepared and there will be no time then to get ready for what is to follow."

The following extracts are taken from the biographical notices, one by a Chinese writer, one by a pupil, and the last by Dr. Williamson:—

"In 1864 she went by steamer from Shanghai to Chefoo. On reaching the Ninghai coast to the West of that city it was evening. A great wind rose and rain and snow were falling. It was so dark that the points of the compass could not be distinguished.* There were two feet of water on the deck; every one was wet through. Death seemed imminent. This danger lasted for more than four hours till the tide came in, carrying the vessel towards the coast. When they were near it the steamer could not anchor on account of excessive

pitching and rolling and the uproar of the restless sea. They were close to the shore, but it was not possible to land. Happily at this time the tide began to ebb and left a beach, in which every one in the ship safely descended. Truly it was life from death and peril changed to safety. On thinking of this the mind tells us that this was a trial sent by God. He caused the tide to come in with double force when the steamer was tossing up and down, for size like a millet seed when compared with the waves, which rose mountains high on every hand. He also caused the steamer to be strong and keep itself knit together, and when it approached the rocky and precipitous coast, did not permit it to be dashed to pieces. This exchange of danger for safety and life for death many men may regard as a lucky chance, but I rather view it as an answer to earnest prayer. The missionaries on the steamer prayed earnestly for divine help. It was also the very day, the fourth of the New Year, a Thursday, when in the maintenance of the annual union in prayer for seven days, it is the fixed custom to pray specially for missionaries who may be travelling. Is this not proof sufficient of the hearing of prayer by the Heavenly Father?"

Then the long journey by night of the shipwrecked party is described. "Three other missionaries were of the party, among them being Dr. Corbett and Dr. Mateer and their wives. There were also commercial and naval gentlemen. They proceeded by night along mountain paths in deep snow, Dr. Williamson carrying his little girl of two

* We learn from one who was present on this occasion that this Chinese friend has drawn on his imagination for some of these statements.—ED. REC.

years old. Near the end of the 4th watch a barking was heard, and going to the point from which the sound came, they approached a village. The barking was louder and men wondered at the foreign attire of the travellers. The proverb says: "In difficult mountain passes who grieves for those who have lost their way? Where men meet like tufts of floating moss on the waters, who pities the stranger from a distant home?" This was what might have been expected, but in a hamlet of ten houses there will be one true hearted man. At the call of the traveller a host will be found willing to entertain him. In fact a good man in the village invited the party to enter his home, provided them with a warm room to sleep and a warm supper, and soon the icicles and snow on their clothing, hair and shoes began to melt. Next day a message to the Consul, taken by commercial gentlemen and the sailors, brought a soldier to escort the shipwrecked missionaries, and three days after leaving the wrecked steamer they reached Chefoo."

An account is then given of Mrs. Williamson's residence at a village a mile and a half from Chefoo and of her dispensary work there and active effort among women and girls. Details are added of her missionary journeys. These are, however, very brief, while enough is said to shew how her enduring enthusiasm, her winning way, her quick perception and unfailing liveliness sustained her through many years of toil in the work she loved.

We see what she was, and the Chinese reader will see also in the

remark inserted by the Chinese writer in his account of the shipwreck. "As Mrs. Williamson followed her husband in their tramp through the snow, if she had uttered a repining word it would have added to his distress, but she knew that all things are controlled by heaven and it would have been quite unlike her to complain."

A photographed likeness, a very good one, on foreign paper, appropriately follows the title page. This will, without doubt, be extremely welcome to Mrs. Williamson's many friends among the Chinese. She was a succourer of many, and many sorrowed for her. J. EDKINS.

Christ or Confucius, which? or, The Story of the Amoy Mission, by Rev. JOHN MACGOWAN, missionary in Amoy since 1863. John Snow & Co., 2, Ivy Lane, Paternoster Row, London, E. C.

THIS little book, of 200 pages, is no dissertation upon Confucius or his teachings, as one might possibly infer from its title, but the "Story of the Amoy Mission" most thoroughly interesting and graphically told. Indeed there are bits of pen and ink painting scattered through its pages which seem to bring scenes and people before the reader in a delightfully realizing manner, and one who reads in perfect sympathy with the author feels on closing that he has become acquainted with some of God's own chosen ones and made with some of these Chinese Christians an enduring friendship. We are glad to commend the book to our readers and wish that our Chinese converts might learn of its interesting memorials of their fellow Christians.

The book opens with a brief resumé of early missionary work in

China. God alone can estimate the fruitage of Morrison's work that in time "would revolutionize China, change her customs, break up the long sleep of ages and give men thoughts such as no sage had ever taught them." Though the completion of his translation of God's Word led to his dismissal from the East India Company and even at the time of his death the few native Christians were suffering fines, imprisonment and persecution, yet the dark night was near its dawning, and two years later the five ports were opened and the work this book epitomizes began.

In 1844 Rev. John Stronach and brother of the London Missionary Society laid the foundations of their work in Amoy, and for four years seemed to make no impression, but in 1848 a father and son were baptized, and in 1855 "no fewer than seventy-seven persons were received into the Church." From that year the work went on conquering and to conquer, but it is well for new workers in these days to know that "the early days were exceedingly trying ones." "We had simply to be patient and preach until the Gospel should tell its own story and win its own way into the hearts and consciences of men." It is noticeable also that the men who began and carried on this grand work were "thoroughly furnished" in piety, zeal, sympathy with the people and knowledge of their language, able in discussing with Chinese scholars to use skillfully the "weapons supplied by their great sage's writings," whilst at the same time they used the shot and shell of the Divine Truth that Confucius had never known.

To us the chief pleasure of the book is its short stories of individual converts. As we read of opium smokers, gamblers and other worthless characters changed by the power of the Cross to grand workers in the Church of God, we bless Him for the Gospel of our Saviour and take fresh courage for our own work. To appreciate these the book must be read. Did space permit there are incidents pathetic and humorous that we should like to notice, a very characteristic one being the description of choosing Church officers, beginning on page 149, as also the story of "the miserable little opium smoker and gambler." Of him as of many others could the author say, "there was no power in China, or in all the world that could have changed him into the man he is to-day, excepting the Gospel of our Lord and Saviour Jesus Christ." The question of self-support is wisely made prominent. Of their 24 Churches 22 are entirely sustained by native funds. Of their 22 mission stations 10 are also supported by native money and the other 12 are aided partly by native and partly by English funds. The book reports in all 56 Churches and preaching places, 1,478 adult members and 400 baptized children, 1,135 adherents, and native subscriptions during 1888 of \$3,783.00. This is the work of the London Missionary Society alone. The book incidentally mentions that the English Presbyterian and American Missions have also in the Amoy district a joint membership of 1,701. Although "for ages the grip of the dead hand of Confucius has been upon the Chinese people and long has the nation

waited for one mightier than he who should unloose the fatal grasp and set it free," yet the story of work, such as this book unfolds, seems like the echo of the footsteps of the Son of Man who is surely coming to deliver "these from the land of Sinim."

THE Mandarin Testament, printed in Romanized form, has now arrived from London, and can be obtained from the British and Foreign Bible Society's Dépôt in Shanghai. Prices are as follows:—

Bound in cloth	...	...	60 cts.
" roan	...	...	70 "
" colored basil red	90	"	
" morocco	...	\$1.30	"
" Russia circuit	\$1.75	"	

For natives, these Testaments can be had in the first two styles of binding at reduced prices.

THE Annual Report of the Church Missionary Society for its ninetieth year is a pamphlet of 374 pages, with maps showing how extensively the work is carried on, tables of statistics showing how converts are multiplying, interesting facts showing how real is the work of grace in the hearts of many; in fact, a book which one may read and study with great profit. There are recorded 7,754 communicants, gathered out of thirteen missions and 188,037 adherents. It seems folly to mention the question of dollars and cents in the face of such facts and figures.

WE have to thank Messrs. Kelly and Walsh, Lt. for a copy of their Imperial English and Chinese Diary and Almanac for 1890, containing tables of postal rates, Customs dues, telegraph tariff, &c.

At the end are also pages for cash account for each month in the

year, register of correspondence, reminder for next year, &c.

The whole is interleaved with blotters, and all in all is the cheapest and most convenient diary we have seen. Price \$1.00.

THE Secretary of the Shanghai Christian Vernacular Society has collected some very interesting information concerning the literature of the Shanghai Dialect, including a descriptive list of 177 different publications. The list begins with an edition of the Gospel of John "in the Chinese language, according to the dialect of Shanghai, expressed in the Roman Alphabetic Character, with an explanatory introduction and vocabulary." This work was published in 1853 and was the work of the Rev. James Summers. The Secretary would be glad to receive further information concerning it. If any one has a copy, it is suggested that a present to the Society would be very acceptable.

Of the 177 different publications listed, 108 sample copies are in the possession of the Secretary. Of these 177 publications 131 have been printed in Chinese character, 32 in Keith's system of Romanization, 3 in Miss Haygood's system, 1 in Summers's and 1 in the new Union System. In Crawford's Phonetic System 9 volumes are noted, 7 of which are in the Society's collection.

The list of books now in print and obtainable amounts to 65 in the character. The Romanized publications are no longer in use, with the exception of the new Romanized Primer—the *Zaung-he T'oo-bak Zeh-mung*. The larger

part of the books now in use are obtainable at the American Presbyterian Mission Press, and arrangements are being made by the Society to push the work of publication, both in the Chinese and Romanized character. All

who contemplate publishing any new work or re-publishing an old one are invited to consult with the Secretary, Rev. J. A. Silsby, care of the Presbyterian Mission Press, so that as much unity of effort may be secured as possible.

Editorial Notes and Missionary News.

WITH this issue the *Recorder* begins its twenty-first year, and so passes out of its minority. We think the missionaries are to be congratulated on the success which the magazine has attained, for it is preëminently a *Missionary Journal*, and its success is owing to them. It circulates in England, Scotland, the United States, France, Germany, India, New Zealand, Sandwich Islands, Japan, Korea, Siam and Macao, not to speak of China, where its main constituency is of course to be found. As a repository of missionary experience, thought and research, these 20 volumes are of no small value. Unfortunately there are no more copies to be had of a number of months, so that a complete set, covering the 20 volumes, is very difficult to obtain.

But it is to the future that we now address ourselves, and we hope that the present year will be one of greater prosperity than ever before. New questions are continually springing up. New difficulties present themselves. Experiments have ripened into valuable experience. Let us have the results of these, and so each may help the other. New missionaries are pouring into China in inspiring numbers. There is no better vehicle by which the views and experiences of those who are long on the field can reach

them than the pages of the *Recorder*. We invite all therefore to consider the *Recorder* as in a measure their own, and to do what they can to make it a still greater success.

THE LIVING WITNESS.

I READ lately in some most discerning travels in China that by far the largest number of converts to Christ among the Chinese had been gained, not as the direct result of the preaching of the missionaries, but as the result of the heathen contact with the life of the converted proselytes. Do we not feel this? Books are good, but living souls are better; discourses are good, but human souls that are reborn, shining through human faces, and heard in the new human speech, and seen in the actual life of truth, purity, temperance and loving-kindness, are better still. It is a good thing to receive truth, but to receive a righteous man is a more effectual sacrament of immortality. It was not when God spoke from the pulpit of Sinai that men listened to him—it was when he came down in fashion as a man, and turned the water into wine, and ate and drank with publicans and sinners, that he won the world to himself as its King. It is not, then, the throbbing printing-press which is the chief instrument of salvation, but the throbbing heart, which reaches the

heathen nations, and the people in the highways and hedges at home, also. Literature is good in its place and dogma, also, if it is true dogma, but it is living compassion, sympathy, society, which win souls.—*Home Paper.*

REV. C. A. STANLEY writes:—Had a good tour through my country field recently; received sixteen adults to membership; baptized seven children and recorded names of near a score of applicants for membership.

At a meeting of the Missionary Association of Shanghai, held on Tuesday, the 3rd November, it was resolved that on account of the increased numbers attending the Missionary Prayer Meetings on Monday afternoon from 5 to 6 o'clock in the class room behind the Union Church, the meetings be held in the Chapel of the American Presbyterian Mission Press, 18 Pekin Road until further arrangements can be made. The missionaries desire gratefully to acknowledge the generous hospitality bestowed upon them by the Trustees of Union Church for several years.

REV. H. A. APPENZELLER, of Soul, Corea, writes:—No new difficulties are in our way, and I think we are safely intrenched here. There is some good, heroic work done by the natives.

FROM Soochow the Rev. D. N. Lyon writes us!—Spent a very good Sunday among the farmers near Bin-bông. The distress from high water is far worse than in Soochow. Only a very small part of the rice crop has been gathered, and what has been fished up out of two or three feet of water, yields little rice that is fit for food. It is pitiful to see the poor farmers wading in water nearly knee deep these cold days to save a little of the crop which was all their living.

It is still more pitiful to note the matter-of-course sort of indifference with which they regard the present calamity. To this we found some exceptions, some who seem thoroughly stirred up by it and ready to listen to our explanations of the cause and cure of such distresses. We hear that the officials are preparing to distribute relief at the rate of six cash for adults and three cash for children *per diem*. This seems to us a very small sum, but of course with the Chinese a little goes a good way. No such calamity has befallen the people of this region since the Tai-ping insurrection. The most fertile and productive plain of China is for the time being a waste wilderness. An old lady, at whose house we stopped to preach for an hour or so, gave us a dinner of rice, bean-curd and sprouted beans. She pointed to the beans and said, "there will be none of these next year." The water standing on the fields has prevented the planting of the usual fall crop of beans, peas, wheat, rape and cabbage, and if the winter should be a wet one, it is doubtful whether spring crops can be sown. But we will hope that so serious a state of things may be averted by a merciful providence.

THE Presbyterian Mission in Shantung held its annual meeting in Chefoo the first week in December. There was a full attendance and a very interesting and important meeting. Reports from all parts of the field showed a large increase in the number of inquirers, aggregating at the present time about one thousand. Part of these are the fruit of famine work, but the majority are not. Two years ago the mission appealed for a reinforcement of thirty. The response was a company of fifteen, arrived in time to participate in this meeting, and one arrived since the meeting. It was decided unanimously to open two new stations at once—one at Chi

Ning Chio and the other at I Chio Fu. Dr. Hunter was appointed to lead in the opening of Chi Ning Chio, and W. P. Chalfant in the opening of I Chio Fu, and three of the newly arrived families were assigned to each place. These two stations, with Wei Hien and Tsi Nan Foo, form a square of about 150 miles on a side and including within it the graves of the great sages, the historical centre of China. A committee was appointed to urge the need of more help.

THE Chinese Mission of the Presbyterian Church at Singapore is about to be reinforced by the Rev. A. Lamont, M.A.; Rev. J. A. B. Cook is returning after furlough. The other members of the mission are Misses McMahon and Lecky.

REV. E. C. SMITH, English Baptist Mission, Choup'ing, writes:—Our station in this city has a good start now; we are midway between Ching Chow and Chinan Fu and on the main road. We are looking forward and expecting much blessing in the neighborhood. People are friendly and well disposed towards the Heavenly doctrine. I have rented and settled down in very convenient premises. My dispensary is open every other day for regular patients, and *always* for emergency cases; have splendid practice, getting more people than I can well attend to, have a waiting room in which the Gospel is preached, so that the people may, if they will, have healing for the soul as well as the body.

REV. A. ELWIN, C. M. S., Hangchow, writes on Nov. 29th, 1889:—I have just returned from a very interesting visit to Chu-chee. Ten baptized and several enquirers.

A good brother sends us a note, which he says "is not for publication," but a part of which we are nevertheless constrained to lay before our readers, as it contains some good thoughts, and closes with a valuable suggestion. He says:—One of my greatest fears in regard to the coming Conference is that it will turn out merely a time of reading papers, discussing, and being rather gay all round. It would be a sin and shame if this were the sole result. Our work as missionaries has so much of routine in it that our enthusiasm is more often at dead low water than at flood. If only our souls can be as much moved as our minds at the coming Conference, China will receive an electric shock next year.

These are days when nothing but "organization" can produce satisfactory results, and in this respect I don't see that they differ from the Apostolic days; it was through numbers praying together that Pentecost came to pass, and it seems to me that if we could "organize" for special prayer, and not only special prayer but real downright rearnest pleading to the Holy Ghost, we might see another Pentecost. If we could meet at the throne of grace every Sunday morning at 8 o'clock until the time of the Conference, surely God would hear and bless.



Diary of Events in the Far East.

November, 1889.

13th.—200 persons killed by the falling of a terrace wall during a theatrical performance at Han-ting, near Wei-hien.

28th.—Eight men charged at the Hongkong police court with setting off some explosive under a junk, worth with its cargo, \$5,500, and sinking it.

December, 1889.

2nd.—The English Presbyterian Hos-

pital, Amoy, partially destroyed by fire; damage, \$300.00.

4th.—Serious collision in Hongkong harbour between the P. & O. s. s. *Ancon* and the C. M. s. s. *Kung-pai*. Both vessels had to be immediately beached.

5th.—At the Mixed Court, Shanghai, a banker was fined \$100.00 for issuing spurious coins.

10th.—Eruption of Kirishma mountain, Japan, lasting several hours.

Missionary Journal.

MARRIAGES.

At Pao-ning, Sz-ch'nan, November 9th, 1889, by the Rev. W. W. Cassells, B.A., Mr. JOHN SMITH, to Miss HARRIETT CUTT, both of the China Inland Mission.

At Yokohama, Japan, November 27th, 1889, Rev. RICHARD VENABLE LANCASTER, of the Southern Presbyterian Mission, Hangchow, to Miss MARY LITTLEPAGE HOLLADAY.

BIRTHS.

At Tsingchowfu, November 5th, 1889, the wife of Rev. A. G. JONES, English Baptist Mission, of a daughter.

At Seoul, Korea, November 6th, 1889, the wife of Rev. H. G. APPENZELER, of the Methodist Episcopal Mission, of a son.

At Ng-kang-phu, near Swatow, on November 24th, 1889, the wife of Rev. D. MACIVER, M.A., English Presbyterian Mission, of a daughter.

At Amoy, December 9th, 1889, the wife of Rev. P. W. PITCHER, American Reformed Church Mission, of a son.

At Canton, December 13th, 1889, the wife of Dr. H. M. McCANDLISS, P. Board of For. Mission, of a son.

At Shanghai, December 23rd, 1889, the wife of EDWARD EVANS, of a son.

ARRIVALS.

At Amoy, November 16th, 1889, Dr. and Mrs. KIP, of the American Reformed Church Mission (returned).

At Shanghai, November 29th, 1889, Misses H. M. KÖLKENBECK, E. M. S. ANDERSON, J. A. YOUNG, E. E. CLARE, A. GILLHAM, F. E. DOGGETT, all for China Inland Mission.

At Shanghai, December 8th, 1889, Rev. C. J. SYMONS, C.M.S., Ningpo (returned).

At Shanghai, December 10th, 1889, Miss H. KIRKLAND, Southern Presbyterian Mission, Hangchow (returned); also for same Mission, Rev. C. and Mrs. CALDWELL, for Hangchow Station; Rev. J. R. and Mrs. GRAHAM, for Tsingkiang-Pu Station; Misses H. JONES and N. MCDANNALD, for Soochow Station; Rev. H. J. GRAY, Method. Episcopal Mission (South); Rev. THOS. BRAMFETT, Wesleyan Mission (returned).

At Shanghai, Dec. 14th, 1889, Messrs. JOHN A. ANDERSON, JAMES STARK, HERBERT J. ALTY, H. A. C. ALLEN, FRANCIS DICKIE, ADAM GRAINGER, JAMES C. HALL, all for China Inland Mission.

At Shanghai, Dec. 18th, 1889, Rev. R. MATEER, Presbyterian Mission (North) Weihien (returned); for same Mission, Miss M. DICKSON, M. D.; and for Seventh Day Baptist Mission, Miss S. M. BURDICK.

DEPARTURES.

FROM Hongkong, November 6th, 1889, Mrs. N. J. PLUMB and family, of Methodist Episcopal Mission, Foochow; also Miss C. J. JEWELL, of same Mission, all for U. S. A.

FROM Swatow, November 30th, 1889, Miss ADELE M. FIELDE, for U. S. A.

FROM Tientsin, December 6th, 1889, Rev. H. P. and Mrs. BEACH, A. B. C. F. M., Tungchow, for U. S. A.

FROM Shanghai, December 12th, 1889, Mrs. J. J. TURNER and 3 children, English Baptist Mission, for Europe.

FROM Shanghai, December 13th, 1889, Miss SPARK, China Inland Mission, for Australia.

FROM Shanghai, December 21st, 1889, Dr. and Mrs. A. P. PARKER and Miss M. PHILIPS, M.D., Methodist E. Mission (South), Soochow, for U. S. A. *via* Europe.

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

FEBRUARY, 1890.

No. 2.

*The Influence of Buddhism in China.**

BY REV. TIMOTHY RICHARD.

IN order to show the influence of Buddhism in China we shall examine the opportunity, the nature and the value of that influence.

First we shall present its opportunity for influence by giving a translation of a digest made from the Chinese annals by a Confucianist. It runs thus:—

“In ancient times the instruction of the people was the work of the rulers. Since Tsin Shih-hwang it has been the work of teachers and scholars. But in Buddhism it is not the work of rulers, and it is different from that of teachers and scholars, yet its instruction has been transmitted from age to age.

On inquiring into the history of the Chow dynasty (B. C. 1100-250) it is recorded that in the time of Duke Chao (B. C. 1052) a fine colored light appeared in the Tai-wei stars (the neighborhood of Virgo(?)). The historiographer (divined from that and) memorialized that a great sage had been born in the West, and that in a thousand years his teaching would reach China. In the eighth year of the Emperor Ming Ti of the Han dynasty (A. D. 66) the Buddhist religion *did* come to China. It was strange that the Emperor Ming Ti should then hear of a god in the West called Buddha. He sent ambassadors to India to get instruction, books and priests. The religion chiefly teaches the vanity of earthly things, the importance of charity and the certainty of rewards and punishments. The first of the great men to take to Buddhism at that time was King Ying of the T'su country. Soon after he was accused of breaking the laws, and therefore at the end of the Han dynasty (A. D. 220) there was not much heard of Buddhism. But in the time of the Tsin and Wei and the Northern and Southern

* Read before the Peking Oriental Society, 1889.

dynasties, Budhochinga (Fu Tu-ch'ing), an Indian, was engaged (about 348) to teach men to serve Buddha. Kumarajiva (383) was engaged by the Tsin to translate Western Sutras and Shastres. Bikshu Hwei-seng was sent by the Wei (A. D. 518) to the West to get Buddhist books. He brought back 170 works, and the Buddhist religion flourished greatly.

As to temples there were the beautiful buildings of the Tsin, the paintings or idols of Buddha in the Wei, the Temples of Everlasting Light and of Everlasting Peace and the temple of the Shang palace of the Sung dynasty.

As to the casting of idols there are the Wei's great idols and the Sui's smelting of the revenue cash to cast idols.

As to personal teaching of Buddhist books, there were the Emperors Hsüan Wu of the Wei and the Emperor Wu of the Liang, who taught.

As to the people in the time of the Wei, the priests put up pictures of Buddha on their doors. Both in the Wei and the Sui dynasties (A. D. 386-618) the people were allowed to become priests as they pleased. The new religion's most flourishing time in this early period was when an Emperor of the Liang three times offered himself as a priest at the temple of Common Peace, and an Emperor of the Tsin presented himself at the temple of the "Great Ornaments." Although the Wei dynasty forbade men from becoming priests under 50 years of age and prohibited their private support; although it stopped also sacrifices to the gods of the Huns and even killed priests and destroyed Buddhist books and idols, yet all these, after a little while, were revived. The Sung forbade the casting of idols and the building of temples, but we do not hear of these becoming fewer than before. The Wei and the Liang twice had trouble with the priests. During the Wei and the Sung the priests rose up three times in disturbances. Still Buddhism was not checked. Nine out of every ten families of the Tsin dynasty served Buddha.

In the Sui time (589-618) Buddhist books were from ten to a hundred times more numerous than Confucian books. This was the most flourishing time in all the history of Buddhism in China.

The second Emperor of the T'ang dynasty (A. D. 618-960) professed not to be fond of Buddhism, but it was by his authority that Hsüan Tsang (the famous Buddhist traveller), who had been to the West to get Buddhist books, translated at the Temple of Great Happiness 657 works (?) These are not mentioned in the Mirror of History. The Empress Wu was pleased that the priests were explaining the law and making books, saying that Buddha had become incarnate in her person. These books were published

throughout the empire, and great idols were also made. The priests were often made officials. The Emperor Hsüan Tsung (713) inquired into the morals of the priests and nuns, and over 12,000 were sent out of the monasteries into the world again. The next Emperor but one was fond of Buddhism, and erected 100 high seats (or pulpits) to teach the classic of the king of love. He also built the Temple of Reverence and ordained a thousand priests and nuns. He went so far as to give aid to the All Souls' Festival and decree posthumous honors to the Hunnish priest Amogha. The Emperor Hsüan Tsung went out to meet a bone relic of Buddha, but not long after died. This should have served as a warning to his successors. But the Emperor I Tsung also received a bone relic of Buddha and said, "having seen this I do not grudge to die." He then went to the Descent Tower to worship, and the tears ran down his cheeks. This is difficult enough to understand, but his establishing an altar to receive the vows of Buddhist nuns and his staying at the Convent of the Peace of the Nation; these things are still more difficult to talk about. Therefore among the T'ang Emperors who ruled any length of time, there is only one—Hsüan Tsung, who stopped the receiving of vows of Buddhists at Sz-chou—who was good and would receive advice. The Emperor Wu Tsung was fond of Taoism and hated Buddhism. He was so violent as to order the destruction of all Buddhist temples throughout the empire and the return of priests and nuns to common life. But when Hsüan Tsung first ascended the throne, his action was most ridiculous. His object was to reverse the policy of his predecessor. All who had been honored by him he killed, and those who had been put down he restored, and even elevated beyond the position they occupied before.

Among the 13 Emperors of the after five dynasties (about 60 years), none were fond of Buddhism. The second of the Chow dynasty melted down the brass images of Buddha and made cash of them. Still in Fuhkien the Temple of the White Dragon was built, and Prince Hsi received 10,000 monks, which was more even than had been received by Tai Tsung of the T'ang. The T'ang Emperors exhorted people to become Buddhists, but the Sung Emperors (A.D. 960-1280) sent out clever speakers to point out their errors. The faith of the T'ang Emperors was very great. They even thought that they themselves were Buddhas incarnate. But the second Emperor of the Sung forbade erecting more temples, and his successors followed the same course, for few of them cared for Buddhism. The first Emperor of the Southern Sung adopted a still better method of repression. He forbade the use of Buddhist prayers. Thus Buddhism did not flourish in the Sung in China.

But during the Sung dynasty Buddhism flourished greatly in Mongolia. The Western priests—Namo and Ba-sz-pa—were both called national ministers of instruction. And because Ba-sz-pa had invented a new alphabet, he was styled “The Great and Precious King of the Law.” After his death he was honored by the extraordinary title of “The Chief under heaven, above Emperors, the Introducer of Letters, Assistant in the government of the State, a great Sage full of virtue, of universal kindness and true knowledge, Protector of the nation, ruling it as he pleased, the Great and Precious King of the Law, the son of the Western Buddha himself and Prophet of the Great Ruler of the universe.”

Afterwards there was also the prophet Nien-chin-ch'i-li-sz. When he was received on his arrival, the great officials served him on their knees, and the prophet took no more notice of them than if they had been his slaves. There was next to him Yang-lien-chinkia, appointed chief director of all Buddhism South of the Yang-tsz river. There was another priest named I Shan, sent as an ambassador to Japan. There was also Wa Pan, who was made chancellor of the Hanlin, which post was open to the Buddhists. In some respects the Buddhists were superior to the other mandarins, for they might strike the Shang-tu-liu and no inquiry would be made about it. Above all, the Thibetan priests sent by Hama had some secret methods, from what books we do not know, for they were of a heretical sect of Buddhism.

The Mongol dynasty not only honored the priests of Buddhism, but from the time of Kublai Khan, the rulers went to the temple of All-Peace. In the days of his successor Ch'eng Tsung, the Empress Dowager, visited the temples of Watai in Shansi. Afterwards two Emperors had the Buddhist books written in gold letters; gave extensive lands for the temples and put up idols in Long-Life-Peace Mountain. Temples were built in Kien-kang, called the Dragon-Fortune-Collection-of-Happiness, which in architecture had not been surpassed since the days of the Pei Wei (A.D. 386-532). As to stopping the Superior of the Buddhists from returning the priests as people and the forbidding of priests to annoy the people; these were measures that could not be avoided and temporary only.

The first Emperor of the Ming selected priests to attend on the princes of the empire, for the Buddhist religion had really helped him to conquer the empire. They were made junior preceptors of the heir apparent. This was natural. But why should the Ming dynasty perpetuate the weakness of the Mongols and appoint Ha Li-ma King of the Great and Precious Law? As the Emperor Hsüan Tsung added honors to the Thibetan priests, it is not to be

thought strange that the Emperor Wu Tsung should style himself the King of the Great Happy Law. And there were buildings again, the repairs of the Temple of Prosperity, the building of the Temple of Prosperous Happiness. The priests were, like sorcerers, worthy of death, but good fortune and honor followed them. Although afterwards there was a check to the Thibetans and they were forbidden to destroy the Chinese Buddhist temples, still this did not avail much. This is an account of the continued transmission of Buddhism from the Han to the Ming dynasty.

This record shows that Buddhism has had ample opportunity for influencing China.

Now we proceed to analyze the nature of the influence.

In order to know exactly wherein the influence of Buddhism lies, it is necessary to analyze the system as it bears on the *needs of men*. These needs may be conveniently classed under the six heads of—the material, the social, the political, the intellectual, the moral and the spiritual.

If we were writing about some other religions we would find that some of them had considerable influence over the material interests of men, such as providing clothing, teaching agriculture, architecture, arts, industries and even commerce. But Buddhism in China holds these things for the most part beneath its notice, for it has renounced this world. It may have been the first to introduce cotton and opium into China. It introduced pagodas and built temples on Indian models, adorning them after the manner of Indian sculpture and painting. And the spirit which moved Asoka to dig wells and plant trees along the roads in India no doubt acted somewhat in China too. Still the material condition of men in this life Buddhism did not profess to ameliorate directly. Its object was not to have people born in this world at all, and thus in a sense to annihilate the race rather than the *sufferings* of the race!

If we were writing about other religions we would have much to say about their social influence—saving human life from cannibalism and war, helping the sick, the orphan and the helpless, elevating woman and delivering mankind from the bondage of classes. But this, too, is a province which Buddhism does not aim to interfere with directly. It is true that it sets itself to remove suffering from living beings, and this fundamental principle of pity for all had much *indirect* influence on these questions. Under Asoka medical help was given to the sick throughout his dominions, to man and even to beast. Some relics of this may be traced here and there in China. It is true that Buddhism would not recognize the pride of caste in India more than other monastic orders before

it, but in China there existed no caste to change. I am not aware of any protests raised by Buddhists against slavery or serfdom in China. And as for doing anything to elevate the social position of woman, little was to be expected from a religion which "reluctantly tolerated" the nuns as an element in their Church at all and taught that woman must be born again as man before she can possibly attain Buddhahood. The story of Kwan-yin is an exception, though a very prominent one, to the whole tenor of Buddhist teaching. But over and above the material and social influence is the great fact that the best Buddhists renounce the world, and therefore its social relations are all out of place in a system which teaches that all these should cease to exist.

The same might largely be said of its political influence in China. Although Buddhism holds the sceptre in Thibet and among Mongol princes and gives political influence, owing to the number of followers, still in China it has been more occupied with the individual and with the priestly community than with politics. The great mass of the laity is practically outside the pale of Buddhism. At their funerals prayers are read to deliver them from hell, but they must be born again and live as priests before they can attain to the highest benefits of Buddhism. Buddha is the enlightener rather than the ruler of the world.

If the chief influence of Buddhism is not to be found in meeting the material, the social or the political needs of men, where then is it to be found? It is, I believe, to be found in its effort to meet the intellectual, the moral and the spiritual needs of man. In the intellectual sphere the Confucianists had reduced to order all that they thought worth knowing. But Buddhism rose before their astonished eyes like another sun in their heavens and gave new views of the universe, of living beings and of their destiny. It introduced a new conception of space infinitely grander than that which the Chinese had. It spoke of countless worlds in space and it spoke glibly of worlds, not by the millions, but by the kotis, each of which was 10 millions in number. It spoke of 10,000 kotis of worlds, 10,000 kotis of suns, of moons and of merus (central mountains in each world as pillars for the heavens); of 40,000 kotis of continents and 60,000 kotis of heavens! Instead of being confined to a few thousand years, as the Chinese systems were, it expanded time into many kalpas, some of which were 1,344,000,000 years each. And as to the beings living in these bewildering worlds and endless ages, the height of their bodies varied from 1 foah to 84,000 feet (over 15 miles) in height! not to speak of innumerable Buddhas, Boddhisatwas, Devas, Nagas, Asuras, Pretas, etc., all belonging to

the three worlds of desire, form and formlessness. And the round of transmigration of soul throughout these worlds, as well as throughout the innumerable forms of life known on earth, all dependent on character, leaves the mind exhausted, even at the mere contemplation of it! On the shore of this ocean of existence stood Buddhism however fearlessly proclaiming its intention to dry up this eternal tide of transmigration. If the vault of heaven had fallen down and revealed to the Chinese a new and altogether different heaven beyond, they could hardly have been more astonished than they were when they commenced to realize this new teaching.

Passing by the consideration of time, space and existence, the intellectual activity of the Buddhists was manifest again in their investigation of man himself. What is seen they declared is not the true atman (self). They sought to penetrate through all forms and appearances that all powerful thing that underlies all changes, in order to discover the relations between this unseen power and the atman. In the Hinayana school they gave us the aspect it presented from the ethical point of view. In the Mahayana school they attempted to give also the transcendental view with the relations of endless Buddhas and Buddhisatwas; the moral view with its room for repentance, which the Hinayana school does not allow; the metaphysical with its hair-splitting divisions of the senses, perceptions, sensations, will, reason, thought, intuitions, abstractions, etc., and the physical with its mesmerism, spiritualism and occult influences. Starting from any of these points as a centre, various classifications of Buddhism arose, resulting in views that appear in hopeless contradiction to each other, although their greatest intellects generally succeeded in harmonizing all.

For about 700 years (A. D. 200-900) the Buddhist priests from India supplied intellectual food for China by the translation of the early Buddhist Canons and the works of the four great doctors of Buddhism, viz., Kamalabha, Ashvagosa, Nagarguni and Kanadeva; and by the translations later on of the works of Asamgha, Vasubhandu and of others who wrote under the influence of reformed Hindooism in India.

A. D. 266-317 Darmarakcha translated 175 works.

383 Kumarajiva translated 50 works.

404 Punyatara was one of the translators of the Vinaya—the Canon Law of Buddhism.

548-569 Paramartha translated 50 works.

648 Hsüan Tsang translated, as variously stated, from 75 to 740 works.

- A.D. 656 Nadi brought over 1,500 texts of Buddhist Scriptures to China.
- 741-746 Amogha brought to China 500 new Sutras and published 109 works, mostly translations.
- 982 Danapala received honors from an Emperor for having translated 111 works.

This enormous work was possible for them, as they had the inmates of the monasteries to assist them. Kumarajiva had the assistance of no fewer than eight hundred priests. Dr. Edkins says that in the 10th century of the Christian era the Buddhist collection consisted of 4,271 works. In the 14th century it consisted of 4,661 works. In the 15th century of 6,771 works, three-fourths of which were translations. He also says that the translations alone are 700 times the size of the New Testament, and one work—the Pragma Paramita—is so voluminous that it alone is 80 times the size of the New Testament.

For the transliteration of Sanscrit into Chinese characters they also invented or introduced several alphabets. The following 9 men—Dharmaraksha (A. D. 67), Mukchala (281), Kumarajiva (383), Buddhahadra (406), Samghapala (506), Mahayanadeva (Hsüan T'sang 628), Divakara (676), Sikchanada (695), Amogha (719), each introduced a new alphabet. In order to encourage the thorough study of these books, Ajeli, a foreign priest, memorialized the Emperor (934) to have both priests and nuns examined in the Shastres. And for some time literary honors were given to them, in answer to this memorial. One Emperor—Jen Tsung—(1035) opened a college, where 50 youths studied Sanscrit. The result of all was that for every one Confucian book seen, there were scores of Buddhist Scriptures in circulation. All these things struck most Confucianists for centuries with utter astonishment. So much for the intellectual influence.

In the moral department Buddhism begins with the Four Sacred Truths.

First is the fact of suffering—birth, old age, sickness, death, union with the unloveable, separation from the loved, non-attainment of one's desires; in short, the five-fold clinging to the earthly constitute suffering.

Second is the origin of suffering—in thirst for being, which leads from birth to birth, in lust and desire and the thirst for pleasure and for power.

Third is the extinction of suffering by the complete annihilation of desire.

Fourth is the means for the extinction of this desire. These are eight-fold.

Taking these four truths as a foundation, Buddhism enlarges on the origin of suffering by its doctrine of the 12 causal nexus, which are worded as follows:—

- 1, 2. From ignorance comes conformation.
3. From conformation comes consciousness.
4. From consciousness come name and corporeal form.
5. From name and corporeal form come the six senses.
6. From the six senses comes contact between them and their object.
7. From contact comes sensation.
8. From sensation comes desire.
9. From desire comes clinging to existence.
10. From clinging to existence comes being.
11. From being comes birth.
12. From birth come old age and death, pain and lamentation, suffering, anxiety and despair.

It also explains the eight-fold means for the extinction of desire to be:—

- | | |
|-------------------|------------------------------|
| 1. Right faith. | 5. Right living. |
| 2. Right resolve. | 6. Right effort. |
| 3. Right speech. | 7. Right thought. |
| 4. Right action. | 8. Right self-concentration. |

To ensure the attainment of these means, which would deliver them from suffering, the seekers were required, not only to meet twice a month for mutual exhortation, but to hold large annual and quinquennial meetings. Not only was it not enough that they should pass through a course of 5 or 10 years' instruction and then go out into the world, they must leave the family life for ever and become altogether a separate class in the world, wholly devoted to this one thing.

In order further to help them in their monastic life, there was the Vinaya, a sort of Canon Law, formed for their particular guidance after the manner of the laws of the monastic orders of Brahminism, defining carefully the rules to be observed in the monastery, abroad, at their first entrance into their priesthood and in their semi-monthly and annual meetings. Also rules for confession, for penances, spiritual advice, etc.

The prospect opened for those who wished to lead a holy life was so attractive that multitudes of men and women renounced their homes and entered the monasteries. So great was the rush at one time that there were not left men enough to attend to the crops in the field, as some from almost every family had left their homes and taken up the monastic life. The sages of China from Fu Hsi down-

wards, including Yao Shun, Wen Wang, Chow Kung, Confucius and Mencius, were all said to have laid the basis of their system on filial piety. But here comes a religion that annihilates the family relationship altogether, and without it, and *because* of giving it up, professes to confer infinitely greater blessings on its followers than ever entered the minds of the sages of China. To this strange view of morals most Confucianists again bowed their heads in amazement. It seemed to them as if the foundations of the earth had given way from beneath their feet and they were left in mid-air, the sport of any current of opinion. So much about the moral influence.

There remains the spiritual. The aim of the Confucianist is to lead a proper life in *this world*. When a disciple asked the master what about the future life, the answer was: Since we do not know the present, how can we know the future? In the face of this opinion the Buddhist priest calmly repeats a creed, which means that he has *renounced everything* that is in *this world*. It is "Namo Fò, Namo Fa, Namo Sêng" ("I believe in Buddha, in the law and in the priesthood.") To him the *present life* is all empty show, pure vanity. He looks to the *future* for all his rewards and hopes that in about seven transmigrations, which will only take from 40 to 80,000 kalpas of years, if not sooner, he may attain to Buddhahood itself. He further contradicts the Confucian by saying that he does not look to his Shangti as supreme, but to one who was once Prince Sakya, but who nevertheless is not man—as the Chinese character for Buddha very expressively puts it—and who is now all knowing and all benevolent. He says that Buddha, out of his infinite goodness, personally aids men, and that men by their virtue or by purity of heart, contemplation and inward communion with Buddha, or by discovery of the occult relation of the physical to the spiritual, by any or all of these combined, may obtain such superhuman aid as far transcends any of the best benefits derived by mere human effort alone, such as the Confucianist depends upon. In proof of his belief, the Buddhist floods the land with marvellous stories of the miraculous interference of Buddha in the affairs of men and appeals to their sacred scriptures, which abound with similar miracles. Notwithstanding the Buddhist's renunciation of the Confucian god, the Confucianist, remembering records of superhuman events in his own books, by direct communion with Shangti, by divination and by witchcraft, could not well deny the possibility of these marvels of Buddhism, even that of the magic spells of the Tantra school.

To extract all the secret of this wonderful religion, which declared that its truest disciples had found out the secret laws of

nature, and therefore possessed superhuman influence, many of their scriptures were translated several times over. Forty-one of the works about Martreya, Tathagata, Mangusri, etc., were translated at least 3 times over. Seventeen of the works about the Lotus, the Other Shore, etc., were translated 5 times over. Nine of the works about Nirvana, Kwan-yin, Martreya, etc., were translated 5 times over. Four of the works about Purity, Magic Spells and Occult Influence were translated 6 times over. Another work on magic spells, called the Ananta Mukha Sadhaka Dharani, was translated at least 9 times over.

When we consider the claims of Buddhism, intellectual, moral and spiritual, as well as the mystical and magical power it professed to wield over all beings directly, the influence of which was to reach throughout the countless kalpas of time that was to follow, is it to be wondered that at one time the Emperors vied with each other in doing honor to Buddhism? And if the rulers were so affected, can we be surprised that at that time nine out of every ten families professed their belief in Buddhism and that China supported 3,000 Indian priests and nearly 2 millions Chinese priests and nuns?

Buddhism thus practically had its own way for centuries, and the mouth of most Confucianists was completely shut. It was in these days when Confucianism had not recovered from its bewilderment that Buddhism spread to Corea and Japan, carrying with it the belief that it was almost omnipotent!

Hitherto we have traced the rise of Buddhism as a foreign religion, gradually translating books, building temples, carving idols, erecting pagodas and making converts among all classes by the display of intellectual, moral and spiritual influences, until eventually Confucianism was dethroned and Buddhism, the foreign religion, took its place in the heart of rulers and subjects.

If we stopped our inquiries here we might perhaps be inclined to join the theosophists who founded their so called reformed Buddhism in New York in 1875, and who in the short space of 13 years have established 158 branches in Europe, America, Australia, India, Burmah and Ceylon. For does it not go in for the eight-fold path of right faith, right resolve, right speech, right action, right living, right effort, right thought and right self-concentration? and is it not the religion of four or five hundred millions of human beings?

But before doing that we ought to pause a little and first *weigh* the influence to find its real value. For instance, this eight-fold path, though *in* Buddhism, is not *peculiar* to it. Every great religion, without exception, professes these in some form or other, and the question is not about following the right, but what is the right? Again our forefathers used to say *experience* is the great test of all things, and modern

philosophers talk of "the survival of the fittest." Let us see how these views bear on the value of Buddhist influence in China. Both our forefathers and our modern philosophers would ask this question: *Why have all the leading Buddhist countries given up following Buddhism so implicitly as in time past?*

Why is it that among 252 millions of Indians less than 5 millions profess themselves to be Buddhists? Why is it that since the beginning of the Sung dynasty (A. D. 960) Confucianism has been restored as the religion of the State in China? Why is it that in Japan, not long ago, Shintoism reassumed its place? And why is it that Buddhism is so shyly dealt with in Corea? But we must confine ourselves to China, and the answer in regard to its waning influence *here* may account for its wane elsewhere.

But, lest it should be considered that I take too much for granted, let me first make it still plainer that Buddhism has long been on the wane in China. There was a time when Confucianists complained that for every one book of theirs there were from ten to a hundred Buddhist books in circulation. But now among a hundred shops selling books you might not find one that sold Buddhist books. Once Buddhist literature flooded the land. Recently I have searched the chief cities in all North China in vain for standard Buddhist works. In Nankin I met a Confucianist who had been converted to Buddhism and who was trying to republish the Buddhist Canon. But this was because in the whole empire none existed in an accessible form for the people. The very largest temples in all the provinces are supposed to possess them, but they are for temple use, not for public sale, and even those for temple use are, from destruction by vermin and other causes, almost invariably incomplete.

Again at one time the Tientai school, a native branch of Buddhism, produced *new* and important literature of its own. But now for centuries no new books of any *importance* have been produced.

Formerly men became Buddhist priests from conviction; now a very large proportion of the priesthood is made up of persons sent to the temples as children, on account of poverty at home or weakness of constitution. Formerly laymen built temples and endowed them with lands, on account of their faith in Buddhism. Most temples now existing are those built up by the faith of the past, and there is no other substitute or fresh outlet of Buddhist faith and charity. Once in China itself sprang up indigenous orthodox Buddhist sects as at Tientai and Pu-tu, but I have not heard of any large, living, active sect of to-day, which Buddhism regards as orthodox; nor have I seen a single priest since my arrival in China—19 years ago—entrusted with any charge for the social welfare of the public; nor have I

ever heard a single public sermon from a Buddhist priest in China, nor heard of any else who had heard one. There was a time when nine out of every ten families were said to be Buddhists, but by far the majority now profess themselves to be Confucianists, though Buddhist and Taoist priests attend most funerals in China. And if the majority of Chinese profess themselves to be Confucianists, then the large estimate of 500 millions of Buddhists in the world falls to *half* that number, and even that half, so far as China is concerned, has to be divided between Buddhism and Taoism.

As there can be no doubt therefore about Buddhist influence being on the wane in China, it is a pertinent question *why* is it so? To answer this we must further estimate its value as regards its own nature and as regards its adaptation to its environment.

Though the doctrine of metempsychosis existed in India previous to the rise of Buddhism, still it was adopted by Buddhism and formed from the beginning one of its fundamental doctrines. But unfortunately it is only a local theory and therefore cannot well do for a universal religion. Further, few in the world now believe that existence *in itself* is an evil. But Buddhism has also taken that as one of its axioms and then endeavors to annihilate one of the laws of nature, for one of its commandments absolutely forbids marriage, not only for the priests, but sooner or later for all the best Buddhists. If the experience of monasticism during twenty centuries has not convinced Buddhism of the hopelessness of that task, certainly the statistics of the population of those countries, where Buddhist influence has reigned for many centuries and milleniums, ought to do so, for the population of Asia is greater to-day than it ever has been. As to its views of geography, of the universe and of science, it indulged in *theories* far more than in *facts*.

As to morals, China cannot but be much richer for the noble example of Sakyamuni and his disciples, who being all of royal and Brahmin blood, gave up their position and wealth, in order to benefit their fellowmen. Though this gave no new ideal of life, still it well exemplified some of the highest teaching of Confucian sages. The ruler is not to be a mere conqueror, the rich man is not to be a mere gatherer of wealth, the scholar is not to gather knowledge merely for his own pleasure. Power, wealth and learning are all to be used to gladden the hearts of those who are in suffering. Instead of the strife for power and the debased use of knowledge which rent China first into the three kingdoms and then into many dynasties in rapid succession, even after being once united under the great Han dynasty, Buddhism breathed a nobler and kindlier spirit, which took into account the recompense of the soul in the future as well as below. But the

verdict of sixteen centuries of experience in China is that, notwithstanding the high example of Buddha and his followers, the constant contemplation of the Four Sacred Truths, the Twelve Causal Nexus and the Eight-fold Path in the usual *practice of life*, it has not demonstrated its professed superiority over Confucianism. As to the *spiritual*, the teaching of the Mahayana school frequently dilates on the *One Mind* the great cause or fountain of the wisdom and power of all the Buddhas, and all schools enlarge on the infinite value of contemplation of the law. But the Confucianist felt in regard to the One Mind that it was almost identical in everything, but in name with his own Shangti, and all the more so since many Confucianists defined Shangti to be a principle. And the Confucianists found out that the marvellous power of Buddhist doctrine and its magic spells to control the forces of nature, professed by the blue-robed priests and still more by the red-robed Lamas was, after all, only a strong *belief* and not as a realized *fact*, as now exhibited in the science of the West.

We now come to estimate the value of its fitness to external conditions. The Indians at the time of Sakyamuni believed in the worship of innumerable gods, many of whom were highly immoral. They believed in caste and in transmigration of soul. Buddhism justly raised its standard of revolt against the immoral Polytheism of the land and substituted a being of more perfect character—neither man nor god—but Buddha, for its worship and contemplation. It also declared the brotherhood of men instead of caste. The doctrine of transmigration of the soul it adopted as an axiom.

Now when Buddhism got into a new environment, such as China, its local instead of universal foundation soon became apparent. It found that its doctrine of a perfect being, to be worshipped and contemplated as the great fountain—the One Mind—in the universe, had already been anticipated or preserved from antiquity and been even more clearly defined than in Buddhism, though not so full perhaps of the attribute of compassion for human suffering.

As to the brotherhood of mankind, Confucianism, like most non-Indian religions, had always taught this, however far it may have been from carrying it into practice. As to the transmigration of the soul, it was not generally believed in China, therefore the assurance of deliverance from the round of metempsychosis did not tell with the same force as it did upon those who accepted this doctrine. Later on, too, between the 5th and the 10th centuries of the Christian era, there was a great influx of Mohammedans and Christians, especially of the former, into both India and China. How much influence their doctrine of the One Holy God had on the work of reforming ancient faiths, which was set on foot in both countries at this time, it is

difficult to say, but as one of the elements in the new environment of the time, when Buddhism decidedly declined, it is not to be forgotten. Thus in addition to the weakness of some of its fundamental principles or perhaps because of this it was only partially adapted to its new surroundings.

So when Buddhism made its sublime aim of saving from suffering *secondary* to the means it advocated to this end, when it rested on obsolete Indian thought on the attempt to annihilate one of the eternal laws of nature and on the theory of transmigration, and when these false theories were doomed to die before a wider experience and a fuller knowledge of the laws of nature and of the world and the universe, Buddhism itself had a narrow escape of dying with them too.

Meanwhile when Buddhism was having ample opportunities for over a thousand years to exert its influence on high and low, Confucianism, after being stunned with the novelty of some of its principles and after being amazed at the possibilities of others, was at last roused up to definite speech. The whole of the Confucian system was now recast, in view of the new problems raised by Buddhism and Taoism, and there arose the reformed Confucianism, according to the philosophers of the Sung dynasty, which these philosophers declared would meet the needs of China far better than Buddhism. To-day the rise of a truer science and a loftier religion again attracts the attention of the thoughtful in China.

These probably are the main causes of the fall of Buddhism in China, and they serve too to show its comparative value.

Not that Buddhism has died out of China, for the innumerable temples, the many priests and the funeral ceremonies sufficiently attest its presence everywhere. But this survival is on the one side the result of a past momentum rather than that of present faith, and on the other of the shortcomings of the other religions of China, *e.g.*, of the extreme barrenness of Confucianism in regard to the future life and communion with God, and the still more unsatisfactory nature of Taoism in regard to *both* worlds. This lack in the other religions is probably the reason why Buddhism has not died out in China as well as in India. This not only sustains declining Buddhism but also creates modern religious sects, which strive to meet the needs of China better than does the orthodoxy of Confucianism, Taoism or Buddhism.

Let no man conclude from this that I think lightly of Buddhism. On the contrary I hold it to be one of the noblest efforts, on one of the grandest scales the world has ever seen, of men trying to solve some of the greatest problems of human existence. I hold also that in its search after a better life it has given comfort to untold millions of our race by that light of nature which the Apostle Paul says is from God.

If a man has not done all the good he tried to do in life, because he made some mistakes, is it right for those who have better opportunities of being preserved from mistakes to dwell *only* on the mistakes and forget all the good he did? So with Buddhism; notwithstanding its weak points it has its strong ones too. Its aim to save all mankind and even all living beings; its doctrines of repentance, faith, love and self-sacrifice; its teaching of the utter vanity of the best in this world, as compared with the future, and an unfailing recompense of our deeds, whether good or ill; its teaching of the supreme importance of union with the *One Mind* of the universe, though often vague and almost forgotten, are still truths dear also to every Christian heart. If we can see them more clearly than the Buddhist, we should pity them, because they have not had the same privileges as ourselves.

Although Buddhism has not succeeded in its great purpose, yet owing to its experiments the world is much richer to-day than it was. As the grasses which have died annually on the prairies for thousands of years have left behind them each year a richer soil, so the successive harvests of thought in the Buddhist field, where for twenty centuries millions of holy men and devout women have toiled to the best of their ability and died, have left behind them a far richer soil for their successors to sow in. But for the additional check of Buddhism on human passions, who can tell what these might have led to in spite of Confucianism and Taoism. As Taoism kept alive the lamp of hope that base metals could be transmuted into gold, until chemistry arose like a brilliant star among the sciences and gave true power to combine and recombine the elements of nature, so it has been the privilege of Buddhism to keep alive faith in an intimate relationship between eternal principles and the various departments of matter and of being to believe that there is a *bridge* leading directly from the spiritual to the moral, and that there is a bridge again leading from the moral to the physical, until at last a free highway from nature to man, from man to God, shall be made clearly a higher religion. This forms a *junction where the interests of science, philosophy and religion all meet*. Future generations can never lose sight of the *sacred aim* of the great founders of Buddhism to do their utmost to save their fellowmen from suffering now and hereafter. They will also profit by Buddhist experience and employ such means as shall meet *universal* needs in harmony with *all* laws, suitable for *all* times. Then they will not only more certainly gain that holy object of saving their fellowmen from suffering, but will also be able to gain that harmony with nature, that communion with a Holy God and that everlasting life, which alone can give supreme rest to human souls.

Ethics of Chinese Loyalty.

BY REV. W. S. AMENT.

“**E**THICS is the science of human duty.” The ethic quality is the substantial element in action. It is the principle which underlies and controls all action. It is the test of value. If we are to believe some writers who discuss Celestial affairs, we would be convinced that the Chinese have no element of loyalty in their nature. They are accused of lack of public spirit, as wanting in such attachment to their country as would lead to self-denying effort. They are held up to the world as the very apotheosis of selfishness. They are impaled on the lance of scorn and contempt if they fail to respond to every appeal of interested parties to thread their country with railroads and adopt all the appliances of Western civilization. Such accusations, we believe, proceed from a misapprehension of several very important particulars.

First.—Western civilization is the product of an evolution and development, which have been going on for centuries. It is a growth from within and not a graft from the outside. The Chinese or any other people can only be alive to true progress when there has been a preliminary mental and moral development, which makes it possible to appreciate such things.

Second.—We believe the Oriental differs in some essential respects from the Occidental. How that difference came to be, whether from difference in clothing, according to Carlyle, or difference in food, according to Buckle; whether the difference is absolute and original or only an historical growth from different environments, we shall not attempt to explain. But the fact remains that the men of the East and the men of the West have different perceptions and conceptions of the relations of things. Hence it is possible that their ideas of what is meant by loyalty or patriotism may have radical divergences. Public spirit may have a definition in one locality, which would be meaningless and valueless in another. Patriotism might manifest itself in one portion of the globe, which would not command the admiration of the other. History furnishes us many instances of this. The Englishman is attached to the noble island on which he lives. Its historical associations charm him. Its great prosperity and wide-reaching influence please him. Not for an instant can he tolerate the thought that a foreign foe should ever tread its shores. For England he would give up his life, or pour out his gains to adorn her cities and build her roads. This is his patriotism. But it is very different in Turkey. Of patriotism, the Turk has little or none, nor much of loyalty to the government. But in place of these two are love for race and ardent

zeal for his religion. Here we find two elements distinct in their nature, which produce loyalty of the highest type. But the Turk does not build highways nor adorn his cities. Loyalty to him differentiates itself from what the Westerners mean by public spirit. The Frenchman or the Teuton will gladly die for native land. In the one case glory is the banner-cry, in the other fatherland. No land is so dear as their own, and in no other place can they contentedly die. But in both cases their patriotism is local and circumscribed and concrete. Outside their own national boundaries, if their material interests so dictate, the Frenchman or the German easily accepts citizenship. But to the Chinaman that is the acme of disloyalty. To him another definition of loyalty applies, which prevents anything but unchanging devotion to sovereign, ancestors and faith. To find the sources of Chinese patriotism we must go back to the ancient sages. The principles they inculcated are to-day the props of the government and the only thing to which an appeal can be made with effect. It is clear that in judging of the loyalty of a people it is necessary to study their standards and learn what loyalty means to them, *as they look at it*, not what *we* think or even as we should like to have them think. With respect to the Chinese, we believe in their annals we can discover a loyalty as pure and unselfish as any displayed in Western history. We shall see that their country's interests, *as they understand them*, are as dear to them as life.

In order to make these statements clear and to show the ethical quality in Chinese loyalty, we turn to their history and pick out, almost at random, a few illustrations. The first we select for this purpose is the statesman and General Wên T'ien-hsiang (文天祥); Title 信國公 (Hsin Kuo Kung), 1233-1280 A.D. (Vide Mayers' Manual, 854.) Born in Canton, he early displayed great literary talent and enterprise. In 1253, when only twenty years of age, he graduated as Chin Shih (進士) or Entered Scholar, standing at the head of all the graduates, becoming Chuang Yüan (狀元) or Senior Wrangler. The examining officer, Wang Ying-chn (王應春), said: "T'ien Hsiang's essay has a spirit of honesty and sobriety about it which commends it to all. If the Emperor employs such men they will make good officers." The Emperor was pleased with the commendation. T'ien Hsiang had been the leading scholar of the empire only a few years, when the long conflict with the Mongols began. Surrounded by traitorous ministers and foiled at every turn, the Emperor turned to Wên T'ien-hsiang and besought him to save the empire. He threw himself into the conflict with all his energy. He spent all his private fortune in raising and sustaining

troops. Though these troops were rough and undisciplined, he succeeded with them in relieving the present distress. But Po Yen (伯顏) and his invincible Mongols soon turned the tide; the Sung capital was captured. Tê Yu (德祐), the young Emperor, accepted the terms offered by Po Yen, and with all the members of the royal family followed the Mongols to Peking. T'ien Hsiang was treacherously delivered up, and was half way to the Mongol capital when he escaped, still determined to continue the seemingly hopeless contest. At Wên-chou (溫州), in company with Ch'en Yi-chung (陳宜中), he put the crown on the head of Tuan Tsung (端宗), the young brother of Tê Yu, and established the capital at Hang-chou-fu. The highest office in the power of the sovereign was now given to T'ien Hsiang, that of Yu Ch'eng Hsiang (右丞相), while Ch'en Yi-chung became Tso Ch'eng Hsiang. He was practically dictator. He would listen to no terms of peace. Wu Chün (吳俊), an official sent by Po Yen to advise submission to the invaders, was promptly put to death in the full view of the army. There was to be no compromise. The Emperor Tuan Tsung died in his place of retreat when only eleven years of age. His youngest brother, though little more than an infant, was put on the throne with the title Ti Ping (帝昺), and Wên T'ien-hsiang was made his guardian, with the designation Hsin Kuo Kung (信國公). Under the able leadership of Chang Hung-fan (張洪範), a disloyal Chinaman, the Sung were speedily exterminated. Ti Ping and many of his family and thousands of soldiers were drowned in the sea off Fuchow. Wên T'ien-hsiang was taken prisoner and conveyed safely to Peking. Kublai Khan (世祖) was anxious to conciliate so able and just a man. He prepared a residence for him in the city; supplied with everything necessary for his comfort. But into the upper room of his house T'ien Hsiang retired and refused to come forth. He ate the plainest food, just enough to sustain life. The Emperor sent an officer, Fu Lo (孛羅), to confer with him, and if possible induce him to accept pardon and office with the Mongols. But Wên T'ien-hsiang persisted in his refusal. Fu Lo then inquired the reason of his conduct. T'ien Hsiang replied, "Through the machinations of Chia Ssü-tao (賈似道) and other traitors my kingdom is lost and home destroyed. I have now but one duty, and that is to die. By so doing I recompense in part the grace of my sovereign." Fu Lo inquired, "If you are so desirous of death, why did you not seek a warrior's death in battle when your forces were scattered?" T'ien Hsiang replied, "My sovereign, Tuan Tsung, had three sons still living, and my aged mother in Canton still survived ninety-three years of age. For these two reasons I

still desired life." Fu Lo continued, "Was not Tê Yu, the Emperor, your sovereign? Why did you not follow him and accept terms with the Mongols?" T'ien Hsiang replied, "Tê Yu having lost his throne, I felt it a duty to place a younger brother on the throne to continue the succession." Fu Lo asked, "What did you accomplish by so doing?" T'ien Hsiang answered, "Although I accomplished little, I at least fulfilled for one day my heart's desire by having a monarch to serve. For instance, one's parents being sick and death approaching, does not the dutiful son still exert himself in their behalf? Doing as he ought, all he can, he then awaits the decree of heaven. Having done what I could for sovereign and country, I am now ready to die." Fu Lo was enraged at the coolness and obstinacy of the sturdy patriot, and he was ordered into closer confinement. Subsequently Kublai Khan called him into his presence and personally endeavored to induce him to accept pardon and offer allegiance to the Mongol powers. But he maintained his ground and refused all these projects. He was retained in confinement for over three years, periodically recommended for office, which he as often declined. He based his refusal on the example of the ancient worthies and the teachings of the sages. In order to test his real spirit, Kublai Khan sent an order for his decapitation, but with no purpose of having it executed. But the officer was too prompt, for when the reprieve arrived, T'ien Hsiang had already died like a hero and patriot. After his death, the officers found written on the lining of his garments several brief sentences from the sages—孔曰成仁, 孟曰取義, 惟其仁至是以義盡, 讀聖賢書, 所學何事, 而今而後庶幾無愧. Confucius said, Preserve virtue.* Mencius said, Choose righteousness† (even in preference to life itself). The perfection of the one is the fulfilment of the other. If you read the writings of the holy men and follow their instructions and example, you will, now and hereafter, have nothing to regret.

The passages in the classics, from which these short sentences were taken, are full of lofty sentiment. They are worthy of adoption by any people in any land. Life is not the chief thing but the completion and preservation of virtue. Righteousness is preferable to all things. These sentiments have influenced the best minds of China for many generations. Thousands have died rather than accept terms with the enemies of their country which, in their interpretation, would be disloyalty and self-seeking.

Thus died this truly noble man, only forty-seven years of age, of fine physique, dignified demeanor and extensive learning, the very ideal

* Analects, Bk. xv., Chap. viii.

† Mencius, Bk. vi., Pt. i., Chap. x.

of a patriot. It will be interesting to note the comments on the death of T'ien Hsiang by subsequent historians. Thus Lü Chung (呂中): "The reason for the easy destruction of the Sung was the fact that so many of those in authority forgot the interests of the state, in order to preserve themselves. But there was T'ien Hsiang, who sold his home and all his possessions in order to save his country. Even till death he never changed in his loyal attachment. For all traitors there is a disgraceful death, but the death of T'ien Hsiang was glorious as the brightness of the sun and moon, and his virtues will be celebrated so long as heaven and earth shall last."

Hsü Yu-jên (許有壬) writes: "For three hundred years the Sung graciously supported its many officials, but among them all, surpassing the great men of the Han and T'ang, fulfilling the decree of heaven, only Wên T'ien-hsiang could be said to have possessed perfect and satisfactory loyalty. Although long since dead, his glory illumines the men of subsequent generations and can never diminish. Many were the loyal men at the close of the Sung, still only the illustrious T'ien Hsiang completely observed the five relations and was loyal to the end."

Another instance, illustrative of our theme, was the case of Hsieh Fang-tê (謝枋得), also called Tieh Shan (疊山.) He was born of wealthy parents in the district of Hsin-chou (信州), in the province of Chiang-hsi. He was some years older than Wên T'ien-hsiang, and never attained to his high official position. By the desire of his fellow citizens he was made magistrate of his own district and filled the position with the greatest probity and to the satisfaction of all. When troubles with the Mongols began he, with other patriots, was disgusted with the plottings of Chia Ssü-tao and withdrew from office, but none the less did he exert himself to save his country. He successfully defended his own region against the Mongols for some time, and was called "The Wall of Defence for the Empire." His resources were soon exhausted, his forces scattered and his sovereign drowned. He was reduced to the greatest poverty. His great learning was of little avail, as no one could pay for instruction. He wrote a commentary on the Book of Odes. He was celebrated as a converser and *raconteur*. To all solicitations to accept terms with the Yüan, he turned a deaf ear. "The loyal minister serves but one master, as the chaste woman has but one husband" (忠臣不事二君, 烈女不嫁二夫.) He desired to imitate the statesmen Shên Pao-hsü (申包胥) and Chu Ko-liang (諸葛亮), in being the supporter of the government. He was angry with himself that his abilities did not prove more useful to his sovereign. He perused carefully the ancient classics to see if, by comparison, he could discover his imperfections. After his government was broken up, his sovereign dead, he felt that he had already lived too long. By the

recent death of his mother he was turned into a mourner for three years, after which time life had no joys for him. During this period of mourning, Kublai Khan desired those of the Chinese loyal to him to draw up a list of thirty names of men resident in the South, who were possessed of proper qualifications for office. Heading this list was the name of Hsieh Fang-tê. In preference to that he would tell fortunes on the street or write letters for the ignorant. While in this humble employment he was apprehended by the emissaries of the government and conveyed to Peking. But nothing could be done with or for the sturdy patriot, for after five days' residence in Peking and before the Emperor could see him, he succeeded in dying from starvation. The authorities kindly allowed his son Ting Chih (庭芝) to convey the remains of his father to Chia-ho-hsien (嘉禾縣), their native city in Kiang-hsi and bury them in the family cemetery.

The eulogists of Fang Tê compare him, not inaptly, with Po Yi (伯夷) and Shu Ch'î (叔齊), the brothers (1200 B.C.) "renowned for stern integrity and unflinching faithfulness." * Principle was first and foremost in the conception of these men as an expression of loyalty. By sacrificing the teachings of the ancients either one of these brothers might have occupied a monarch's throne. They could die, but they could not surrender what to them was the highest ideal of manhood. It is not for us to denounce as traitors all the Chinese who accepted terms with the Mongols. They might have reasoned that as their government was destroyed, further struggle was hopeless. Let us save the fragments that remain and prevent further effusion of blood. Yet the example of such men or such political reasoning from expediency will never operate as a stimulus to great deeds, or be perpetuated as a pattern for subsequent generations.

But we are not confined to the Sung or any one dynasty or period of history for examples of conspicuous loyalty. We turn briefly to the close of the Ming and we meet a goodly array of truly loyal men. The eunuchs, it is well-known, were the real enemies of the Ming, and by their machinations and misgovernment finally destroyed it. Among those who would not accept bribes from nor bribe the eunuchs was Sun Ch'eng-tsung (孫承宗), Grand Secretary, *Ta Hsüeh Shih* (大學士), also a General of the army. By his skilful leadership, the invading Manchus were driven beyond the Great Wall, and Shan-hai-kuan, Kalgan and Ku-peik'ou were manfully guarded. Seventy encampments of the Manchus were captured and the soldiers dispersed. General Sun refused to be trammelled by the presence of a eunuch (one of whom, according to the custom of the Ming, accompanied every General in the field) and was

* See Mayers' Manual, No. 543. Also Analects, Bk. v., Chap. xxii.; Bk. vi., Chap. xiv.

in turn denounced by them and obliged to leave his command and return to Peking. He retired to his home in Kao-yang-hsien (高陽縣), where he was taken prisoner by the Manchus. They offered him his life if he would serve them, but on his absolute refusal to follow the invaders of his country, he was beheaded. So struck were the Manchus by his manifest virtue and loyalty that they erected a temple to his memory in his native city, with the designation 孫文正公祠 (Sun Wên Chêng Kung Ts'ü.)

Many other examples could be cited. One or two will suffice. Chou Yü-chi (周遇吉) offered life by Li Tzū-ch'êng (李自成), the great rebel chief, perished with his whole family in the flames rather than deliver up a stronghold, which his sovereign had told him to defend.

Shih K'o-fa (史可法), a *Tu Shih* (督師), was reduced to the greatest poverty while engaged in the struggle against the Manchus. His weak sovereign could spend vast sums on the eunuchs, but the faithful General was neglected. He survived the destruction of his army. One morning he presented himself at the door of the Manchu encampment and said to the officer, "I am Shih K'o-fa, your enemy. Treat me as you will; I am your prisoner, but not your subject or servant." Yü Ch'in-wang (豫親王) treated him with the greatest consideration, hoping to win him as an ally. But he soon died of a broken heart, never recovering his spirits after his loyal master's death. The Manchus respected his many virtues and gave him an honorable burial.

To say that these men were not patriots, were not loyal, were not public-spirited, would be to deny the existence of these virtues anywhere. The constitution of the government of China is such that the common people are denied active participation in its affairs. That loyalty in such a case should be as open and manifest as in popular government is hardly to be expected. But once convince the common people of the disinterestedness of any enterprize and its public value, and we believe no people on earth are more hearty in their response or more self-denying in action. The quality and quantity of suspicion are usually predominant in their minds when any deed of public importance is brought to their notice. This is not to be wondered at, considering their education and environments. It only needs the restoration of public confidence in their leaders to bring to the surface a devotion that is broad, generous and constant. It may be said that the condition mentioned is very comprehensive and implies a total reconstruction of society. That is true. Such reconstruction, after the germinating principles of Christianity have been implanted, will come as a natural consequence. But that now the animadversions of some writers on the total absence of all that may be termed patriotism are incorrect and misleading, is the one point we set out to prove.

Christian Education a Factor in Evangelization.

BY REV. P. W. PITCHER.

WE are here to make this people a Christian people. We are here to tell them about the Christian religion, the way of salvation and eternal life. Now how are we to do this? We are to use every agency that is possible.

First of all there is preaching. We are to go through the length and breadth of this land and preach the Word. We are to preach in the chapels, in the streets and by-ways and homes. Preach Jesus and Him crucified.

That I may be perfectly understood let me say right here that with others I agree nothing should be more prominent, no department of mission work should be *so* prominent as preaching. Let me not be understood anywhere in this paper as being an advocate of ever desiring to make this agency subordinate to *any* other.

But is this the only agency? No, there is the hospital work. Medical work has long ago been proved to be indispensable in carrying on a missionary enterprise successfully. In many, many instances it has been the thinnest edge of the wedge entering into these hard and conservative hearts of China's millions. The hope of getting bodily relief from suffering is inducement enough to forego all prejudice and hatred of the foreigner and his religion, to conform to all the regulations of the institution, the most important of which is to listen to the Gospel. And so the patients are brought in contact with Christianity and its doctrines, whereas were there no such institutions such would not be the case. To these broken-down and wrecks of humanity an opportunity has been afforded, thank God, whereby they may know that they have a more deadly malady than bodily sickness, and also may learn of the remedy that has been procured. But is there no other agency except these two? Yes, there is the school work.

There is another class of persons in China that demands our attention, our care and our greatest efforts to reach, quite as much, perhaps more, than those who come to the hospitals. They are the children, the boys and girls of China, the coming men and women who are to exert a powerful influence in shaping the destiny of this Middle Kingdom.

If medical work is the right hand of missionary enterprise, then the educational work is the left. Two hands are better than one anywhere and in any work. Truly we need two hands in this work and enough there is in the stupendous task before us to keep both busily engaged.

So *Christian* education must always be a factor and an important factor in the evangelization of China. It is a work pre-ëminently among the young, giving *them* an opportunity to learn the great truth of Christianity, which *they* otherwise might not have.

Now such work to do all the good and the most good it can must necessarily stretch out beyond Church boundaries into the territories of the heathen. When I first began this work I felt that we should confine ourselves to our Christian families, so hoping to raise up an intelligent Christian Church people and from whom we could select an intelligent native ministry. But the more I think of it the more I am inclined to break away from these narrow confines and work in broader fields.

Rest assured I am fully in sympathy with that work that looks after the children of the Church. By no means should they be neglected. It is our duty to care for them first of all; I should place this on that high plain as being our first duty, but not our only duty. For surely our work is not finished if we stop here.

We do not follow this rule in our hospitals by allowing only the sufferers of the families of the Church to be treated.

Why should we then follow it in our schools?

We can wield a wider influence than that and make this instrument a more powerful weapon than merely confining it within these limits. It is within our province and to me just as much a duty to get these boys and girls of China, who are now running wild and without restraint into our schools and educate them after a Christian standard as it is to treat the patients belonging to heathen families, for we may thus prevent them going through the world mere ingnoramuses, utterly useless to themselves and everybody else, but making them of some vital use to their fellowmen and also fitting them in some measure to shape the destiny and insure the prosperity of the new nation that is being born. Not only so. Above all this good there is a still higher good, which is paramount; above this there is still a nobler purer motive. It is this: Giving *them* an opportunity of hearing the gospel, and so the way of salvation at a period of life when they are most plastic and moreover in a way by which they will be enabled more likely to understand it and be profited by it. Thus hoping to raise up a Christian people from *them* also. The question must have often forced itself upon us one and all: Where are the children of the heathen? The old and the decrepid, the weak and the suffering come to our hospitals. But the young and the vigorous, the new, the fresh China, where do they go? What provision has been made for them? Perhaps there are a few who come to the hospitals, perchance a

number turn their footsteps into the chapels to witness some excitement or watch if any fun is going on, but in either case the child cannot grasp these truths of Christianity in the few moments spent within the hospitals or at the chapels' doors, nor even in a day. Occasionally there are some who get the seed grafted in their young hearts in this way. God's ways are ever mysterious. The wind bloweth and we know not whence it cometh and whither it goeth. So is every one that is born of God. But we have to deal with the mass. They must be taught "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Now let us see what influence a Christian education might exert upon these youth.

For example here is a school of twenty-five or fifty or any number you please; pupils from heathen families ranging in years from ten to nineteen or even in the twenties. Every one of these scholars, during the days of study, is brought in direct contact with the truths of Christianity, both by actually reading the scriptures and by hearing their explanation at the morning and evening worship. In addition there are the Sabbath-day services, at which every pupil is expected to attend twice at least, unless prevented by sickness. (And what audience could be more inspiring and more promising than these very students, who would sit under our preaching from Sabbath to Sabbath?) And moreover they become familiar with Christian hymns, Christian literature and Christian thought and motives, all of which must prove in many, many cases an unconscious power ever influencing and gravitating towards the right and at any rate acting as silent monitors against the wrong.

Schools also are places of training, of discipline, a part of an education that the fathers and mothers sadly neglect. And again here they are taught to think a thing they are never taught in their own schools. And being taught to think they will more readily discover the truth.

School-days comprise the most plastic period of life, and if ever we may hope to make great impressions upon this great "mass" about us and upon the greatest numbers, surely it must be in this period of life when the mind is most susceptible.

It is the law of the human mind as well as of other things that in its beginning it is soft like wax, susceptible to all kinds of impressions, joyous to receive new ideas, but as it grows it hardens and becomes like adamant, retaining what it has received, like the stone slabs in our museums retain the footprints of birds or animals that have walked across the beach "in old, old times."

So again it gradually becomes less and less capable of being profoundly influenced by anything outside of itself.

Reason tells us as well as revelation that childhood is the most opportune time for engrafting Christian truth and precept. When the wax is soft, then it is the time to affix the seal. When the tendrils are soft, then it is the time to train the vine. At the fountain head there is the place to control the current. Train the child if you would make the man. "The formative period of each new generation is placed as a divine trust in the hands of the one going before it." These words, though once addressed to a Christian people, come with peculiar adaptation to us. The present generation of China is not doing much towards laying the right foundation of character of their successors, save it be the "hay and stubble" on which they have builded so miserably. We occupy the position something like foster fathers and mothers in relation to the coming generation. It is a great responsibility that we *have* assumed, faithful may we be to our charges. Ours be the high vocation in some measure of training the successors of the present. If they do not grasp the great torch of God's light with stronger hands and wave it higher and give it unto those beyond to grasp still firmer and wave it still higher, what then? Have we been faithful?

Let us, too, concentrate heart, thought, means and prayer upon the right training of the swift coming generation close behind.

Let us then in this spring time be swift to minister unto the youth of China, so we may win them to Christ. Sound religious schools wherein Christ is the great object lessons, His life and His sufferings the lesson above all other lessons that is taught and learned.

Win them to Christ before they become hardened by prejudice and before that devil created desire gets rooted in their hearts of wishing to live and die as their ancestors lived and died; and again give them an opportunity to learn before that conceit, which makes the Chinaman a most despicable creature in the face of all men, masters them and so places them out of the reach of all true education, both moral and secular.

Let us strive to bring them into friendly *personal* contact and so gradually remove these great barriers that now stand between us.

Such an *effort* must inevitably undermine or at least shake the faith in their own systems of religion, and at the same time they will acquire a knowledge, let us hope in every case an understanding, of the meaning purposes and doctrines of Christianity.

Only one thing is necessary to make this work an incalculable power in evangelizing China, viz., the power of God's Holy Spirit.

But that power is no more essential here than in any other department of Christian work. All such work without this power is "merest machinery." And why cannot we hope for this power here as well as anywhere else? The Holy Spirit is no respecter of places.

Thus far perhaps we are well agreed. But now I presume some of us will differ very decidedly. Still I cannot help feeling that the greatest results of the above work depend in no small degree upon the question involved, and so it cannot be ignored, viz., the English language in our mission schools (in academies and colleges *only*). This question is becoming, if it has not already become the "bugbear" in Christian education in China. It may be rightly so considered? Some undoubtedly wish the question were buried deeper than the ruins of Pompeii, so that no novice could even dig it up and ask: "Will you please answer the following questions and give your opinion about teaching English in mission schools." Did I not feel that this question was almost inseparably connected with this work among the heathen children I would not presume to touch upon it. Still, even with this deep conviction in my heart I give expression to an opinion with no little hesitation; conscious however that I cannot be far wrong when I say: that if this *is the door* or the way that is to be the *entrance to the hearts of these boys* (and girls) whereby we are to sow amongst them the seed of Christian truth, if this is to be the "drag net" whereby we are going to get them in our schools and so under our Christian influence, then we should teach English.

If it is legitimate to have the heathen in our schools then it must follow that it is right to use all legitimate means to get them in. For the paramount object of all such schools is *evangelization*.

Not in a year or five years, perhaps not in ten, can we expect that the grand results of this work will be felt. There must be a sowing before the reaping. We should not be discouraged if we have had no harvest yet. It is a large field we are working in. We must sow, and sow, and sow; the reaping will come if we are faithful. It *must* come.

The *fact* is before us that these youth are studying English very many of them. And they will study English; get it how they may. If they cannot gain a knowledge of it in religious schools then they will gain a knowledge of it in anti-religious schools. Now if they were not studying English; if they had no desire to study it, then we might ignore the question, but since they demand it and will study it, we are forced to recognize it.

Why should these be debarred from our schools? Why should they be allowed to drift into any kind of schools, many of which are as opposed to the *true* doctrines of Christianity as their own?

Of course there are grave questions in *all* departments of mission work, and in this special department we meet with three very serious ones, viz., the influence of heathen children upon Christian children, the influence of English upon the native ministry and the use of Church funds in such a work. Perhaps neither question is so serious as the second.

In regard to the first, Christian influence should be the power that is felt in the school. We are teaching the heathen, not *vice versa*. If the Christian standards are kept pure and aggressive the results must be satisfactory, be they early or late in coming. We are apt, I think, to look for results too early. I believe there is more power in Christianity than in heathenism, in the long run at least, and it does seem to me that this can be made the predominating influence in school work.

In regard to the third question. Our Lord never said go and win a particular portion of any nation. If it is right to spend Church funds on the suffering and diseased ones, must it not follow that it is right to spend the same funds on the children of the same race?

Assured that we may gather in a few of these precious sheaves—and bear in mind that it is the “few” in all departments of mission work that are gathered in during these times—then it cannot be a misuse of that money. It can only be a misuse *when Christian instruction becomes subordinate to purely secular instruction*, or in other words when Christian thought and example are not vigorous and telling.

Just a few thoughts in regard to the second. The great fear here is that the number of candidates for the ministry will be depleted. It may be more that a mere alarm. But are we not justified in hoping that such a state of affairs will be overcome? The supply in time will become greater than the demand. What then? Will the desire for English then cease? After the hongs and other offices have been supplied may we not expect another class of students who will study with other motives and with a desire “to go to the bottom of the subject,” which will in some way not only prove a blessing to this empire but also prove a blessing to our work? And during this *primitive* period of the work, may not the number of converts obtained, in some way compensate for lack of candidates for the ministry? Converts? Where? Who? All that I can say is that the soul of man is a deep, deep place; human eyes cannot search to its depths. A seed dropped therein none can tell when it will become

rooted and spring forth into life; once imbedded it will never die. It is a good work if we can raise up Christian citizens, Christian merchants and Christian business men. Such labor is not in vain.

The demand for English is increasing. Every new spike that is driven in the sleepers, every new wire that is stretched across the poles, every new enterprize that is introduced and adopted increases that demand.

What are we going to do with it? "Yes, but" does not, will never answer.

Given the men and the means we should decide what we are going to do now.

Ten, five, two years hence may be too late to grapple with the great problem.

God grant that we allow no golden opportunities to go by.



The Student Missionary Uprising.

BY JOHN R. MOTT.

ONE of the greatest missionary revivals since the days of the Apostles had its beginning in July, 1886, at the Mt. Hermon Conference of college students. Two hundred and fifty-one students from eighty-nine colleges of the United States and Canada had come together at the invitation of Mr. Moody to spend four weeks in Bible study. Nearly two weeks passed by before the subject of missions was even mentioned in the sessions of the Conference. But one of the young men from Princeton College had come, after weeks of prayer, with the deep conviction that God would call from that large gathering of college men a few, at least, who would consecrate themselves to the foreign mission service. At an early day he called together all the young men who were thinking seriously of spending their lives in the foreign field. Twenty-one students answered to this call, although several of them had not definitely decided the question. This little group of consecrated men began to pray that the spirit of missions might pervade the Conference, and that the Lord would separate many men unto this great work. In a few days they were to see their faith rewarded far more than they had dared to claim. On the evening of July 16 a special mass-meeting was held, at which Rev. Dr. A. T. Pierson gave a thrilling address on missions. He supported, by the most convincing arguments, the proposition that "*all should go and go to all.*" This was the key-note which set many men to thinking and praying. A week passed. On Saturday night, July 24, another meeting was

held, which may occupy as significant a place in the history of the Christian Church as the Williams' hay-stack scene. It is known as the "Meeting of the Ten Nations." It was addressed by sons of missionaries in China, India and Persia, and by seven young men of different nationalities—an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian and an American Indian. The addresses were not more than three minutes in length and consisted of appeals for more workers. Near the close each speaker repeated in the language of his country the words: "God is love." Then came a season of silent and audible prayer, which will never be forgotten by those who were present. The burning appeals of this meeting came with peculiar force to all. From this night on to the close of the Conference the missionary interest became more and more intense. One by one the men alone in the woods and rooms, with their Bibles and God, fought out the battle with self and were led by the Spirit to decide to forsake all and carry the gospel "unto the uttermost parts of the earth." Dr. Ashmore, who had just returned from China, added fuel to the flame by his ringing appeal to Christians to look upon "missions as a war of conquest, and not as a mere wrecking expedition." In the last consecration meeting in the parlor at Marquand Hall, where the lights were extinguished and men were left on their faces wrestling with God in prayer, many a man said in answer to the call of the Lord: "Here am I; send me." Only eight days elapsed between the "Meeting of the Ten Nations" and the closing session of the Conference. During that time the number of volunteers increased from twenty-one to exactly one hundred who signified that they were "willing and desirous, God permitting, to become foreign missionaries." Several of the remaining one hundred and forty delegates became volunteers later, after months of study and prayer.

On the last day of the Conference the volunteers held a meeting, in which there was an unanimous expression that the missionary spirit which had manifested itself with such marvelous power at Mt. Hermon should be communicated in some degree to thousands of students throughout the country who had not been privileged to come in contact with it at its source. It was their conviction that the same reasons which had led the Mt. Hermon hundred to decide, would influence hundreds of other college men if those reasons were once presented to them in a faithful, intelligent and prayerful manner. Naturally they thought of the "Cambridge Band" and its wonderful influence among the universities of Great Britain, and decided to adopt a similar plan. Accordingly a deputation of four students was selected to represent the Mt. Hermon Conference and to visit during the year as many American colleges as possible. Of the four selected only one

was able to undertake the mission, Mr. Robert P. Wilder of the class of 1886 of Princeton College. Mr. John N. Forman, also a Princeton graduate, was induced to join Mr. Wilder in this tour. One consecrated man, who has ever been glad to help on missionary enterprises, defrayed the expenses of their tour. During the year one hundred and sixty-seven institutions were visited. They touched nearly all of the leading colleges in the United States and Canada. Sometimes they would visit a college together. Again, in order to reach more institutions, they would separate. Their straightforward, forcible, scriptural presentation came with convincing power to the minds and hearts of students wherever they went. In some colleges as many as sixty volunteers were secured. Not an institution was visited in which they did not quicken the missionary interest. By the close of the year, 2,200 young men and women had taken the volunteer pledge.

During the college year 1887-88 the movement was left without any particular leadership and oversight. Notwithstanding this fact, it was so filled with life that it could not stand still. Over six hundred new volunteers were added during the year, very largely as the result of the personal work of the old volunteers.

About fifty volunteers came together at the Northfield Conference in July, 1888, to pray and plan for the movement. When the reports were presented, showing the condition of the movement in all parts of the country, it was found that there were three dangerous tendencies beginning to manifest themselves: (1) A tendency in the movement at some points to lose its unity. All sorts of missionary societies and bands, with different purposes, methods of work and forms of pledge and constitution were springing up. It was plain that it would lose much of its power should its unity be destroyed. (2) A tendency to a decline in some colleges. Because not properly guarded and developed, some bands of volunteers had grown cold, and a few had been led to renounce their decision. (3) A tendency to conflict with existing agencies appeared in a very few places. All of these tendencies were decidedly out of harmony with the original spirit and purpose of the volunteer movement; accordingly the volunteers at Northfield decided that immediate steps should be taken toward a wise organization. Another consideration helped to influence them in this decision and that was a desire to extend the movement. Messrs. Wilder and Forman, in their tour, had been unable to touch more than one-fifth of the higher educational institutions of America. Upon Mr. Wilder, therefore, was urged the importance of his spending another year among the colleges which he had previously visited, and thoroughly organizing the missionary volunteers—a work which was impossible during his first visit.

A committee was also appointed to permanently organize the volunteer movement. That committee, after long and prayerful consideration, decided that the movement should be confined to students. It was therefore named the Student Volunteer Movement for Foreign Missions. It was also noted that practically all of the volunteers were members of some one of the three great interdenominational student organizations, viz., the College Young Men's Christian Association, the College Young Women's Christian Association and the Inter-Seminary Missionary Alliance. This suggested the plan of placing at the head of the movement a permanent executive committee of three (one to be appointed by each of the three organizations) which should have power to develop and facilitate the movement in harmony with the spirit and constitution of these three organizations. The plan was first submitted to the College Committee of the International Committee of the Young Men's Christian Associations and was heartily approved. They appointed as their representative Mr. J. R. Mott. Later the plan was fully approved by the National Committee of the Young Women's Christian Association, and Miss Nettie Dunn was chosen to represent them. The Executive Committee of the Inter-Seminary Missionary Alliance indorsed the plan and named Mr. R. P. Wilder to represent them.

The new Executive Committee began its work in January, 1889. Since then they have perfected a plan of organization for the movement which has commended itself to the leaders of the different denominations to which it has been submitted. The plan of organization may be briefly outlined as follows: (1) *The Executive Committee* shall lay out and execute plans for developing the movement wherever it exists, and for extending it to the higher educational institutions which have not yet come in contact with it. (2) The committee will have its agents, the principal one of whom will be the *Traveling Secretary*. Mr. Wilder has filled this office during the past college year (September, 1888—August, 1889). During that time he visited ninety-three leading institutions, in which he developed the missionary department of the college associations. He has also secured nearly six hundred new volunteers. In more than thirty colleges he has wisely induced independent missionary organizations to merge themselves into the missionary department of the college association. Another striking feature of his work this year has been the fact that over forty institutions have been led to undertake the support of an alumnus in the foreign field. Their total annual contributions amount to \$26,000. The plan pursued in denominational colleges has been to have the man sent by the regular Church Boards; in undenominational colleges the money is usually contributed to some form of undenomina-

tional effort; as, for example, sending teachers to the government schools of Japan. As Mr. Wilder retires from this position to complete his seminary course, preparatory to going out to India, it is no more than justice to state that he has done more than any one man to extend this great movement from its very inception to the present time. Mr. R. E. Speer, of the class of 1889 of Princeton College, has been chosen to succeed Mr. Wilder. Mr. Speer has been one of the most active volunteers in the country. Besides being a thoroughly consecrated man, he was the leading scholar and debater in his college class. The committee will also have an Office Secretary and an Editorial Secretary. (3) There is an *Advisory Committee*, composed of seven persons—five representing as many of the leading evangelical denominations and one each from the Young Men's and Young Women's Christian Associations. The Executive Committee is to confer with this committee about every new step which is taken, so that nothing will be done which will justify unfavorable criticism from the Church Boards. The movement is designed to help the Boards in every way possible and in no sense to encroach upon their territory or to conflict with their work. (4) Mr. Speer will be unable to visit more than one-fifth of the colleges next year. It was therefore plain that some other means must be devised, in order to bring the other colleges in touch with the movement. The Executive Committee have accordingly decided to have a *Corresponding Member* in every State and province in which the movement has been sufficiently introduced and established, to insure its permanency. This Corresponding Member will be the agent of the Executive Committee in that State and carry out their policy, viz., to conserve and extend the movement in that State. The Traveling Secretary will touch only the leading colleges in each State. In States where it is thought to be advisable there will be a Corresponding Committee instead of a Corresponding Member. The States of Maine, New Jersey and North Carolina were organized on this plan last year and a strong work was done in each of them. New York, Ohio, Pennsylvania, Virginia and Kansas will be organized this year. The work in a State consists not only in arousing more missionary interest in the colleges and seminaries, but also in quickening the missionary spirit in the Churches by means of visits from volunteers. Volunteers who have the time and fitness for such work spend all or a part of their vacations in assisting Churches. In this way the contributions of many of the Churches have been increased. One volunteer in less than two months influenced a number of Churches to contribute over \$5,000 to missions over and above what they were already giving to that cause. This work is attempted only where the full approval of the Church is previously

obtained, and has always been highly indorsed by the pastors of the different denominations. A young man who is actually going into the foreign field has a peculiar influence over a congregation. (5) In the colleges the movement will be organized as the *Missionary Department* of the *College Young Men's Christian Association*. The reasons for this are clear. It will insure the permanency of the missionary interest in the college by placing it under the direction of an organization, which, from its very nature, is destined to be permanent as long as the college exists. This cannot be said always of independent missionary societies. Moreover, by making it a department of the Association it will have a far wider constituency and basis of support, because the Association includes students who are interested in five or six distinct lines of work, and not simply in one. Experience has abundantly proved that this is the best plan. In more than sixty colleges during the last two years independent missionary societies have been merged into the associations, and not one of them has changed back to the old plan. The chairman of the Missionary Department of the Association should, where possible, be a volunteer.

The movement has far outgrown the early expectations of its nearest friends. Even Dr. Pierson and Mr. Wilder at its inception could not claim over one thousand volunteers in the American colleges. To-day there are recorded 3,847 volunteers ready or preparing to preach "the unsearchable riches of Christ" in every land under the sun. A very large majority of them are still in the different college classes. Probably not more than five hundred have reached the seminaries, medical colleges and other schools for special training. Between one and two hundred have actually sailed for foreign lands. Well may Dr. McCosh ask: "Has any such offering of living young men and women been presented in our age? In our country? In any age or in any country since the day of Pentecost?" To-day, after over one hundred years of Protestant missionary effort, there are only about 6,000 ordained missionaries in the foreign field. If the Church does not send out more than one-half of the present number of volunteers, it will still mark the most significant and encouraging chapter in the annals of the Christian Church since the Acts of the Apostles. But every one of the 3,847 volunteers is needed, and many more. Mr. Wishard writes back from Japan that 20,000 native and foreign ministers are needed in that fast-moving empire before the year 1900, in order to keep it from infidelity. Dr. Chamberlain appeals for 5,000 missionaries for India during this century. "*The evangelization of the world in this generation*" is the watch-cry of the Student Volunteer Movement for Foreign Missions. What does this mean? At a convocation of missionaries, held a few months ago in India, it

was estimated that at least one *foreign* missionary was needed for every 50,000 people in unevangelized lands. This is regarded as a very conservative estimate. It means, then, that at least 20,000 foreign missionaries are needed, in order to "preach the gospel to every creature" within this generation. Is this too much to ask and expect? Already nearly 4,000 have volunteered in less than two hundred colleges. From those same colleges during this generation will pass over a score of classes to be touched by this movement before they graduate. There are hundreds of colleges which have not yet had the opportunity to come in contact with this movement. The colleges of the South, of the Far West and of the Maritime Provinces know almost nothing about it. There are two hundred medical colleges and schools in America from which are going annually thousands of graduates. Nineteen-twentieths of those graduates are locating in this country, where there is one physician to every 600 of the population, whereas in unevangelized lands there is not more than one medical missionary to every 1,000,000 of the population. Twenty thousand volunteers too many to ask and expect from this generation! Over 2,000,000 young men and women will go out from our higher institutions of learning within this generation. The foreign field calls for only *one one-hundredth* of them. But where will the money come from to send and support them? It would take only one six-hundredth of the present wealth of the members of the Christian Church in America and England. There are men enough to spare for this grandest mission of the ages. There is money enough to spare to send them. May the Spirit of Christ lead His Church to consecrate her men and money to the carrying out of His last command!—*Missionary Review*.

The Religions of China.

BY REV. GEORGE OWEN.

CHINA has three great religious systems recognized and endowed by the State—namely Confucianism, Taoism and Buddhism. Confucianism and Taoism originated in China, and are purely Chinese systems; Buddhism was transplanted from India in the first century of our era. Nearly every Chinese believes in all three systems, and his creed is a curious patchwork, composed of bits of each. These three systems, so different in other respects, are alike in this—not one of the three has a Saviour from sin.

Confucianism is a system of political, social and moral philosophy, rather than a religion. Its scope and aim, as stated by a

disciple of Confucius in the well-known classic the "Great Learning," are "the cultivation of the person, the regulation of the family, the government of the state and the pacification of the empire." But "he who would cultivate his person, must first correct his heart; to correct his heart, he must first make his thoughts sincere; to make his thoughts sincere, he must first carry his knowledge to the utmost, and this perfection of knowledge lies in the exhaustive investigation of nature."

The whole system is based upon the assumption that man is born good, and by self-culture can attain perfection. Knowledge indeed is necessary, but not the knowledge of God or of Christ, but of natural philosophy. The "fall" is not recognized, sin is little spoken of, and there is no idea of a Saviour. Knowledge and self-culture are the only saviours it knows.

The Confucianist prays to heaven and earth and all the gods for material blessings, but never for moral or spiritual help. Weak, there is no hand in which he can lay his and gather strength; sick, he knows of no physician, and guilty, expects no pardon.

Confucianism is a system of rules for the righteous, not a salvation for sinners; hygienics for the healthy, not medicine for the sick. The true Confucianist does not believe much in the repentance of publicans and sinners. Confucius himself said: "There are two classes that never change, the wise man and the fool." In the same strain he told his disciples that "Rotten wood cannot be carved, nor a mud wall painted," meaning that the evil and depraved cannot be reformed. In all its classics, Confucianism has no such story as the "Parable of the Prodigal Son," and no such moral miracles as the "Dying Thief" and the "Philippian Jailor." Confucianism never did and never can move sinners to repentance, or quicken into newness of life the dead in trespasses and sins. It is a philosophy, not a salvation.

Confucius was simply a moral teacher; Christ a Divine Saviour.

"Whatsoever a man soweth, that shall he also reap," is the cardinal doctrine of Buddhism:—

"Each man's life
The outcome of his former living is.
The angels in the heavens of gladness reap
Fruits of a holy past.
Devils in the under worlds wear out
Deeds that were wicked in an age gone by."

And there is no deliverance or escape from this pitiless and changeless retribution:—

"It knows not wrath nor pardon: utter-true
Its measures mete; its faultless balance weighs."

Christ said: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." But Buddha warned his followers against seeking help from gods or men:—

"Pray not! the darkness will not brighten! Ask
Nought from the silence, for it cannot speak!
Vex not your mournful minds with pious pains.
Ah! brothers, sisters, seek
Nought from the helpless gods by gift or hymn,
Nor bribe with blood, nor feed with fruit;
Within yourselves deliverance must be sought,
Each man his prison makes."

Man is his own destroyer and must be his own saviour. His sickness is self-caused and must be self-cured. Sin must be expiated by suffering, it cannot be pardoned. Happiness must be won by merit, it cannot be given of grace. "Whatsoever a man soweth that shall he also reap." "Believe in the Lord Jesus Christ and thou shalt be saved," is a truth wholly alien to Buddhism. The Buddhist knows that "the wages of sin is death," but has no conception that the "gift of God is eternal life through our Lord Jesus Christ." The poor Buddhist is as lonely and as friendless as if in all this great universe there were neither God nor man. He may ask, but he shall not receive; he may seek, but shall not find; he may knock, but it shall not be opened to him.

I have heard our Chinese preachers make this comparison between Christ and Buddha: The world is like a deep, dark pit, full of suffering men, women and children. Buddha comes to the brink of that pit and says: "Brothers, your life is a long misery. I pity you and fain would help, but man must be his own saviour. You who would be saved must cut each for himself a stair in the rocky sides of this terrible pit, and he who reaches the top shall enter Nirvana. There is no other way of salvation." But Christ comes to the edge of that pit and says: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die."

Taoism is the third religious system of China. Its priests sought diligently through long centuries for the "elixir of life," one draught of which would change this mortal body into an immortal, but failed to find it. Still they believe there is such an elixir, if any one were good enough and wise enough to discover it. Meanwhile they prescribe forty-eight forms of "bodily exercises" which help to etherealize the body and change it into a spiritual body. Charms and magic are also much used.

But the chief reliance of Taoism is on good works. Every deed is appraised and tabulated like a school-boy's examination paper or a

tradesman's balance-sheet, good works on one side, evil works on the other, thus:—

CR.—Giving a coffin to the poor, counts	30
Exhorting a mother not to commit infanticide	30
Saving a child from being destroyed	50
Refraining from beef and dog-flesh one year	5
Destroying plates of obscene books	300
Preserving life-long chastity	1,000
DR.—Loving a wife more than father or mother, scores	100
Drowning an infant	100
Cooking beef or dog-flesh	100
Misusing written paper	50
Publishing immoral books—the demerit is measureless	

The devout Taoist keeps a current account with heaven. His well-being here and hereafter depends on the state of that account. But the account of even the best is confessedly on the wrong side. It is recorded of one of their good men that when he appeared before the Judge of the Dead, it was found that during his life of forty-seven years he had performed 4,973 meritorious actions, and had committed during the same period 298,000 evil deeds. And the story goes on to ask: "If a good man comes out thus badly, where will the wicked and ungodly appear?" Yet this miserable and hopeless system of salvation by works is the only one the poor Taoist knows. He has never heard or dreamed of One who "was wounded for our transgressions and bruised for our iniquities, and by whose stripes we are healed."

Thus neither of China's three religious systems offers salvation to man. Confucianism ignores the subject and talks of philosophy and self-culture. Buddhism tells the lost to save themselves by destroying "the seven feelings and the six passions." Taoism, pending the discovery of the "Philosopher's Stone" or the "Elixir of Life," has nothing better to offer than a "balance-sheet," which is always on the wrong side.

This is the condition of the heathen everywhere. It is literally true that "There is no other name (than Jesus) given under heaven among men whereby we must be saved." The world has many religions, it has but one Gospel; many sages, but only one Saviour. Paul knew the world's need when he said: "I have determined to know nothing among you, save Christ and Him crucified." And we Christians are debtors to all men till we have proclaimed to them the glad tidings of great joy, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—(Abridged from the *London Missionary Chronicle*).

Correspondence.

THE FOOCHOW METHODIST CONFERENCE.

DEAR SIR: The recent session of this Conference was one of unusual interest and profit. This was owing doubtless in part to the wise and judicious direction of Bishop Andrews, who presided, and also in part to the harmonious spirit which prevailed throughout, but still more to the earnest pleading for the outpouring of the Holy Spirit, which characterized the meetings throughout. The business sessions, held each day from 9 to 12, were prefaced by a half hour's prayer meeting, which were regularly attended and directed by the Bishop. These did good service in giving tone to the work which followed.

The Sabbath was however the great day of the feast. The experience meeting, which was held from 9 to 10.30, was remarkable for the many brief and telling testimonies which were given in a very short time. The key-note was thankfulness for God's providential care and rejoicing in tribulations for the benefits resulting from them.

The sermon by Bishop Andrews immediately after made a most profound impression, and although passing through an interpreter, touched many hearts. It is rare that one sees a Chinese audience so deeply moved. Tears filled many eyes. At the close of the sermon the Bishop ordained 13 deacons. In the afternoon he ordained 5 elders, and this was followed by the Sacrament of the

Lord's Supper. The congregations were the largest and the attendance at the Conference the greatest they have ever been.

Yours, etc,

N. J. PLUMB.

Statistics of the Foochow M. E. Conference for 1889.

Members	...	...	2,450
Probationers	...	...	1,412
<i>Contributions.</i>			
Missionary money	...	...	378.27
Benevolences	...	...	242.66
Self-support	...	...	1,219.39
Church building	...	...	2,604.21
Local purposes	...	...	755.45
			<u>\$5,199.98</u>

CAN THE "TERM QUESTION" BE SETTLED?

DEAR SIR: Do you think that the following resolution could be passed at the General Conference with some degree of unanimity?

"Resolved, That during the next ten years in the publication of the Scriptures and of Christian books we recommend that 上主 (*Shang-chú*) be the term used for God."

This is used in the version of the New Testament recently issued by Messrs. Blodget and Burdon. It has also been used in other books. May not the promise be fulfilled, "They shall see eye to eye"? Isa. lii. 7. 8.

The question of the term for "Spirit" is more important still. Our Christian books are used by all the missionaries, irrespective of the terms. When *Shangti* and *Ling* are used, the native converts un-

derstand them as used respectively for "God" and "Spirit," but the present use of *Shin* by one party for "God" and by the other for "Spirit," leaves the Chinese Church in mental chaos.

Three remarks may be made.

1. The Holy Spirit did not choose a sacred term for "Spirit," so the word used in translation need not be a special matter of conscience.
2. We use the religious words we find in China for "sin," "redemption," "repentance," &c. Both *Shin* and *Ling* are temple terms, but in ordinary practical use neither of them in religious parlance mean "Spirit," so by seeking another term neither side will lose much.
3. Leaving aside its philosophical bearings in the common spoken language of the people, 氣 *K'i* means the air we breathe, the atmosphere by which we are surrounded and would certainly be appropriate to translate *pneuma* in 2 Thes. ii. 8. R. V. Some have for years advocated its use to translate "Spirit."

HAMPDEN C. DuBOSE.

Soochow, January 9th, 1890.

MISSION STATISTICS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For the sake of truth and all who have an interest in the spread of mission work throughout the world, will you kindly find a corner in your valuable magazine for the following figures in reference to the Wesleyan Missionary Society? My apology for troubling you is the communication of "Watchman" in the December

number of the *Recorder*. As far as the Wesleyan Missionary Society is concerned his communication proves the common saying that you can use figures to prove whatever view you may hold. To the casual observer the Wesleyan Missionary Society has a very unsatisfactory record. In the Report for 1878 the income of the above Society is given as £163,821.12.0.

Members directly and indirectly connected with the Society, 147,103.

Cost per communicant = £ $\frac{1}{3}$ nearly.

1889. Income.	Communicants.
£131,000.	14,000.

Cost per communicant, £9.

Vide *Chinese Recorder*, Dec., 1889.

Now what are the real facts of the case? Since 1878 a number of independent conferences have been established and their numbers of course are no longer included in the Report of the Wesleyan Missionary Society. These conferences are not absolutely free, but are gradually becoming self-supporting. Every year a part of the income of the Wesleyan Missionary Society is devoted to the extension and consolidation of the work in the West Indian and South African Conferences. These conferences or mission centres are as follows:—

1st.—The missions in the Fiji and Friendly Islands, with more than 100,000 adherents.

2nd.—The missions in British North America, now under the control of the Canadian Methodist Church, have about 40,000 members.

3rd.—The West Indian Conference, 45,930 members.

4th.—The South African Conference, 27,255 members.

The income of the Wesleyan Missionary Society, according to Report of 1887, was £133,145.10.2

Of that sum £21,225.10.3 was paid to the West Indies and South Africa,

And for the Irish } 5,970. 0.0
Missions }

£27,195.10.3

Leaving £105,950. 0.0 for the direct work of the Society.

Members, 31,229.

Cost per communicant, £3.7 and not £9 as it appears in the *Recorder* of the present month.

There are so many things to be taken into consideration that it is really very difficult to compare the cost of the working of the different societies. For instance, the older societies have charges for pensions, allowances, widows and children, and these all go to increase the average cost of the communicants.

W. B.

CANTON, December 27th, 1889.

To the Editor, "RECORDER."

SIR: Can any one explain the rendering of *ὁ λαός* in Heb. ii. 17. It is noted that in Messrs. Blodget and Burdon's recently issued version 萬 is replaced by 人, but as 民 stands alone in Matt. iv. 16 and Heb. vii. 5. has 百姓, we are left in doubt as to the real meaning of the modification.

It is to be regretted that Messrs. Blodget and Burdon should have handicapped themselves by prefixing 聖 to the names of the Evangelists. In no case is such addition warranted by any ancient text of even secondary importance. To the majority of the missionaries in China this smack of Roman

Catholicism will be objectionable. To Paul every Christian man and woman was a saint, a holy one, and nowhere in scripture do we find any special sanctity attached to any servant of God.

But even so—grant the position for a moment—then why not speak also of 聖保羅, 聖猶大 and so on, as many do in English.

It is humiliating to think that years of experience have not taught us to discriminate between the essentials of Christianity and the puerile cosmetics of the dark ages.

AGUR.

DEAR SIR: The "Mission Statistics" in the December number of the *Chinese Recorder* are wrong as regards our mission. They give the communicants of our mission for 1888 as 2,000, where it should be 9,803, as properly given by the Hand-book of Foreign Missions for 1888.

I am, Dear Sir,

Yours very truly,

G. REUSCH.

BASEL MISSION HOUSE,

HONGKONG, 28th December, 1889.

DEAR SIR: You did well to insert the suggestion in your last issue regarding prayer for a blessing to attend the General Conference, to be offered up by all of us every Sabbath morning at eight o'clock. It strikes me we might well extend this suggestion and agree to make prayer for this object one of the petitions of our daily devotions.

Many subjects of the very highest importance are to come before this assembly, and so it is above all necessary that we should earnestly

and importunately pray that "the spirit of wisdom" and of "love" may be given to all: (1) in the preparation of their papers, (2) in the discussions which will follow, and (3) in our mutual intercourse. I would therefore respectfully suggest daily prayer by all of us all over China for this great object.

A. B.

DEAR MR. EDITOR: I write to express my cordial concurrence with the suggestion of your correspondent on the 47th page of the January No. of the *Recorder*. It is this, that the missionaries in China unite in a concert of prayer on

every Sabbath morning at 8 o'clock from this till the Conference meets, for God's blessing upon the meetings; that we may have a pentecostal blessing; that we may come together in the spirit of prayer and prepared to receive a baptism of the Holy Ghost. Let us set ourselves by prayer and fasting to seek a blessing from God upon ourselves and upon His work in China. I have written to the *Missionary Review*, asking the prayers of its readers upon the Conference.

Yours,

A. P. HAPPER.

CANTON, January 14th, 1890.

Our Book Table.

THE Minutes of the Eighteenth Annual Meeting of the Methodist Episcopal Church of the North China Mission is a brochure of 84 pages, which gives a fund of valuable and interesting facts and figures. The table of statistics on page 82 is especially noticeable, giving as it does the increase year by year for ten years, beginning with 1880, and showing a gain of 620 members and 402 probationers. With 15 foreign missionaries and 14 assistant missionaries, besides 9 women, together with the prospective university, the mission has a grand working plant from which we may expect great things.

THE Central China Tract Society, Hankow, have sent us specimens of their calendars for 1890, price \$2.00 and \$3.00 per 1,000, and a new series of folded tracts at two cash each, printed on both sides of native brown paper. Something of looks is sacrificed to cheapness in these latter, but a very presentable tract is produced notwithstanding, and the folded form is certainly an improvement over the large sheet, which we understand these are designed to take the place of. They also send a new catalogue for 1890.

Editorial Notes and Missionary News.

THE English Wesleyan Mission, Canton, have arranged the following plan for 1890:—Rev. C. Bone and family to go home; Rev. J. A. Turner is transferred to Fatshan; Rev. S. G. Tope and Rev. R.

McDonald, M.D., occupy Shiukwan; Rev. C. Wenyon, M.D., remains in Fatshan; Rev. W. Bridie, Rev. H. J. Parker and Rev. G. Hargreaves remain in Canton.

THE RIGHTS OF WOMEN.

NOT a few readers of the December issue of the *Recorder*, who fully agree with the "Views of Commentators on I Cor. xiv. 34. 35. and I Tim. ii. 9. 14," given by the Rev. H. C. DuBose (p. 558.), must have been surprised by the editorial note on p. 580, where we find the astounding statement that the remarks of the Apostle in regard to women, just emerging from heathenism, are not equally applicable to the women of the nineteenth century. Indeed, I could almost imagine a missionary belonging to the "new theology," which "relieves the mind from the strain of traditional faith" and permits him to offer his own system of doctrine, giving such directions in regard to apostolic institutions. But I hope Christian men earnestly determined to act on the principle that "It is written" and "The Scripture cannot be broken," will never consent to such fallacies, which are derived from eighteenth century theology rather than from Scripture.

As long as there are Christian men, they will lift a finger and wield a pen in opposition to public speaking by Christian women, for what has been "indecorous" for a woman 1,800 years ago, will remain to be so even in our days of "flabby compromise and milk and water concession." And every one that sets up his own judgment above that of an Apostle of our Lord Jesus Christ must be answered with the words of Paul, "What? was it from you that the word of God went forth?" (I Cor. xiv. 36.)

As to the necessity, usefulness and success of woman's work in

home and mission fields, there can be no doubt. There are many ways in which women can deal with those of her own sex anywhere, for instance by teaching the little ones, instructing the females in womanly arts, as well as in religious matters, giving medical advice and assistance, teaching, singing, etc., etc. Such work is most womanly. And no one who engages in it steps out of her proper sphere in the slightest degree. And *such* work is not without Scripture precedent. In the last chapter of Romans, the Apostle Paul mentions by name "honorable women" as having "labored much in the Lord," as having been "servants of the Church." They were permitted to teach, but not in public (Act. xviii. 26.), as it would be inconsistent with modesty and propriety. Well says Henry, "What is more indecent than for a woman to quit her rank, renounce the subordination of her sex, or do what in common account had such aspect and appearance?"

Though Christian women, speaking in public, may have been signally blest, and some of the best addresses the world has ever heard in public may have been delivered by Christian women, yet if their efforts have been in glaring contradiction to Scripture teaching, I don't care a bit for it.

When our Lord had healed that deaf and dumb man, "He charged them (that brought him to Jesus) that they should tell no man, *but the more he charged them, so much the more a great deal they published it.*" Here we have an explicit prohibition of the Lord, but it seemed only to whet their determi-

nation to publish his fame. Of course these good people meant it for Christ's best, when they proclaimed what they had been eyewitnesses of. They desired to add to His fame, they longed to go forth to preach the Gospel of Him who "maketh even the deaf to hear and the dumb to speak," but in the meantime they slighted an express commandment of the Lord and acted against the "only wise" and "perfect" will of God.

Are we not in a similar position if we say that some prohibitions of the Apostle's were only applicable in those times, when people were just emerging from heathenism? I also desire no better test of the efforts of Christian women laboring in public than that of our Saviour. "By their fruits ye shall know them." But is not obedience to the truth the great and first fruit required from a true believer? "Hath the Lord as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft and stubbornness is as idolatry and teraphim." (I Sam. xv. 22. 23.)

It is not our glowing with the desire to work for Christ, not our consuming zeal for the salvation of men, not our special fitness to labor in God's vineyard that makes us most Christlike, but our obedience to the commandments of Him, who emptied Himself, becoming *obedient* even unto death, yea, the death of the cross. Though he was the Son, he learned *obedience*, and having been made perfect, he

became unto all them that *obey* Him the author of eternal salvation. (Phil. ii. 8., Heb. v. 3. 9.) Not they who have delivered the "best addresses" ever heard in public are blessed by our Lord, but they who heard the word of God and kept it.

It is to be hoped that the directions of the Apostles in regard to the conduct of public worship will remain unshaken always and everywhere. Christian women have their duties, responsibilities and high privileges. But as "every form of *public* address or teaching is clearly forbidden as at variance with woman's proper duties and destination," let them beware of stepping out of their proper sphere, fearing lest the name of God and His doctrine be blasphemed for their sake.

"When, under the plea of what is called open ministry, women take upon themselves to speak or teach in the Churches, they lose a most blessed place which God has given them in the Church and take one which He has not given and which is really a dishonor to them before God."

"The rights of women! what are they?
The right to labor and to pray;
The right to comfort in distress;
The right when others curse, to bless;
The right to love whom others scorn;
The right to comfort all who mourn;
The right to shed new joy on earth;
The right to feel the soul's high worth;
The right to lead the soul to God,
Along the path the Saviour trod:
Such, woman's rights! and God will bless,
And grant support and give success."

J. G.

AN unknown friend has sent us a communication on "the Bible in China." Before we can insert it we must have his name, not for the public, but because we do not publish anonymous communications.

IN November last we sent out blank forms for statistics, to which many of the missionaries have kindly responded, but quite a large number have as yet failed to send any answer. In view of the approaching Conference we should be glad to have these figures as complete as possible, and hope those who still have the forms in their possession will fill them out and forward at once.

THE First Annual Report of the Victoria Home and Orphanage for Girls, Hongkong, under the superintendence of Rev. J. B. Ost, shows thirty-five native and nine Eurasian pupils. "The home was established," says the report, "for the boarding and education of the daughters of Chinese, whether orphans or not, and also for 'the reception and rescue of young girls who would otherwise in all probability be forced into a life of immorality.'" Being in debt at the end of the year, the superintendent appeals for help.

WE take the following from the *Missionary News*:—2,129 converts were received into the Churches of the American Board in Japan during the year ending April 30, an average of more than forty-three to each Church. Forty-three of the forty-nine Churches are self-supporting. The Congregationalist Church at Okayama has 542 members and a Sunday school of more than a thousand scholars. It supports, besides its own pastor, four paid evangelists, thirteen out-stations, a Young Men's Christian Association, a woman's temperance society, a monthly magazine and a small dispensary.

THE committee of arrangements for the General Missionary Conference in May have appointed the undersigned as a sub-committee to complete these arrangements and especially to endeavor to provide, as far as possible, hospitality during the session of the Conference for the missionaries who may attend.

To carry out this object it is necessary that they should know as early as possible: (1) who intend to be present, and (2) what accommodation is required.

They have therefore to request intending visitors to send information on these two points as soon as they can, addressed to any of the undersigned as may be most convenient.

A. WILLIAMSON.

G. F. FITCH.

J. W. STEVENSON.

CENTRAL CHINA MISSION OF THE PRESBYTERIAN CHURCH, U. S. A. (NORTH.)

THE annual meeting of this mission was held at Soochow, beginning Nov. 1st. The five stations were all represented, and the reports read were full of encouragement. During the past year Church buildings have been completed at Tsieu-ōng, in the Chehkiang Province and at Nanking. The work at the Ningpo out-stations has been specially encouraging; at one place—Fu-sen—the Church has been greatly blessed, and eighteen have been added on confession. Four members of the mission—Rev. and Mrs. Mills, of Hangchow and Mrs. Butler and Miss Warner, of Ningpo—have been compelled to leave their fields of labor for a season of rest and recuperation in America; on the other hand two new missionaries have been added to the force, viz.,

Rev. J. C. Garritt at Hangchow and Miss E. F. Lane at Nanking. The mission feels that the time has come for "lengthening the cords and strengthening the stakes" and makes an earnest call for reinforcements next fall, that the work may be prosecuted with greater vigor and new fields occupied. The Statistical Report will appear next month.

The Free Church of Scotland Monthly for December contains the following:—"On the evening of Sabbath, 13th October, a young Chinese medical student, Lim Boon-keng, was baptized in Warrender Park Church, Edinburgh. Educated in Morison College, Singapore, he years ago broke with Buddhism, but has only now made up his mind to enter the Christian Church. Before the sacred ordinance was administered by the Rev. Mr. Cook, of Singapore, he gave a short account of himself and publicly confessed Christ. The Church was crowded, and a manifest impression was made on all present."

A FRIEND calls our attention to what was a misprint in the January No. of the *Recorder*, in which the communicants in connection with the Church Missionary Society were given as 7,756. They should have been 47,756, or a difference of forty thousand.

Rev. J. E. Walker, of Shaowu, writes us under date of January 10th, 1890:—"The past year has been a good one for evangelistic effort.

There is much distress among the Chinese about us, owing to the bad state of the tea trade. Most of those engaged in growing tea are immigrants from other parts of this

and adjacent provinces, and there has been some alarm among the Chinese, lest there should be an uprising of this class of persons.

It is commonly reported that there is a secret society, having its ramifications all over China, called the Kau-lau-huei (高老會).

According to some it is a mutual benefit society, like the Free Masons for instance, but according to others it is a treasonable organization. Whether there is anything to it or not I don't know. But the belief is current among the natives that there is such a society and that its aims and methods are sinister, and this is a source of uneasiness among the people. Our best informed native Christians do not pay much heed to disquieting rumors about it. Last autumn professed emissaries of the Kau-lau-huei appeared in a few places, reporting that an uprising was imminent and offering to sell "protection papers" for about 50 cts. each, which would secure the holder from harm. Two of the supposed leaders of the society were seized and beheaded, and then reports became rife that the Kau-lau-huei was about to come in force and avenge their death. There was great alarm for a few days, but nothing whatever transpired to justify it.

Two or three hundred Hunan soldiers are stationed at Shaowu till after Chinese new year, and in view of the number of persons about here, who have no families and are in more or less distress because of losses on their tea, this is a wise precaution. Without them, the panicky state of mind prevalent among the natives would be a constant temptation to the needy and desperate tea farmers who are scattered all around through this mountainous region.

December. 1889.

28th.—Three distinct shocks of earthquake were felt at Shanghai about 2.18 a.m. Direction N. E. & S. W. A shock also took place at Yokohama, Japan, and another on the 31st. Capt. Donaldson reports that the sea between Tsurugisaki and Kannonsaki was covered with dense steam.

January, 1890.

1st (about).—While making a passage among the mountains at Takao kae, Formosa, 200 soldiers, belonging to Liu Mingchuan, were surprised and killed by the savages.

5th.—Capt. Wiseman, late of the *Esvereld*, suffocated by the fumes of a charcoal stove in a bathroom at Yokohama; this makes the 20th foreigner who has met his death in this way.

7th.—Violent earthquake at Vagano, Japan, several houses destroyed.—In the

Gazette of this date the Governor of Shantung is directed to properly embank the new mouth of the Yellow River and to build a dam across the old mouth at Tieh-mèn-kuan.

9th.—A party of Europeans, consisting of the Messrs. Rogue (two), merchants of Haiphong, Capt. F. Roze and a com-pradore, captured by a band of pirates in Tonking. Capt. Roze was killed.

10th.—From *N.-C. D. N.* of this date we learn that Sir Cecil Smith, Governor of the Straits Settlements, has abolished all the Chinese secret societies in Singapore and has formed a Chinese advisory board, which is to advise the Governor on all matters specially affecting the Chinese community.

11th.—Great fire in the foreign settlement at Foochow. Immense destruction of property, native and foreign.

Missionary Journal.

BIRTHS.

ON October 3rd, 1889, the wife of WM. LAUGHTON, China Inland Mission, of a son. AT Chentu, November 8th, 1889, the wife of R. GRAY OWEN, China Inland Mission, of a son.

AT Changchui, Amoy, December 29th, 1889, the wife of Dr. FAHMY, London Mission, of a son.

AT Tientsin, January 6th, the wife of G. W. CLARKE, China Inland Mission, of a son (Joseph Eric George.)

ARRIVALS.

AT Canton, November, 1889, Rev. GEO. SICKAFOOSE, Miss A. PATTERSON, Miss L. R. SHAFFNER, of the United Brethren Mission of the U. S. A., to establish a new mission.

AT Canton, December, 1889, Rev. G. HARGREAVES and family and Rev. S. G. TOPE (returned.)

AT Shanghai, December 27th, 1889, for the China Inland Mission, Rev. and

Mrs. G. NICOLL (returned); Misses S. L. CARLYLE, E. RAMSEY, M. A. LANE, L. C. COWLEY, A. M. ESAM.

AT Shanghai, January 13th, for China Inland Mission, Mrs. G. STOTT (returned); Misses A. BARDSLEY, R. G. BROMAN, J. F. HOSKIN, J. A. SMITH, E. A. THIRGOOD, A. WHITFORD.

AT Shanghai, January 23rd, for China Inland Mission, Rev. GEO. HUNTER, M.A., wife and child, Messrs. F. SHARP, A. E. EVANS, T. G. WILLETT.

DEPARTURES.

FROM Canton, January 9th, 1890, Rev. A. A. FULTON and family, of the American Presbyterian Mission, for U. S. A.

FROM Shanghai, January 14th, Rev. E. and Mrs. PEARSE and family, of C. I. M., for Europe.

FROM Shanghai, January 24th, Rev. GEO. and Mrs. PARKER and family, of C. I. M., for Europe.

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

MARCH, 1890.

No. 3.

*Reminiscences of Mission Life in China, 1861-1890.**

BY ARCHDEACON A. E. MOULE.

I MUST beg for the specially kind and patient attention of my audience to-night, for nothing will be more natural than for my venerable seniors to exclaim inwardly if not outwardly, as my reminiscences are unfolded, that their memories go back much further than mine, and that their observation leads them to challenge many a conclusion to which I may have come; whilst other friends, though arriving later than I in China, may have had a more varied experience than I can claim; and may be disposed, as I proceed, to supplement my narrative audibly, or at any rate mentally, by details far more stirring and interesting than mine. My mission life, however, has not been monotonous or uneventful. It has been spent in three great centres of missionary work. From 1861-1876 our interest and sympathy and exertions were centred in Ningpo and the great outlying districts. From the winter of 1876 till the early summer of 1879 we lived and worked inland in the great city of Hangchow, and further afield 80 or 100 miles amongst the Chu-ki hills. And after our furlough in England, protracted on account of uncertain health, our lot has been cast in great and stirring Shanghai during the past seven years and three months. I trust therefore that reminiscences from these three fields will be not without interest, and possibly also not without practical benefit in our common work for our Master and Lord.

It is a solemn recollection that during these past 29 years, whilst my life has been prolonged, and though clouded not seldom by sorrow trial and bereavement, yet spent for the most part in sunshine and peace and the enjoyment of God's gracious care; a whole generation of Chinese, 300 millions in all probability, have died. I know that the consideration of the vastness of the popula-

* Read before the Shanghai Missionary Association, February 4th, 1890.

tion of China, the dense and increasing masses with which we meet in such great centres as Hankow and Shanghai, is causing grave alarm and heart-searching to some veteran workers; and to talk of one's own feeble personal work, with the recollection of a whole nation in its grave, would seem almost preposterous, save for the fact, which is a fact and not a mere irrelevant truism, that as the Chinese themselves say, individual man is a complete microcosm, and that our work is with individual souls as well as, and even more than, with the masses.

It is the first day of spring in China; surely some of the incidents which I am about to relate are as certain prognostications of summer and harvest as are the stirring of the earth and the first notes of spring birds, and the lengthening days.

My first reminiscences of China go back much further than 29 years. By one of those strange coincidences, or rather are they not in many cases Providential arrangements, which so often occur; our thoughts in my dear father's vicarage were early drawn to China. One of my objects of awe and marvel in early childhood was a Chinese New Testament in my father's library, and one of our special enjoyments in the Christmas holidays, days which passed with such delightful deliberation long long ago, instead of rushing and scurrying past as they do now, was to copy with more or less, chiefly less, success, Chinese pictures illustrating the culture of tea; the originals being pictures of surpassing excellence, which I have never seen approached since then. Then during my missionary training in London I remember coming across a Chinese beggar in Fleet Street one dreary winter afternoon, and wondering whether should I be called to China I could love and care for such a race. The same wonder filled our hearts when after 108 days' voyage, early in August, 1861, we sailed amongst a whole fleet of Chinese fishing-boats at anchor near Video off the Southern coast of Chehkiang; and again three days later when with a tearing S. E. summer gale our gallant ship reached Woosung and dropped anchor below the bar, which was as much a barrier then if not more so than now. Round the sides of the clipper *Solent* swarmed Chinese boatmen. Did they look attractive and loveable? Would it be possible to do more than pity them, or to work, not from mere duty but rather from interest and hearty friendship? Yes! thank God, we thought we could love them, and *did* love them for the sake of our Saviour, *their* Saviour. And now the experience of many years and amongst many varieties of Chinese in city and country, in the plains and in the mountains, has not lessened my affection for them. With all their unamiable and provoking "characteristics" they are

yet a great people and a people not without deep and lasting gratitude for kindness and friendship for the friendly ; a people for whose temporal and eternal welfare one feels it an honor and a happiness to spend and be spent ; a people which, when born anew to God, will be mighty for good in this earth of His.

Two cases amongst a multitude rise to my memory of unwavering and only intensifying friendliness and affection. The first of a man whose acquaintance we first made 25 years ago in the hills West of Ningpo. He superintended the work on our small sanatorium, and soon after this he was seized with cholera under our roof in our city home at Ningpo. He was nursed with the utmost care by my brother, and attended with great skill by Dr. J. Parker ; but when in a state of coma and as we feared sinking rapidly, he was removed by his son and nephew, so as not to die away from home. The fresh air of the country revived him, and though he remained speechless and well nigh unconscious for a month, he recovered and lived up to the autumn of last year. He was ever grateful for our care and friendship ;—abundantly grateful—and though never baptized, and hampered by heathen friends and family complications, I cannot believe that our prayers and importunate pleadings for his soul's life, when he seemed passing away in 1864, were unheard. I have often spent the night under his roof ; he would do anything to help us ; a perfect gentleman this old hill man was without affectation, but with the utmost courtesy of manner. I could have trusted anything in his hands. It was touching to see last May the delight of the old man, then in his 76th year, when I took my son Walter to visit him. He had often carried Walter on his back up the hill sides, and now the little boy had come back to see his old friend, and to add his loving entreaty to mine, that the old man, so friendly to us, would not continue a stranger to the Lord Jesus.

Then how faithful Chinese ahmahs often are and how constant in their kindly feeling. Two Christian women, who nursed my elder children, are living still in Ningpo and look with pride on their babies grown now to manhood. One Christian ahmah went with us to England in 1879 and stayed with us there and returned again ; and then, though in her 62nd year, she volunteered to go back to England with the motherless child of one of our missionaries. She did so, and when she came back to Shanghai she re-entered our service ; nursed our little Robbie, who is now with her in the better land ; and then falling ill, she was received into the London Mission Hospital and died there in the simple faith of the gospel. So grateful was she for all the kindness we tried to show her that she vowed if she recovered to come back and serve us for nothing.

Both in the Church and outside it my reminiscences lead me to thank God for friendship, kindness, courtesy, and hospitality, shown repeatedly to us strangers from a strange land, and such memories will ever make China and her people dear to my heart. During pretty extensive wanderings in the Chehkiang province, in districts too which had never seen a foreign face or coat before, I have never experienced difficulty in obtaining access to the houses of the people, in getting quite near to them, in winning their confidence and attention, and in securing hospitality when it was needed. Four years ago I was returning from Hangchow to Shanghai, and caught by a heavy N. W. gale on the river above the seven-mile reach, I was obliged to abandon my foot-boat, and as I was bound to reach home for special business the next morning, I walked 70 li and more across the country by night. It was a wild and moonless evening when I started. The country was wholly strange to me, and the two men who undertook to guide me (they were afraid to go singly) were perfect strangers and could have done what they pleased. But with the utmost courtesy and friendliness, and for a very small reward, they guided me safely to the Long-hwô pagoda, and in the villages through which we passed near midnight they let me in to rest for a few minutes and talk awhile about the gospel; and indeed the only rudeness was from the ubiquitous and specially daring house dogs. And here, lest I omit it further on, let me record my glad and grateful reminiscence of brotherly kindness, sympathy, and friendship, from missionaries of all Societies with whom we worked in these three great fields, a memory well nigh unruffled in its tranquil brightness.

The period which I am now reviewing has brought immense changes to China as a nation, and most certainly to the great cities in which my lot has been cast. The tremendous cataclysm of the T'ai-ping Rebellion fell in its acutest stage within my missionary life; and Shanghai owes her enormous growth in great measure to the influx of people during those awful days; and if anyone wishes to gain some idea of how large Shanghai really is, I recommend an ascent to the turret of the really magnificent building which has been erected as a Police Station behind the old Racket Court. In my early missionary days swift lorchas were the regular means of communication with Ningpo; a little cranky steamer, the *Rose*, venturing down only once a fortnight, weather permitting. The harbour of Ningpo was crowded with 40 or 50 large sailing vessels, and the greater harbour of Shanghai with 400 noble ships; the only steam vessels being a man-of-war and one small steamer of the P. and O. line; no other great steam company, so far as I can remember, having begun its gigantic

operations then. We arrived on August 15th, 1861, and I remember on the second evening after our landing, going first of all with Mr. Hobson the British chaplain, at whose home, the present Deanery, we stayed, to call at the London Mission hard by. Mr. Muirhead was then a veteran, venerable and highly esteemed. I don't think he is much older now in heart or zeal or vigour, though more venerable and if possible more widely known and highly honored. After our call Mr. Hobson took Mrs. Moule and myself for a country walk; no carriage roads then; no roar and rush of broughams, barouches, hansoms, dog-carts and indescribable four-wheelers; no jinrickshas daily and all day long within an inch of desperate accidents; only creaking wheel-barrows and noiseless sedan chairs, noiseless, save for the shouts of their bearers. We started at the back of the Deanery and were in the open fields at once. We went threading the narrow paths, Mr. Hobson nodding to the country people and talking to them cheerfully, and where now lie the dense masses of houses and crowded streets between the Foochow Road and the Soochow Creek, we wandered at will in the open country on that hot August evening. Two years later, in the summer of 1863, I was in Shanghai for one Sunday, and offering help to the military chaplain, who was temporarily serving Trinity Church, he asked me to give service to the troops quartered at the Ningpo Joss House. So I, mounted on a cavalry-charger, careered cautiously and with good heed over the country to the place of service, and I may be said metaphorically to have charged right through the densely packed blocks of houses which cover now the land to the South of the Foochow Road and on to the French Gas works. It was open country then; hence my triumphant and successful ride. What overwhelming opportunities for evangelistic work have come to Shanghai in consequence of this enormous accession of population.

My memories of the past lead me to hope that with the increased and vastly extended opportunities for evangelization on the coast and in the interior, God is granting us also special help, either by a change in the climate or by more facilities for maintaining health in this strange land. When I arrived I was told that the average of missionary life and work was about three years; so unhealthy was the climate, especially at Hongkong and Ningpo; and I remember well touching and passing with great thankfulness this fateful limit of three years' service. Every individual of the foreign community at Ningpo was laid low with fever during our first autumn, the Doctor himself being the last to succumb. Wise heads were shaken in Shanghai as Mrs. Moule and I passed through on our way to Ningpo; she would break down within a year; I

should die probably within three. The average of missionary life and service is, I think, much longer now, and though probably old diseases under new names, such as scarletina and typhoid fever, have visited us often during these 29 years, yet on the whole the climate of China is not nearly so much dreaded as of old, and this is a great blessing and gain to our Christian enterprise. I do not at all agree with those who try to make out that the climate is better than that of home. There is a freshness and a sweetness and an elasticity in the air of beloved home, with all the fogs, and East winds, and rain, which you lack and will always lack in China; but we have reason to thank God that this our dear adopted home is a land in which we *can* work without constant lassitude and deterioration of strength.

But that which is most vividly impressed on my memory, in looking back, is the fact of God's constant interposition on our behalf in times of imminent peril from war and insurrection, or from the hostile rumours so often emanating from mischievous plotting secret societies.

Our mission life began indeed in the appalling confusion which preceded the successful inroad of the T'aipings. The capture of Ningpo from the Imperialists, December 10, 1861; its recapture by Captain Roderick Dew and a French contingent, May 10, 1862; and its reinvestment by a murderous horde of 100,000 T'aipings in September, 1862, all fell within our first thirteen months. Nothing but Divine restraining power kept us from violence and murder during the T'aipings' flush of victory on December 10 and the following days. During the bombardment of May, 1862, balls from the T'ai-ping guns on the walls of Ningpo passed over our roof, or fell rushing and splashing through the rice fields round us. Before the assault was delivered by Capt. Dew a price was set on every foreigner's head, and with a T'ai-ping force occupying Changhai at the river's mouth and holding the country round, with no land force to protect the settlement and only the nucleus, the dream, of a volunteer force—with nothing to prevent a secret and sudden assault at night, except two men-of-war's boats with muffled oars, patrolling the river, what but God's restraining and protecting hand kept us during those dark and moonless nights.

Then in the autumn, when the T'aipings unexpectedly reappeared after their defeat in the preceding May, and with immense forces invested the city which we had re-entered during the summer and in which we were once again working, the danger was of the most imminent nature. The invaders came so near as to swarm in the suburbs, so close were they that we heard the English marines firing at them from the guard houses over the gates. These few marines,

with some 60 or 70 blue jackets, formed the whole garrison for a wall five miles in circuit. The T'aipings were reported to have entered the city in disguise and to be preparing to surprise and overpower the guards at the gates. The panic was at its height when from the look-out at the top of the house I saw the smoke of the relieving squadron, sent down by Admiral Hope, and as the trained Chinese soldiers, detached from Gordon's force and officered by Europeans, defiled into the city, though only 400 strong, we knew that the crisis was passed and the siege raised.

Then as the country was gradually relieved from the scourge of civil war, our mission operations were recommenced amidst the ruins of idol temples and the desolation of idolatry.

This memory is well nigh burnt into my recollection, and it gives a tone of pathos and almost of reproach to the tidings which every mail brings us now of the rising tide of missionary zeal in all the Churches of Christendom. Why was the tide so low thirty years ago? Why were the Churches asleep? Why were all our missions left weak-handed and well nigh deserted? Why, when the outposts were stormed by Chinese hands and a deep broad breach forced by violence through the walls of the strongholds of superstition and idolatry in China; why, when the minds of the people were shaken to the very core with distrust of their idols, and warmed with gratitude and admiration towards the Christian nations which perhaps for mere worldly policy alone, but yet most thoroughly and effectually, had relieved them from the plague from anarchy by expelling the destructive and murderous T'aipings? Why was not this opportunity seized? The streams of missionaries now arriving find idolatry strong and flourishing and rehabilitated; had they come when we were scarce able to hold the little forts in 1862 and 1863, they would have found the idols utterly abolished and the people willing to listen to the tidings of the great God, our Saviour from woe and from hell. Talk of the apathy of native Christians, what shall we say to the apathy of Christian England then? America had her stern and pathetic excuse, for she was locked in the death struggle of civil war; but England had little to plead. Better late than never; but missionary zeal is very late. Yet how striking are the proofs of the change which has come over the Christian world. I caught sight yesterday of the announcement that two nieces of Lord Dalhousie, late Governor General of India, have joined the C. M. S. in East Africa and in India; whilst in the early years of this fast ebbing 19th century, suspicion if not positive and vigorous opposition, marked the policy of the rulers of British India towards Christian missions.

After the great storm of the rebellion there followed gusts of alarm and rumour, like the dying throes of a mighty tempest. The kidnapping which prevailed so largely in South China between 1864 and 1867 caused frequent outbreaks of alarm amongst the Chinese at Ningpo and in the neighborhood, and much animosity in consequence towards foreigners. So also during the epidemic of rumours which swept over Central China in the summer and autumn of 1876-77—the tail clipping craze and the paper men scare. They both visited Hangchow during our residence there, and the growing terror and excitement of the people developed into loud mutterings of hostility against missionaries (the only foreigners in that great city), accusing them of being the authors of these magical and mysterious arts; and added to this, at the same time 10,000 military and civil students assembled for the triennial examinations, ready as usual for mischief, and as excited as the masses of the people were. Just then God once more interfered on our behalf, and a proclamation from the Viceroy, exposing the folly of those rumours, forbidding their repetition, exonerating Christians from all blame, and praising them for their orderly conduct under his jurisdiction, was posted on the very gates of the examination enclosure, and God made the very wrath of man to praise Him, and the residue of wrath He restrained.

My reminiscences of active work embrace the observation of, if not actual co-öperation in, many branches, indeed most of the branches of labor, chapel preaching in city and country, street preaching in market towns and in villages, house to house visitation and addresses in court-yards and alleys, hospital and dispensary work, opium refuges, boarding and day-schools, the training of evangelistic and pastoral agents, the translation and preparation of books and the sale and gratuitous distribution of such.

It is exceeding difficult, even after the lapse, as in my case, of many years to estimate the actual results of these different agencies. The well known saying—duties are ours, results are God's—may be distorted into a proverb which sounds like indifference as to results at all, and it may degenerate into an opiate to smother rising zeal and lull to sleep the suggestions of conscience. We must not conclude indeed from want of results that our work in the Lord is in vain, but we may humbly and confidently look for results if our work is conscientiously carried on in faith and love and hope. And most surely none of the agencies which I have described have proved fruitless. I can remember a little girl in one of our day-schools at Ningpo. She came from a heathen home; she was with us only a few months and did not seem a specially bright child. Then for some few days she was missed from her place, and when the Chinese

school-mistress went to enquire for her, she found her dead and buried; but the poor heathen mother told her how her little child, when dying, would keep singing something about a happy land, far far away, and passed away calling on "one Jesus". Surely the Good Shepherd welcomed that little lamb safely home to His fold. "Ye shall find it after many days," this seed of gospel truth sown in day-schools and boarding-schools. Miss Aldersey, of sacred memory in Mid China work, had just left Ningpo when we arrived in 1861; her schools for girls were committed partly to the care of the American Presbyterian Mission, and partly to the care of Mrs. Russell of our mission. More than twenty years later I heard (when in Hangchow) of several women being baptized in Ningpo, women who had been taken away as girls from the school and married into heathen families, but in times of sorrow, or through God's special teaching, the lessons of their childhood had come back with power, and they had been brought late, but not too late to the Saviour. Only last year I baptized here in Shanghai the wife of a confectioner in the Maloo, who was found by one of our Bible women and induced to attend Mrs. Moule's Bible classes. She could read fairly well, and we then ascertained that she too had spent some time in the Presbyterian Girls' School at Ningpo, and had not forgotten during many years in a heathen family, the lessons of her childhood.

During part of my missionary life wide and systematic itineration was my chief occupation, and for a few years I had nearly 300 towns and villages, varying in population from 15,000 to 100 souls, under regular visitation, and we managed to preach in each place four times every year. Sometimes as many as thirteen or fourteen addresses in the open air would be given between sunrise and sunset, and the solemn thought arises, were those all God's Words, and if so is it possible then they went out and returned *void*? Has the promise failed? And the sale and distribution of Bibles, books and tracts, are those millions of pages, waste paper, lost, fruitless? A threefold lesson seems taught me by the remembrances of the past; first that no work seems to place one so immediately in line for the great war of the Lord as this simple and widespread preaching of the gospel. Secondly that the amount of information so conveyed by preaching and the distribution of books is very large, though the immediate results may seem infinitesimal. Thirdly that we may look for, and do sometimes meet with, sudden, instantaneous results from such work. One delightful and to me ever memorable result from open air village preaching I will in a word relate; especially as it illustrates another point which my reminiscences emphasize, namely not the apathy but rather the energy and devotion of many of our Christian brethren and sisters in China. One autumn

day in 1875 we had been preaching all day long from 7 a.m. till 5 p.m. I turned to my native brethren and said, there is time to visit one more place; let us press onwards to the large town of 1,000 inhabitants in front of us. Why so? they replied; is not our command clear to preach the gospel to every creature? Why pass by this little village close at hand? Be it so, I said, and we turned in; and immediately as I began to speak, an old man came to listen, one who had sought peace, he told us, and rest for his soul in different temples for years in vain; a man notorious, as his sister told me, for bad language and quarrelsomeness, and despairing then as to the possibility of correcting faults of sixty years' growth. Then with joy and actual clapping of the hands he received the truth; he prayed and strove in triumph against his besetting sin; he burnt a cross into his wrinkled hand that he might remember his Saviour's love at all times; he set himself to exhort others to come to the mission house; and then he died in the full hope and peace of the gospel, leaving an example which had stirred up many a veteran Chinese Christian in those districts, and a memory which is green and fragrant still. Only last spring, in one of our chapels in Hongkew, a Buddhist nun came in to mock and oppose, and after two hours' conversation she then and there accepted the truth, and is now, we trust, a sincere believer.* But more often the promised blessing tarries long; wait for it, it will surely come. The remarkable and growing work amongst the T'aichow mountains, where more than sixty were baptized last year, is linked not remotely with the simple street chapel work here in Shanghai, work which seems so often disappointing and saddening to the preacher.

A tract which I gave to an old man ninety years of age, late one evening, I found on my next visit tucked up his sleeve and constantly referred to. He lived to his 99th year, and I have good hope that he had saving faith, though kept back by his very numerous descendants from baptism. Remarkable cases came under my notice at Hangchow of Bibles or portions, without any guide or expositor, leading men to the truth and instructing them in consistent Christian life, far away from Christian privilege and public worship. A portion purchased from a colporteur, some few years ago, was utilized by the wife of the purchaser. She had witnessed in 1877 the violent persecution of a Christian lad in the Chu-ki hills. She was impressed by what she saw and heard then, and now, finding the very book in her husband's hands, in which the young man had believed and was willing to suffer for his belief, she determined to learn to read it, and effected her object by waylaying village boys passing her door on their way from school and inducing them to teach her one or two characters a day. She can now read the New

* She died suddenly a few days ago, and is, we gladly hope, before the throne of God.

Testament intelligently and wishes to read the Old Testament and is an eager applicant for baptism.

And now, looking back over these thirty years, how can I forget my impressions of how true and blessed a handmaid medical work is to [the work of evangelization. It was in our little hospital and opium refuge at Ningpo that the T'aichow man, who had heard the gospel twenty years before in Shanghai, overheard once again the long forgotten but familiar voice and received it in the love of it. In 1863 we visited our O. M. S. Foochow mission. I was so ill that I could not sit up to look at that which would have well nigh intoxicated me with pleasure had I been well, the wonderful beauties of the River Min. I found one of our missionaries dead, the other gone away seriously ill, and no one to welcome us but the widow and sister of the departed. At that time there were scarcely a dozen Christians in our mission, but those twelve marked the beginning of a work which has developed into a great Church of 7,000 adherents; and these first fruits after eleven years of absolutely resultless toil, as it seemed, followed immediately on the opening of a dispensary in Foochow by Mr. Collins, a visitor from our Peking mission. The enmity and dogged opposition offered to us in the once rich and proud city of Z-ky'i near Ningpo, gave way to the kind and ungrudging aid given by Dr. McCartee in 1867; he supplying the medical skill for a dispensary, I the medicine; and we shared the honor by a combined title to our hospital—the Be-teh-dōng—the hall of Bethune and Arthur. And, when I think of the growth and advance of missionary enterprise in the districts in which my life has been spent, the great advance to Hangchow in 1864, one of the first strides inland of mission work and residence, and then from Hangchow the onward movement to the Chu-ki mountains, my memory loudly demands that the true missionary zeal of Chinese native Christians, under God's grace, shall be thankfully recognized. It was the Chinese catechists at Ningpo who well nigh compelled us to go forward to Hangchow when far too weak handed to hold our own at Ningpo and in the country round. And so in Chu-ki, whither the gospel flew as it were, and struck root without previous tillage of any kind, simply through the word Jesus over our wayside preaching room door near Hangchow catching the eye of a Chu-ki man as he passed; that little room was opened solely through the zeal of the Christian artist, Matthew Tai, who with his son and another pupil of mine, preached even in the broiling heat of July so earnestly that for the enquirers' sakes I opened this room.

Alas! that memory will be heard also in the sad story of many going back and walking no more with us; of one who worked thirty years ago as a catechist, and falling into grievous sin, fell away

wholly for some years and lived in a Buddhist temple; of some young men in great and dangerous Shanghai, whose father was a devoted and earnest ordained pastor, and who have now for ten years wholly absented themselves from public worship; of bright and earnest enquirers suddenly disappearing, scared by ridicule or by the threat of heathen friends; of one who with apparent joy received the truth, and just before baptism was decoyed, I fear willingly, to a house of ill-fame, where he is supposed to be still living as a servant, lost and apparently given over to Satan. Ah! said a critic to me the other day, this work of yours is all very well, but these native Christians will, as you will find, all go back to their idols and old faiths at the last. While he spoke, though my thoughts turn with sadness to the cases I have just mentioned, I felt and told him so with strong remonstrance that it is gravely wrong and ungenerous to form a rule from exceptions, and that his sweeping statement formed a double libel, first on individual souls, and secondly on the gospel of the grace of God, which is the *power* of God to *salvation*. And then my memory brightened with the visions of not a few men women and children, who have departed in peace and are now without doubt before the throne of God.

Were it possible for me to begin my missionary life over again; or looking forward to the future, were it possible to expect another 29 years of labor, I should hope indeed to be far more devoted, more loving, more patient, more prayerful, more instant in season and out of season, but I do not think I should care for new methods of work. I have a strong affection amongst other methods of work for that agency which by many earnest workers is deemed discredited and superseded now. I mean the old-fashioned out-station with resident catechist, with a street chapel and itineration far and wide, diligently and constantly superintended by the missionary in charge. Not new plans, but a fresh supply of grace is what we need. Not some strange or more pretentious machinery, so much as more and more of God's strength made perfect in our weakness, of His wisdom shining in our foolishness.

The Account of the Creation.

"By faith we understand that the worlds were framed by the Word of God."

CHRISTIANITY has not yet taken such hold upon China as to call forth any formidable intellectual opposition. Nor have the Chinese such knowledge of science as will enable them to distort facts to confound the Word of God. At present opposition runs no

lines of prejudice, narrow mindedness and pride. Herein history but repeats itself, for so it was in the early stages ere Christianity had taken deep hold upon the race. It is inevitable that such opposition should find its strongest foe in time, and by and by cease to do its work. But opposition there must be, and it is impossible to-day to indicate on what lines the attack of the future will be made. The attack alone is certain, from within and from without. Hence the necessity for scrupulous care in our statements of doctrine and our translations of the scriptures. It behoves the missionary to look well to the foundation he lays; to beware, lest he sow in inaccuracy of statement the seed of a mighty harvest of error.

The oppositions of science, falsely so called, have always been a fruitful source of trouble to the Church in the West, and too often these oppositions have found their justification in human statements of Divine Truth, mistranslations, *glosses* and so forth. Defenders of the faith have been too eager in the defence, not of truth but of their own crude notions of it, and their opponents have not paid sufficient attention to the detail of scripture itself. Only when a statement, accurately expressed and carefully examined, is found to be absolutely inconsistent with fact ascertained and determined by competent observers are we justified in rejecting it as unworthy of credence.

It is purposed in the present paper to devote a little attention to the language used by the Holy Spirit in revealing the facts and order of the creation and to examine briefly the translations of that language into Chinese. This will be done with the firm conviction that, whilst the record of Genesis is perfectly adapted to the end in view in writing it, namely, the moral education of an idolatrous or semi-idolatrous people, in detail it is absolutely true from the scientific side. Its object is moral, not scientific, but moral truth can never be safely based on scientific error. Under no circumstances, then, is its jot or its title capable of improvement. Anything less than the most scrupulous fidelity on the part of the translator is fatal to the best interests of his work.

Gen. i. 1., "In the beginning." The children of Israel had been in bondage to the Egyptians for centuries, and their minds were saturated with the materialistic ideas of that idolatrous people. For moral purposes it was of paramount importance that their notions of God and of the universe should be rectified. Hence Moses insists first that matter is finite and that God created it. But the rendering of the Delegates and other versions suggests, or rather states, that matter was created at the beginning, as though the creation were synchronous with the first rather than with the third verse of John's gospel. For 太初之時 read 其初, or, that in avoiding Charybdis

we run not upon Scylla, remodel the whole verse thus:—天地之初上帝創造之也。

V. 2. "And." The use of the conjunction shows that the second verse introduces fresh matter, that v. 1. is not a mere summary of the Six Days' work, but a distinct item in the history. Compare ch. v. 1., where the conjunction is omitted for an instance of another nature. There the first clause is the title of the genealogical table that follows. Between the first and second verses of Gen. 1. there yawns a chasm unbridged by scripture. Dr. Goddard's 時 is thus destructive of the sense, as might have been anticipated, for interpolations, however apparently innocent, are invariably dangerous. "Was." The delegates translate the verb in this place by 乃; Dr. Goddard leaves it unexpressed. But it would have been better rendered as in ch. xix. 26., where 變 is used; if the verse be a simple statement of the condition of the earth at the creation, then it is directly contradicted in Isa. xlv. 18., where we read that God "created it not a waste" (tohu) "without form and void." "Tohu" and "Bohu" are the words used, the former meaning "desolate," the latter "emptiness." These are found together elsewhere only in two places, *i. e.*, Isa. xxxiv. 11., and Jer. iv. 23—27, where they express a condition of things brought about by the manifestation of the great Wrath of God.

In the Delegates' and in the Ningpo versions of Gen. i. 2. the words appear as 虛 and 曠 respectively, expressing the general idea with a degree of fairness, but not with that exactness which should ever be the ambition of the translator. There lacks, moreover a distinct idea, that of *confusion, desolation*, which might be supplied by 混沌.

Two words are used throughout the record of the creation, expressing cognate, but totally distinct ideas. These are "baru" (vs. i. 21. 27.) and "asah" (vs. vii. 16., xxv. 31). Their English equivalents are "create" and "make." In Chinese 作 is ordinarily used to express the latter, whilst 造 is appropriated to the former. The reason for this distinction is thus given in the Catechism on Genesis, published by the Presbyterian Mission Press at Shanghai:—因爲做(=作)大概是有現成的材料去製造但是創造是從沒之中使他有。It is a matter for congratulation that words so suitable lay ready to the hand of the translator, for though the absence of material is by no means characteristic of the word in ordinary usage, still no difficulty appears to attend its appropriation to that distinct meaning in our religious vocabulary. But it is unfortunate, and surely unreasonable, that this important distinction between the words has been ignored in each of our

versions ; if that distinction be not kept clearly before the mind, it is impossible to appreciate fully the consummate wisdom characterizing the whole record. Notice the connections in which "create" is used. First in v. 1., where matter is called into existence. Then in v. 21., where animal life is first given. Again in v. 27., where man is created to crown the works of God, and with a nature differing in principle from that of all previous creation. Both verbs are used here, it is true, and a third is added in ch. ii. 7. The reason is not far to seek.* Man's body is made, formed of the dust of the earth, but into his nostrils God breathed the breath of life. These three stages in creation are carefully marked, and the history is plainly corroborated by modern science. In each of our translations the distinction is obliterated.

Another reason for the use of the word in v. 21. may be mentioned ; one purely indicating the primary moral aim of the writer. A principal deity of the Egyptians was the crocodile, that great sea monster, so he is singled out for special emphasis as being also a creature of God.

Again, the careful accuracy of scripture is evidenced by the addition of the words "that moveth" in v. 21. By these the animal kingdom is differentiated from the vegetable, which, as we are told in v. 11., was "put forth" from the earth at the command of the Creator. But to this also the Delegates were blind. Dr. Goddard notes the distinction by the addition of 活動.

There remain to be noticed two other renderings in this section, v. 20—21. It is difficult to account for the first clause in the text of both A. V. and R. V. in the face of their own margin ; and, except on some hypothesis, such as a reversal of Bengel's canon,† equally difficult to understand why both the Delegates and Dr. Goddard should have preferred the text to the margin for translation into Chinese.

The R. V. has made one slight but important change in the A. V., a change in which Dr. Goddard anticipated them. It consists simply in the insertion of "let" before "jowl" in v. 20., but it does away with a direct contradiction between this verse and v. 19. of the following chapter, a contradiction carefully preserved by the freedom loving Delegates. Scripture, falsely so called, is as dangerous as pseudo-science.

F. C.

* These three words reoccur in Isa. xliii. 7., where they met with characteristic treatment in the Delegates' version. Yet a little consideration shows that the combination is not merely and not mainly rhetorical.

† "To an easy reading (rendering) prefer the harder."

A Discourse on Bad Luck.

TRANSLATED FROM THE CANTONESE COLLOQUIAL.

AT the present day if men meet with any misfortunes or troubles they at once say, "I am very unlucky; all this arises because my ancestors did not regulate their conduct." There is some reason in this; honor and rank, poverty and meanness, wives, riches, children, emoluments of office; all, whether good or bad, are the result of the conduct of our ancestors. Our luck is decided for us. As our ancestors were good or bad, so are we prosperous or unfortunate. This being the case; if they did not regulate their conduct, we must regulate ours, for if we do not and are angry with our ancestors for their neglect, our children will in due course be angry with us, and if each generation in turn does the same, anger will accumulate, nobody will repent, and there will be no end to the trouble.

There are some who say, "If we do regulate our conduct, where is the benefit? Nearly all the advantage passes on to our children; our lot is not affected." If you sincerely and earnestly regulate your conduct for eight years, ten years, or half the length of your life, you may then say there is no reward; it will be quite time enough to talk like this then. You decide beforehand that the cultivation of virtue is useless; that indicates a lazy disposition, or if you have done any good deeds their virtue is annulled by some other fault, so you think there is no merit in them. The disposition of men is towards present good; they forget their many faults or do not even realize they have any.

There is another sort of men who to-day begin to do good and to-morrow expect a reward, but being disappointed, they begin to grieve, saying, "My actions are good and still my luck is bad." These folk do not think that the reward of doing good or evil may be long in coming. If a man wishes to grow a lichee tree, first of all he prepares the soil by watering and manuring it; he supports and trains the plant as it grows up, and is always tending it. He will not allow children to pull the branches nor cows and sheep to injure the roots, but gives the tree time to root itself securely and firmly. In a little while leaves appear, and after a time the branches shoot out. In four or five years the tree blossoms, the fruit sets in two months more, and by ones and twos the little lichees cover the branches. But he cannot eat them yet. After the fruit has set, he must wait for the kernel to grow; when that has grown, he must wait for the flesh, and when that has grown, he must wait for it to ripen. The skin of the fruit is first green; by degrees it becomes yellow, and then red. When the peel

is red, then the flesh is ripe, and the lichee has attained to perfection, sweet and fragrant. Suppose after a man has planted a lichee tree, placed earth around and watered it constantly, by which means he may naturally expect a reward, he becomes hasty and too eager; having planted his fruit tree in the fifth month, he expects to eat fruit in the sixth. So every day he brings out a chair, and sitting down by the tree, groaning and angry, says, "Lichee tree! lichee tree! see how much labor I have spent on you, and you have not even sent forth a few lichees for me to eat." This man certainly does not know that before the proper season arrives it is useless to crave even one lichee. While during the season basketsful may be plucked, and still there will be more. When fruit is ripe, it is sweet; and when rice is ripe, it is ready for cutting. But the everyday actions of men are good, and still they are poor, miserable, have no office, everything is against them and they can get nothing they want; why is this? It is like the planting of the lichee tree; there are yet no leaves and branches, or if there have appeared, still the fruit season has not come, or the fruit has set, and is filling the branches, but it is not ripe, nor fit to eat yet. So in the world there are many who act well and have never seen the benefit of so doing; the set time has not come; when it does, then all will be well.

There is another sort of men who do not plant lichee trees themselves, and who laugh at those who do, saying, "You buy a tree to plant; you are not as clever as I. I buy delicacies to eat; you pay a man to bring earth and to tend the tree. I pay for a boat to go and see the theatre and enjoy myself; you are doing work all the time. I have watched you planting trees for three years, and even now you have no fruit to eat. Ah! what an absurd thing!" But the man who possesses the lichee trees is much better off than the other man. If there is no fruit now, in a little while there will be, and when once the tree has borne, not only will there be fruit for one year but for many years; not only can the man himself eat, but his children and grand-children can enjoy the fruit. Thus we see how the planting of fruit trees resembles the laying up of stores of good deeds; from trees there are quick and slow returns, and in the doing of good deeds the same principle holds good. There are some whose good deeds obtain the reward of rank and good clothes, and there are some who obtain clever descendants; some gain the first degree, others the third literary degree; some attain to the highest posts of honor and become equals of the throne. The descendants of some attain high rank and become mighty and numerous; as the store of good deeds laid up is great or little, so is the reward great or small. We again see how the principle of planting fruit trees holds

good. A month after planting, greens are fit to eat; gourds require fifty days; a peach tree bears in two years and the olive in six. To make the roof of a house the pine must grow more than ten years, and for the pillars and beams the tree must grow for a hundred years. Therefore in doing good you must be patient for the reward and steadfast in purpose.

Of old, faithful ministers, filial sons and chaste wives did pre-eminently good deeds, practised and held to all the principles of right. Why was their disposition so good? Why was their happiness so great? Of all it is unnecessary to speak; we will choose two instances from the "24 Filial Sons."

Wong Ts'eng (王祥) slept on the ice in order to procure for his mother her favorite li fish. He afterwards became a great official, and his descendants to the ninth generation are respected. Wang Shi (王氏) of the Eastern Tsun (東晉) Dynasty was one.

Tung Wing (董永) sold himself into slavery to procure money to bury his father. One of the genii afterwards became his wife, and his descendants obtained the highest offices in the State. Among them is numbered Shan Shu (伸舒) of the Han Dynasty (漢.) So then to lay up stores of happiness a man need not go outside his own house to obtain a full and complete measure. Those who say, "It is of no use for us to do good deeds," are therefore entirely wrong.

There are two ways of taking the phrases, "the former life" and "the present life." First, the life or existence of a man previous to his conception; this is called the former life. The life after his conception is called the present life. The second idea is genealogical, reckoning from the ancestors to a man's self; he is the ninth generation, his father the eighth generation and so on. The man himself, in that case, would be called the present generation, and his father the former generation. The proverb says, "The fathers did evil and the children are cursed," therefore if descendants enjoy no happiness, the cause may be that their ancestors did evil, and if the children do no good but evil, then the third generation will be still more unfortunate. But there are some also who do no good, and yet enjoy peace, honor and riches; these are under the shadow of their parents' good deeds. In this case, if the children in addition also do good, an inexhaustible store of riches and honor will be their reward.

We have no power over the good or evil our parents have done, but we can determine the acts of our own lives. All men know it is necessary to repair old boats and houses; then why do they not understand the repairing of bad luck? The repairing of a

clock or a scroll is an unimportant thing, but to diligently repair our fortunes is of the greatest importance.

There is another sort of men who do not care to do this, and when exhorted, answer, "All is previously ordained for me; why need I regulate my conduct." If these men know that everything is settled, then why do they trouble to pray to the spirits and worship Buddha, so as to obtain riches. There is no necessity to change the sites of graves or to speculate in trade. Why do men believe everything else and doubt about the necessity of regulating their conduct?

There is another sort of men who say, "I have never injured anybody, why has heaven never protected me." Do you not know that heaven made men to be of use in the world? You were sent here to be of advantage to men and not to injure them. If each injure the other, how then can the world be made better? There is no extraordinary virtue in not injuring men; it is just your duty. To say, "I have never done any harm to anybody" and then require heaven to protect you, is the same as if you were walking with a man on a road and refrained from pushing him into the water and then required him to ask you to drink tea. Or, as if you entered a man's house and refrained from stealing his goods and then required him to ask you to dinner. Or, as if you saw a man's wife and daughters and refrained from becoming friendly and then required him to ask you upstairs. There is no such reasoning as this; your positive duty is to teach others with kindness, then men will respect and love you. If you do good deeds in this life heaven will compassionate and remember you. In ancient times it was said, "To be filial and sincere, augurs happiness; to lay up good deeds and virtue, will make after ages prosperous." But if you have done no good, but only not given offence, then to be angry with heaven because it has sent no reward, is very stupid. In this world there are compensating circumstances; if you are tall, so am I; if you have it one way, I have it another. Who will allow you to offend him? You think that bullocks and dogs are useful to men, wood and grass also have their use, and it is man alone who is to be of no good to anybody. There are men who do no good to their neighbors. There are men who do no good to their relations, and actually there are those who do no good to their parents and brothers. Those who look down on their closest relatives and treat them with disdain are not to be compared to the grass or the trees, which are of great advantage in the world; even fire and water are of more good than these folk. But not only are they of no use; they are a positive injury. There are those who ill-treat their parents, forgetting the care and great efforts which have been exercised on their behalf, and

for which they return no filial attentions. There are those who injure their brethren, turn all right principles into causes of enmity, and who even dare to act so as to bring about quarrels. There are those who injure their neighbors, act oppressively, look down on everybody, aid and abet their own children in doing evil, allow their nephews to suspect and injure others and then actually say, "I have never injured anybody;" they do not know how much they have done. These sort of men regulate their conduct, not for good, but for evil; they lay up not good, but evil; the breath of sin fills their bodies and the air of misfortune their houses. Notwithstanding, they write numerous good fortune tablets, "May the five blessings descend upon our houses." "May the Heavenly Ruler give happiness." "May the god of the kitchen decide our fortune." These folk pray for the five blessings to come down and do not think of the five curses. They think the Heavenly Ruler gives happiness, forgetting that he also sends misfortunes. They think the god of the kitchen decides happiness and do not think he also sends down misfortune.

On the first morning of the new year the good congratulate, and so do the evil. Filial sons say, "May your desires be fulfilled," and the unfilial do likewise. On the second day of the new year you light candles, burn incense and go to the temple to pray for happiness, and so do I. The crush is so great that nobody can turn round; you bow and I kneel down; you whisper and I speak aloud; you throw the blocks without gaining the lucky throw, so do I. We throw until we do. If the throws are many, you promise first one thing and then another. You use all your strength to beseech the idol to protect you, and having at last obtained the lucky throw, are content and happy, you burn incense and return home, considering you have secured one year's good fortune.

Perhaps you build a temple, dwell in its neighborhood, sacrifice to the gods of the land and fulfil all the rites of worship, so as to gain happiness and avert misfortune, but these are not so attained or averted. Men's happiness or woe is affected by their doing good or evil.

The Gemmed Emperor exercises his power and all the spirits of the temples publish his commands. Take the case of a cashier in a shop; all the giving and taking of money is in his hands. He exchanges it for goods, and whether he puts down to a credit account or lends, he effects an exchange. If we buy of this cashier, never paying, just saying a few complimentary nothings, shall we be allowed to take the goods out of the shop without any account for them? Certainly not. The cashier has a master whose commands he must obey. Above the spirits in the temple we have the

Gemmed Emperor, who holds the power of rewarding and punishing, and who seeing men's good deeds, sends them down a hundred blessings. If men do not act rightly, no matter then though in the temple they pray frequently and long, believing the idol will grant their request, or throwing the divining blocks, again and again prostrating themselves before the idol, thinking it will help them, it cannot be, for there is a power which forbids the idol to accede to their prayers. Now is not this case precisely similar to that of the cashier, who for what he receives gives out goods? Happiness and good fortune are not to be lightly entreated, sins cannot be lightly remitted.

There are women who have a rule of burning paper for the forgiveness of their sins. They say the evil deeds of years, deceitfulness, unfilialness, covetousness, or any other kind of sin, may be remitted if one is willing to spend ten cash on one of these papers and to burn it on one of the three days when heaven forgives sins, with an offering of candles, incense, wine and fruit. These women go into the temples and request the priest to recite the sacred books in the presence of the idol, or perhaps they are sparing with their cash, and without asking the priest, kneel and pray, or else on the appointed day burn incense. After the paper has been burned, these women think the idol will take these papers to the heavenly halls and present them to the Gemmed Emperor, who seeing them, will forgive sins. As if he, without daring to delay, obeyed, and from the book blotted out all a man's sins, even should they be as big as a mountain, remembering them no more. Should they again sin, these sins are set forth in a new book, steadily increasing until the pages are full. Then when the appointed day comes round, another time is chosen, more papers are burned, and in this way they consider their sins are again remitted. This fashion of obtaining forgiveness of sins is not very difficult, and moreover exactly suits men. If all were to do this, there would be no need for hell at all, but I fear this idea is a mistaken one.

The law of heaven is exceedingly strict, and the mind of heaven exceedingly long suffering. If a man really wishes to repent, the promise is that he certainly may do so. The way is open for him; if he acts sincerely his virtue remits sins, but the burning of a piece of paper certainly does not.

Supposing a man who owes money, promises little by little to pay back, and while saying some complimentary phrases, does not dare to go further into debt; the creditor will, on seeing this man's diligence, forgive three parts of his debt. On the other hand, if there is emptiness and insincerity at the same time that letters are

being written to implore forgiveness, do you think on receipt of these the debts will be cancelled? Burning paper is precisely similar to the writing of such letters. Repentance and doing good is precisely similar to being willing to pay back. If debts of money are subject to such laws, you may know that debts of wrong done are also, but the parallel only holds good so far. Those who have money can pay their debts, and if a man is poor and has no money, the creditor asks no questions. In speaking of wrongs done poverty or riches are of no account. For debts, daughters even wives may be taken; for wrongs done and unforgiven, evil comes on you and on your sons. If the debtor lives in some known place, not far away, he may be heard of, but it is difficult to follow him to another city or province. As to the consequences of sin, it does not matter whether you go to the uttermost parts of the empire, or even to the kingdom of the foreign devils, a retributive Providence ever follows you. Debts are sometimes referred to the father and not to the son, to the ancestors and not to the descendants. Not so with wrong done, for what the father does not make amends, the son is held responsible; ancestors sometimes greatly involve their descendants. We enquire about debts during a man's life, not after his death, but even the spirits find it hard to escape the consequences of sin, and in the next birth they must be atoned for. The consequences of sin are worse than the miseries of debt. To clear accounts, debts must be paid, and none the less surely must wrongs done to others be atoned for, and in this way alone can happiness be secured.

The repairing of fallen fortunes is like the healing of a broken foot; carefulness and attention are necessary. When pain is suddenly felt, nursing and poulticing must be done. The virtue of repentance is as the gaining of muscular power. The gradual laying up of happiness is as the cleansing of a wound with water. You use powders and medicines and take nourishing food and a tonic to give strength, and in this way drive off the poison. When the scar has healed, skin and flesh re-formed, you will be able to run and walk with ease. If you understand the way to heal a disease, then you can mend your fortunes.

W. G. B.

A Suggestion for the Conference.

THE Conference which is soon to meet in Shanghai will doubtless be an inspiring occasion, and those who attend will be abundantly repaid for expense and trouble; and, no doubt, the result of mutual consultation and comparisons of experiences and methods of work will prove advantageous to the cause of missions in China. The Conference will also be an opportunity to accomplish some definite things for the missionaries and the Chinese Christians, and it would be unfortunate if, in this practical age, the opportunity should pass and no practical results be secured.

Among the things which might be secured there are four, which seem to me should engage the attention of the Conference:—

1.—*A common term for God* to be used by all missionaries throughout the empire.

At present there are five terms in general use and others that are used occasionally.

These five are: *T'ien-chu* (天主), *Shang-ti* (上帝), *Shên* (神), *Chên-shên* (真神) and *Lao-t'ien-yeh* (老天爺). The Roman Catholics have given us the term *T'ien-chu* and through them the people have, in some parts of China, become familiar with its meaning.

The Catholics gave the Church the term for God in use in the West, and it seems proper that we should use the term they have chosen in China. *T'ien-chu* has not the heathen associations that other names have, not being applied to heathen divinities or rulers, but there are objections to this term. I have heard Chinese say, when speaking to them of *T'ien-chu*, "*T'ien-wei-chu*" (天爲主), heaven is lord, and I was told by a missionary that he met a man, who had been a Christian for some years, who attached this meaning to the term. Heathen associations do and will cling to this word for heaven.

Shang-ti has strong advocates among prominent missionaries, and Dr. Legge gave its meaning as "God over all and blessed forever," but it is a common designation for the Emperor, and a Chinese teacher explained to me that there was a *Shang-ti* below and a *Shang-ti* above that had passed into the heavens.

It is claimed that the term *Shên* is generic and evidently means spiritual beings of some kind, but it is applied to all sorts of spiritual beings, and its use often seems to correspond with the Greek word *δαίμων*. I have a little red flag which was used as a charm when a building was being torn down in our neighborhood, and on it are these words: 姜太公在此諸神退. "The most just Chiang is present; let all demons retire." In this, certainly,

malignant spirits are meant, and there are other cases in which the meaning is altogether different.

To prefix *Chên* to this word does not seem to remove the difficulty, for in that case the meaning may be a really existing spirit or a true spirit, and not necessarily the one true God, or that the person so designated differs from any or all Gods.

Lao-t'ien-yeh has been used by a good number, but its use has not generally obtained among missionaries and no version of the scriptures with which I am familiar has this term.

There are, however, tracts in circulation, in which this term is used, and some are constrained to use it in preaching, because the people understand it so well. In some cases the Chinese seem to attach a personal meaning to this term, but in general they mean simply and only the heaven which covers them and whence comes the rain and sunshine. Now it seems clear that no one term is free from objections, that every term must be explained, at least before the common people will obtain any clear idea of God from it, and that no term now in use can meet with universal favor. Has not the time come for the Protestant missionaries to compare these differences and unite on some term which can be used by all?

We have *Yeh-'ho-hua* (耶和華) which all use for Jehovah, and *T'ien-fu* seems to be in general use, but we have no term for God, always used by all missionaries.

I have my preferences, but as a young missionary, I desire to say that I would gladly use any term that the missionaries at the Conference may recommend, and I believe there are a large number of young missionaries who would do the same.

The practice of using different names for the one true God is confusing to the already too vague ideas of God which prevail among the Chinese people.

2.—*Two uniform versions of the scriptures*, one in *Kuan-hua* and one in *Wên-li*.

I do not know how many versions of the New Testament in *Kuan-hua* there are in circulation, but I have three which differ not only in the proper names, but also in translations, and I am informed that we are soon to have issued from Peking and Hankow two independent versions in *Wên-li*.

All honor to the faithful men who have given and are giving us the results of their patient labors in these translations. But is not this a waste of time and strength? and would it not be vastly better to have uniform versions? Respect for the Bible may be and is diminished by these various versions.

A single version, based on the existing translations by our best scholars, in consultation with Chinese Christians, would be

a superior work and heartily welcomed by the brotherhood missionaries and native Christians.

3.—*Concerted and united efforts in educational work.* A plan for such work has already been suggested by a gentleman of experience and wide observation.

In Peking the Methodists have a school for higher education; in T'ung-cho, a few miles South, the Congregationalists have such a school, and in Shantung the Presbyterians are working in the same direction. One of these schools could, with a small additional outlay of money, accommodate all the pupils who study the higher branches in these three schools with decided gain to the pupils and the institution. Could not the missionaries unite to form colleges in various districts so as to secure better advantages to the pupil and a great saving of expense?

4.—*A school in Central China, near Shanghai,* for teaching the Chinese language to missionaries. There can be no question but that many missionaries become discouraged and make a partial failure in mission work, because they have not the language, and they have not the language, because they have not been taught. The first year of missionary life is, to the majority of missionaries, very trying. There is little they can do, except to study the language. Any plan that would furnish the very best facilities for studying this difficult tongue would be a decided improvement and add much to the effectiveness of missionary activity. The China Inland Mission has such a school, and judging from what I have seen of those coming from that school, I believe it is a decided success.

As it is now every missionary employs his own Chinese teacher who, though he may know his language, is not apt to teach it to a foreigner, and pays him \$50 or \$75 a year for his services. If the amount of money thus expended annually by new comers could be devoted to this purpose it would go far towards meeting the expense of securing competent teachers in such a school as I have mentioned.

In addition to the peculiar advantages for acquiring the language the missionary would have the opportunity of living in a healthful place, of meeting other missionaries under favorable conditions, of forming pleasant and helpful friendships and of studying, free from the care and annoyance incident to his life on his chosen field.

To bring up these questions for general discussion would probably not be wise, but these and other questions might be given to a representative committee, who could give in their report a plan for securing action.

It will not be my privilege to attend the Conference, but I make this suggestion in the hope that some one will agitate the subject and secure action.

Brethren and fathers in missionary work, we who have recently entered this field look to you for counsel and direction in these things, and it shall be our prayer that you may be guided and blessed in your deliberations and that the result of your Conference may be for the glory of God and the advancement of His truth in this great empire.

A YOUNG MISSIONARY.

Are Missions a Great Failure?

[A friend suggests the reprint of the following from the *Church Missionary Intelligencer* in view of the approaching General Conference in May.—Ed. Recorder.]

THERE has been recently, during what may be euphemistically described as the “recess season,” a protracted discussion in the columns of the *Daily Telegraph* as to whether marriage is a failure. We have not followed the progress of the discussion, but we understand it has been brought to a close, with what conclusion come to we know not. Many institutions have also, or seem likely, to be put upon their trial in a similar manner. How far England is a failure is in various ways hotly discussed. Christianity itself is not exempt from this class of speculation: Buddhism, under the auspices of Madame Blavatsky, and Islam, under the patronage of Canon Isaac Taylor, seem to be coming forward to displace it from its high pretensions. Meanwhile, fired with a noble ambition of running down something, Canon Taylor is occupying himself with Missions. Just as the *Daily Telegraph* advertises the largest circulation in the world, so the Canon, to call attention to his subject in the *Fortnightly Review*, advertises “The Great Missionary Failure,” an advance upon “Is Marriage a Failure?”

Latterly there has been in various quarters a great blowing of trumpets about some impending onslaught on missionary societies, which was to result in their demolition; this we are now told is incorrect. It seems however that a paper shortly to be read at the York Diocesan Conference, and a volume on Egypt containing animadversions on missions, probably because they hardly exist there, are to embody the Canon’s later views. Anyhow, when the article in the *Fortnightly* reached us we anticipated some severe attack, substantiated by facts of some sort, culled out of mischievous animadversions on mission work, and gathered from miscellaneous sources. This was our anticipation. In a certain sense we have been disappointed in it. It has by no means come up to our anticipations. In comparison with the outpouring at Wolverhampton, it is feeble and inconclusive

to a degree. The Canon must put forth more power if he is to retain any hold on public attention. His animus is quite clear, but he seems to lack the power, judging from this specimen of the manner in which he opens his campaign, to give point to his malevolence. We have heard that it has been said of him, by a very able man who had peculiar opportunities of judging, that "the like of him for pretentious inaccuracy was hardly ever seen." We propose to give some proof of this in the remarks we are about to offer.

Canon Taylor opines that the paper he read at the Congress has, by the storm it created, thrown considerable light upon the results and methods of missionary work. In this we differ from him. If it did anything it raised clouds of dust, through which truth is hardly discernible. Our impression, too, is that the great missionary societies are much as usual, just as if Canon Taylor had not expatiated upon the blessings and value of Islam as a missionary agency. If more information has been disseminated, it has been that possibly some who were wholly ignorant of what was going on may here and there have been led to acquire some knowledge of what they were induced to argue about. This so far is good, for mission work courts investigation.

Canon Taylor propounds, somewhat arbitrarily, two questions as questions which have been discussed. We had thought that a jangle about Islam was the chief topic, but we may have been mistaken.

His first question is, "Have we reason to be satisfied with the results of missionary enterprise?" In return we venture to ask, Who are *we*? Are we to understand the friends of the missionary cause, those who have upheld and are upholding it by their prayers, their alms, their efforts and their sympathies? If it rested with them, we have little doubt that upon the whole their reply would be that in the main *we* are satisfied, and have reason to be so. They would be perfectly conscious and ready to admit that there have been failures in missions and in missionaries, as in all things carried on by human agency. They know that in the Church at home all is not perfection, that there are feeble ministrations, an undue amount of worldly spirit, things which ought to be done left undone, and a vast deal of nonsense perpetrated which had much better be let alone. That something corresponding might be discoverable in missions would not surprise them, as the missionaries issue forth from the bosom of the Church at home. Water does not usually rise much higher than its source. Still, making allowance for human infirmity, they would, we are confident, say, Upon the whole we are satisfied. Our missions are proof that we are a living Church, having the Spirit of Christ in our midst.

But *we* may have a different interpretation. It may comprehend those who in various degrees have taken up a position antagonistic to missions, who do not uphold them by their prayers, their alms, their efforts and their sympathies; who are more ready to criticize than to support; and it may also extend to those who are downright enemies. In this last class we do not include Canon Taylor; we prefer to view him as a candid friend. It is but common sense to assume that persons of this class would not be easily satisfied. Their antagonism or indifference might spring from various causes, but at the very best their sympathies would be what Charles Lamb would call, "imperfect sympathies." Is it unfair to urge that they would be more ready to clutch at an objection than to put a favorable construction upon a matter of doubt?

We trust we shall not be deemed uncharitable or unduly personal if we class Canon Isaac Taylor among the latter class of *we*. Our grounds for this opinion are as follows:—We premise that we have no knowledge whatever of his private affairs or the nature of his ministry. Our information is derived solely from the Church Missionary Reports, from his public acts. When he took charge of his parish in Yorkshire there was then a fairly flourishing village association. It has ceased to exist. For some years he continued personally a gradually diminishing contributor to the Society. Now he subscribes nothing. He has, from reasons no doubt sufficient to himself, passed from the position of supporter to that of critic. He has, we presume, come to the conclusion that he has reason to be dissatisfied with the results of missionary enterprise. He is now an outsider to it. It would not be easy to satisfy a person of this class of experience. We beg most distinctly to assert that we cast no imputation whatever on the honesty of his convictions, but it is fair that it should be clearly known what is the attitude he at present holds. Our impression is that so long as the present dispensation of things lasts there will be those who will not sympathize with missionary effort, who will scout it as fanaticism, who will underrate its successes, and strive to make capital out of its failures, whom it would be utterly impossible to please by any human skill or ingenuity, and who must be left to nurse their wrath or their captiousness and to keep it warm, while, without concern for them or their crotchet, the work is carried on with such blessing as God may see fit to give.

Some consideration must now be given to the line of argument adopted by Canon Taylor. He was, we believe, when he graduated, somewhere among the Wranglers of his year. His early proficiency in arithmetical studies still clings to him, and has no doubt led to his theory that mission work can and ought to be conducted

on the principles of the Rule of Three. He reduces the question to something analogous to the following example selected at random from Barnard Smith's *Arithmetic*: "If 126 men can make an embankment 100 yards long, 20 feet wide and 4 feet high in 4 days, working 12 hours a day, how many men must be employed to make an embankment 1,000 yards long, 10 feet wide and 6 feet high in 3 days, working 10 hours a day?" The obvious fallacy of this mode of viewing missionary effort is, that it leaves out altogether manifold important considerations which cannot possibly be left out of account if we would attempt to form a right conclusion. We have not tested the Canon's arithmetic, which would fall more naturally into the province of an actuary. It may or may not be correct; at any rate, a question might be formed out of it for the Mathematical Tripos or the Oxford and Cambridge Local Examinations. But if he likes we will, solely for argument's sake, suppose that it is correct. What then? Are no disturbing influences to be taken into account? From the lowest mundane point of view, wars, famines, pestilences might seriously affect the Canon's ratio. His Mohammedan friends are largely engaged in diminishing the prolific tendency of the Negroes by the simple process of extermination. The Negro multiplies rapidly in the Southern States of America, but in the last 100 years fetish worshippers, consisting principally of Negroes, have decreased, not increased, especially in Equatorial and Central Africa, by some forty-five millions. In 1786 they amounted to 176 millions, they are now rated at 130 millions, so energetic have been the endeavors of Islam. We do not know from what source Canon Taylor has obtained his statistics concerning China, probably from Mr. Popoff's Tables—a sufficiently authentic source. If he has done so, he might as well have added that, according to the same authority, there has been a decrease in the population of China between the years 1842 and 1882 of thirty-one millions. It is estimated that the increase of the population in China corresponds pretty much with what it is in France. Canon Taylor can, no doubt, tell us what that is! All this, however, is the merest trifling: we only advert to it in passing to show that Canon Taylor is no more gifted with infallibility, even in the question of arithmetic, than the Pope is in his department. We are so far in agreement with him, that the increase in number of the heathen, even after all reasonable deductions, is a formidable thing; but there is consolation in the thought that the heathen are not the only races which are numerically on the increase. As the bottom was knocked out by Sir W. Hunter and others of the assertion about the increase of Mohammedans in India by leaps and bounds, it now only peeps out very modestly in the *Fortnightly*. It still

lingers there, after a fashion, but it is huddled up in a way that hardly lends point to anything. We are not without some vague hopes that, as the leaves are falling off the trees as we write, some at any rate of Canon Taylor's fallacies may gradually be abandoned by him for more rational ideas.

There are, however, other and superior considerations, which ought to find place in this argument, and which do seriously influence the friends of missionary enterprise. Canon Taylor is a beneficed clergyman of the Church of England. He will bear with us when we make allusion to them, although we find no reference to them in his paper. Those who uphold missions are quite aware of the formidable nature of the opposition they have to encounter in the conversion of the heathen. They see it as plainly as the servant of Elisha saw the city compassed both with horses and chariots. But instead of idly wailing, "Alas! master, what shall we do?" they have heard a voice telling them, "Fear not, for they that be with us are more than they that be with them." The words of the Bible, and all the lessons taught therein of the victories of the few over the many when God was on their side, are not lost upon them. Even if they had doubts or misgivings, they have ringing in their ears the command (Matt. xxviii. 19) given them by their Master, which we were sorry to find Canon Taylor would, if he could, view as somewhat apocryphal; they do not hold it to be fanaticism to believe that the Holy Spirit of God can influence the souls of men, and that under that Spirit's influence nations even might be born in a day. Meanwhile, the *mot-d'ordre* has come to their souls, *Ora et Labora*, so they have neither time nor heart for arithmetical puzzles, however ingeniously propounded. In the world in which they live, although arithmetic is not excluded, it is not with them, as it may have been with Pythagoras and Plato, the beginning, middle and end of all things.

We will venture to place a thought before Canon Isaac Taylor. Rather more than 1,800 years ago there were gathered together in a room in Jerusalem about a hundred and twenty persons. These persons were under the impression that they were to be witnesses of the Lord Jesus Christ and of His resurrection "to the uttermost parts of the earth." One among them named Peter stood up and spoke in their midst. Now, might we venture, without irreverence, to suppose that in that assembly there had been a disciple with the peculiar gifts of Canon Taylor, and that in the interval between the Ascension and the gathering he had devoted himself to arithmetical calculations concerning the task laid upon him by the Master. He might have risen after Peter, and said

somewhat as follows :—" Men and brethren, you see what a feeble folk we are ; we are not much above 100 in number, men of no influence even among our own people, without means or resources. I have been calculating that the population of the world, so far as I know, amounts to (?) millions, and there may be endless millions more in the regions unknown to me. These unbelievers are multiplying rapidly, and every year the task of converting them will be more hopeless ; indeed, if we were each of us to convert ten per diem it would take thousands of years to convert the world, and still more if relapses were taken into account. It does not seem within the range of possibility that our society can make any sensible impression on them. Wherefore, my counsel is that we should not embark on so wild a speculation as this. Is it quite certain that our Master really meant what He is supposed to have said ? Had we not much better try to do what good we can to our own neighbors and friends ? These strange religions may not be quite as good as ours, but may probably be sufficient for the well-being here and hereafter of those who hold them." No such speech was uttered, and no such counsel prevailed. Even Canon Taylor ought now to perceive that an opposite course was wisdom.

Again, not quite a hundred years ago a few individuals of no particular note met in a dark and dingy parlour in a city rectory ; they did not take the arithmetical view of the question, which might have given the *coup-de-grâce* to their deliberations, but in the teeth of endless opposition from laity and from clergy, who have ever kept exclaiming, " It is naught, it is naught," they went on till there has sprung up what Canon Taylor terms " the largest and most successful missionary society in existence." Plainly there are more things in heaven and earth, especially in things pertaining to the kingdom of God, than mere arithmetic, even when it is accurate, can properly account for.

What may be the value of the rescue of a soul from death we cannot clearly determine from any light thrown upon the question by Canon Taylor's arithmetic. Numbers with him seem to be everything. The intrinsic value of even one soul truly converted to Christ is nowhere distinctly stated by him ; we are left to conjecture for ourselves. That some souls are gathered into the fold of Christ's Church is a subject of gratulation to a good many Christians in England. They so far coincide in opinion with Canon Taylor that they wish there were more. But a few are, in their estimation, better than none, and they hold the redemption of these souls to be precious.

There is one very curious thing in the reasoning of Canon Taylor. He notes that half of the whole converts of the C. M. S. are in one or two districts of South India. These converts, he thinks, should be excluded. It would, of course, help an arithmetical process to leave the converts out, and then to argue there are few or none. But is this fair or reasonable? Again, he complains that there are no converts in the Baroda district;—but there are not, and so far as we are aware there never have been, any missionaries! He says that in the Bombay Presidency 92·7 of the native Christians are said to be Roman Catholics. We do not know whether Goa is included in this, but for three centuries and more Portuguese Romanism has been paramount in districts which have only within very recent times come under British sway. With regard to Travancore, we shall have a word to say farther on as to the propagation of Romanism there; but has Canon Taylor ever heard, or if he has heard, has he ever felt any sort of interest in the fortunes of the Syrian Christians, who are, we presume, Christians, although not under the domination of the Pope? Those who are familiar with missionary matters, and know what for a long period was the earnest endeavor of the C. M. S., to purify, not to supplant, the Syrian Church, an endeavor still not lost sight of, will best appreciate how little value need be attached to Canon Taylor's comments upon what he deems to be want of progress in the Travancore mission.

One salient fact stands out in Canon Taylor's article. That is, that he is conscious that large funds are placed at the disposal of missionary societies by Christian liberality. The total of these from England, America and the Continent of Europe for Protestant missions, he estimates at about two millions annually. We wonder how much of this proceeds from the Continent of Europe. Now, in reference to this, we would suggest to him the following reflection: This money, whatever may be the amount, is freely given by the most intelligent, the most enlightened, the least priest-ridden portion of Christianity; the most hard-headed and business section, some might say the most worldly-minded, of the European and American communities. He would not pretend to say that except in some isolated case of extreme foolishness any Protestant minister would teach his people that contributions to missions would atone for sin, as under Romish auspices cathedrals were built and monasteries founded in the Middle Ages. It is surely fair to ask how these Christians, peculiarly enlightened, and with most free access to all comments of the public press, no matter how adverse to the cause of missions, still come forward as freely as they do in their

support ! They do not gain, and they do not suppose that they gain, merit. Friends of missions lament the deficiency of funds; Canon Taylor is overwhelmed with the magnitude of them. Indeed, he becomes quite gushing over them. He does not contribute to them himself, but he is jealous that the money of other people should, as he imagines, be thrown away; not only is he excited about this, but his concern extends to the "devoted laborers, whose precious lives are thrown away in hopeless enterprises." Possibly his sympathies may include even Dr. Bruce, but perhaps not, as he elsewhere views him as "a chief offender." It is interesting, however, to notice how, according as it suits the turn of Canon Taylor's kaleidoscope, a missionary is at one time a man "with a shady bungalow, punkah, a pony-carriage and a wife," and at another "a devoted laborer," whose life is, or ought to be, precious. Is he totally devoid of the sense of humour? and if so, is he not conscious of the contradictory absurdities into which he has allowed himself to be betrayed? Are the missionaries devoted laborers sent upon fools' errands by an ill-judging committee at home? or are they self-seeking men, whose lives so far from being precious, are worthless to themselves and everybody else? They can hardly be both.

(To be continued.)

A Public Examination for Western Schools in China.

BY W. T. A. BARBER.

OF the many important questions to be discussed at the coming Shanghai Conference, none is more practical in its issues than that of education in China. I do not wish just now to write on the spiritual and evangelical side of this matter, but to make some suggestions as a practical school-master. There is at present a vast amount of labor being put forth in various places to meet the demand of China for Western learning. Many of us are feeling the penalty of being a day *before* the fair, but we are all sure that the demand is increasing, and all over the empire missionary societies are standing prepared with Christian men and Christian plans to satisfy that demand as it makes itself known. The present is an era of *isolation* in work and method. There are no regular lines marked out; books are constantly being published with every variety of terminology and literature, often treading over common ground with waste of labor and confusion of result. The danger will be that when the great need of a regular system does arise, the cosmos produced will be a quite accidental and desperate refuge from our present chaos. The last Conference, by its appoint-

ment of the School Text Committee, took a splendid step towards avoiding confusion and laying down definite lines; may not this Conference, by carrying its ideas further, make far-sighted provision, which will give shape and cohesion to the education of the future? Let me make what I wish to say more definite by a reference to English education. A quarter of a century ago English middle-class schools were largely asleep and inefficient. The University of Oxford took the lead in a method of redress by starting the Middle-class Local Examinations. A Board of Examiners was appointed, a syllabus of study, with set subjects, issued, and all the schools in the country were invited to send their pupils in for competition. The examinations were held in all the large centres in the country, under the direction of local committees. The University of Cambridge followed; the examinations became more and more popular; candidates increased in number from hundreds to thousands, arranged in honor classes; the effect of emulation was universally felt; clever boys of the middle-class, who formerly were utterly and hopelessly outside the chance of the expensive English university life, gained courage by early successes; the avenues to Cambridge and Oxford were thrown open; the number of the students there increased enormously, and the general educational standard of the whole nation has been sensibly raised. But the special point of force to us is that the whole course of study has been codified and settled; inefficient schools have been largely extinguished, and the better schools have considerable uniformity of system. I am quite sensible of the evils of an examination system such as this, evils of cram destructive of true education, but we are far enough from such dangers to be able to learn the due lessons from the facts here adduced. Why not boldly enlarge the School and Text Book Committee into an Examining Board to co-operate with a few selected from among themselves by the professors of the various government colleges? Let them, after due debate, settle on certain text books and issue a syllabus of a public examination for all Western schools in China. The examination subjects need not be detailed here; credit would be obtained for Chinese classic and composition, English, mathematics and natural science with scripture as an optional subject. Limits of age might be imposed after a few years; meanwhile class-lists might be issued with honors in each section and on the whole list, and certificates granted. The candidates would be few at first, for the examination must be no mere farce; year by year there would be more. The expenses might be met by a small fee for each candidate; subscriptions might be needed the first few years; the examination would soon pay for itself, and the certificates would be highly valuable and highly valued.

Nothing would sooner extricate us from the chaos in which we are weltering. For instance, I have strong views myself against such a permanent separation of China from the rest of the world, as is implied in my friend, Mr. Fryer's excellent books, by his following the native topsy-turvy custom of writing, but were his system adopted as the 'standard of the Chinese Western School Local Examinations I should have to shut my views up like a telescope and diligently look through what I took for the telescope's wrong end. The world would look smaller, it's true, but I should soon grow accustomed and cease to grumble. *Experimentum fit in vili corpore*. By the egoism of my example my meaning will be plain and nobody can be exasperated.

In addition to the introduction of system in books and terms, the 'general introduction of this practice would, I feel sure, give teachers and pupils a new interest and aim, and would be a new object to ensure permanence and thoroughness of study.

Japan in Retrospect.

AS we sail down the Chinese coast *en route* for India, I will try to condense into one letter a comprehensive report of the work in Japan. I spent just nine months to a day in that interesting field, during which time I visited twenty leading cities and twenty-nine government and eighteen Christian colleges and schools, conducting over two hundred meetings attended by thousands of students and business men. Japan has a population of over 38,000,000, and I have no reason for doubting that the proportion of young men is about the same as in America, viz., one-sixth. There are at least thirty-three cities containing populations varying from 25,000 to 1,200,000. City Associations will doubtless be limited to these centres of population for a number of years.

I believe that the same openings which the American Associations have gained among railroad men will soon be offered in Japan. There are already about one thousand miles of railroad in the empire and plans for rapid extension. Telegraph men, soldiers and policemen also form large bodies of intelligent young men who will require special work.

The schools, however, present the most important field. There are at least two hundred government schools of high grade, containing between forty and fifty thousand young men, ranging in ages from fifteen to twenty-three. There are many private schools, especially in Tokio. That city is said to contain upwards of 80,000 students

above the primary grade. The government and private schools are, with a few exceptions, unoccupied by Christian workers. There are fifteen Christian schools and colleges, containing nearly 3,000 young men, about one-half of whom are professing Christians.

In all of my observations the foremost questions in my mind were, is there a need for special work among young men? Will the missionaries and Japanese endorse it? Is the time ripe for its introduction?

The first question meets with an emphatic affirmative answer in the presence of at least six millions of young men, specially tempted, mighty in influence, comparatively free from prejudice against the West, and consequently open to conviction concerning the religion of the West. As to the second question I consider it a very strong endorsement of the work that not a single objection to it has been raised by more than one hundred missionaries with whom I have discussed the work. As to whether the time is ripe for its introduction, a brief report of the work already accomplished is the best answer.

The work in Tokio I have already so fully described that repetition here is unnecessary. Suffice it to say that Associations have been formed in four Christian and five government schools, the central city association reorganized and \$60,000 in gold secured by Mr. Swift, the prime mover in the government school work in Tokio, and a lot purchased, upon which a students' Association building will be erected at once, at the heart of the government student population. A lot will also be bought, and a building erected in a prominent business section of the city, and a vigorous work prosecuted among business men.

WORK IN THE CHRISTIAN SCHOOLS.

I have visited all of the leading Christian schools and colleges, spending from three to seventeen days in each, conducting evangelistic meetings and aiding the students in organizing. Over one hundred and forty students united with the Church in Doshisha college, over thirty in the Meiji Gakuin, nineteen in Kumamoto, a considerable number in Osaka and other places.

The Japanese students are as ready to form organizations as are the American and British. I found, however, the Associations already started had such a meagre conception of the work that it would be better to defer the formation of Associations until those already in operation had been developed into strong, healthy models. Instead, therefore, of organizing fully fledged Associations, an effort was made to concentrate attention upon the definite work of the Association, by forming small, carefully selected bands,

pledged to Bible study and personal work. In other words the American Association Bible Training Class has been adopted as the germ of the Japanese Young Men's Christian Association, without officers, committees, and with the least possible machinery. The band is called the *Kirisuto Kyo Sei Nen Domei Kwai* (Young Men's Christian Association). In view of this method of procedure I cannot report many Associations, but can report the formation of a number of these bands doing earnest work.

THE GOVERNMENT STUDENTS.

The fact that I came to Japan, representing the students of the government as well as Christian colleges of the West, secured for me very cordial recognition by the students of the government schools. Numerous invitations were received from this class, which I accepted. Meetings were arranged by committees of students in large halls and theatres and in several cases in the government school buildings. In every place the meetings were largely attended. My opening address was devoted to an account of the Christian movements in progress among Western students. Shameful misrepresentations have been made by skeptical men from the West concerning the hold which Christianity has among the educated. Having had eleven years' contact with Western students, I was able to state the fact that a majority of our college graduates are professing Christians, and a very small proportion of students unbelievers in the essential facts of Christianity. These statements convinced many Japanese students that Christianity's great stronghold is in the Western colleges. I was also able to surprise them with the fact that, while Christianity numbers about one in twelve hundred of their population, it has gained one-fifteenth of the students in seven of their leading government colleges, and also numbers a large minority and in some cases a majority of students in the Christian schools. They were surprised to learn that in their leading government schools Christianity has a larger professed following than it had in some of our leading Christian colleges in America less than a century ago.

These addresses were followed by others upon the divinity of Jesus and the plan of salvation. Many students expressed themselves as determined to accept Christ, and many more promised to earnestly continue to investigate the subject until a conclusion is reached.

The summer school in Kioto I have already described.

The future of this work is assured because of the presence of Mr. Swift, whose wise advisory supervision will secure the development of strong Associations in Tokio, and strong leaders for the work to be opened in other cities and in colleges.

It need scarcely be said that my work is merely preliminary and derives its chief significance from the fact that it is to be permanently followed by such leadership as Mr. Swift will give it.

Leaving Japan was a trial second only to that which I experienced in leaving America. Some of my last hours with those royal hearted fellows form the most sacred memories of the tour. My last meeting was in the large chapel of the Doshisha, and as I bade the two Associations and the many students of the Doshisha and the large government college good bye, and looked upon their eager faces for the last time probably until I shall see them in the light of the eternal morning, I thanked God for having permitted me to see the beginning of a movement which is destined to cover their land with the knowledge of God as the waters of the broad Pacific cover its mighty deeps.

I shall next write from Jaffna College, Ceylon, where the College Association work in the Orient had its beginning.—L. D. WISHARD in the *Intercollegian*.

Correspondence.

To The Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have thought that your readers might be interested to hear of a series of union meetings which have lately been held here. They occupied the evenings of the last nine days of the Chinese year, ending with a watch-night service. Although all the four missions united, the meetings were held alternately at the China Inland and the Methodist preaching places. There was an average attendance of over 100, although the places of meeting were nearly a mile and a half apart. Few outsiders were present, but hardly any members were voluntarily absent.

Programmes were prepared with definite subjects assigned for each night. This proved to be one of the most important features of the meetings. After an opening

address by one of the missionaries, all, whether natives or foreigners, were invited to speak or pray briefly, but with the understanding that it was to be on the subject of the evening. This they did in almost every case. This tended to prevent wandering and aimless talk and to make a clear and definite impression upon the minds of the hearers. It is believed that the meetings have proved of great value in increasing the spiritual interest and promoting a feeling of unity among the native Christians. It has also been a practical demonstration to the outside world of how these Christians love one another.

The past year has been one of special encouragement in the work, the numbers of members and adherents having about doubled.

This is the first attempt to hold union native meetings here, but it

has been such a success that it is likely to become an established custom in the future.

Yours sincerely,
SPENCER LEWIS.

CHUNGKING, January 31, 1890.

To the Editor, "RECORDER."

DEAR SIR: With your permission I would add a note in the translation of the word *προφητης*. A correspondent (August) claims that 先知 is a satisfactory equivalent, on the ground that it is used by Mencius in a given connection. But had Dr. Legge used the word prophet in his translation there would have been a very evident unsuitability, all the more apparent that 先知 is explained by the 後知 with which it is paired.

The prophet is a man selected by God to convey a message to his fellows. The 先知 has nothing in common with him, being merely a man of quicker natural intelligence, who more readily acquires knowledge, and so is suited to be a teacher of others.

But there is another sense of the term, the popular one and that which Christians, even "educated ones," attach to the word in Christian literature. That sense is the one ordinarily and erroneously

(vide Trench, Cremer and others ascribed to the English word prophet, i.e., one who foreknows. This is the meaning assigned to it in the "Aids to the Understanding of the Bible." Moreover, foreknowledge is the one natural meaning which attaches to this particular combination of characters. As in the 今古奇觀, where the following occurs: 有個未卜先知的法兒. For an instance in Christian literature compare Hymn No. 150, second verse, in Dr. John's collection.

It is submitted, then, that the classic use of the term is not the popular one, and that in neither classic nor popular sense does it represent the word "prophet."

Yours faithfully,
H.

DEAR SIR: Up to the present time 23 papers for the Conference have been received by me, for which the thanks of the Committee and of the printer are tendered to the writers. I would remind the friends who have not yet sent their papers, that the time is growing short, and we are anxiously awaiting their arrival.

J. R. GODDARD,
Secretary of Committee.

February 22nd, 1890.

Our Book Table.

EXTENDED EXPLANATIONS FOR BEGINNERS (幼學衍義). Published by the Basel Mission, Hongkong; 1 vol., 300 pages.

THE above rather indefinite title is given to what the translator (Rev. F. G. Loercher, of the Basel Mission at Li-long) calls a free translation of Dr. Kurtz's "Religious Teach-

ing," which in turn is a full exposition of "Luther's Catechism." This translation, it seems, has passed through the hands of a commission of four missionaries of the Basel Mission, who have, as the translator tells us, "adapted it to their moderate Lutheran and partly Calvin-

istic views and notions, so as to constitute a book preparatory to their preacher's seminary, where the Rev. Schaub's "Dogmatic" is taught."

The matter of the book falls under three heads, viz., the *Law*, *Faith* and *Grace*.

The first is an exposition of the Decalogue, which is divided into two tablets (碑), viz., "Duties to God" and "Duties to Man." That these brethren have some rather peculiar notions will appear from the fact that under the exposition of the fourth commandment they give an extended calendar of Church feasts, movable and immovable, which, with the absence of any hint to the contrary, might be understood to be of equal importance with the Sabbath law.

This, with the somewhat loose interpretation of the Sabbath law, seems rather inconsistent, to say the least. We need to be on our guard against "teaching for doctrines the commandments of men."

If it is necessary to teach the traditional Church feasts to the Chinese, which may well be questioned, let them be put in an appendix in small print and with an explanation of their doubtful origin and utility. Why should we relieve the Chinese of the burden of keeping the Sabbath, which is really no burden because it is Christ's, and lay upon them the real burdens of human traditions?

We find another peculiar "notion" in this book. The fifth commandment is put in the first tablet of the law, on the ground that parents stand in the place of God, are God's vice-gerents and are therefore to be served with reverence.

One of the fundamental doctrines of the Reformation, for which Luther fought, was that the only vice-gerent of God on earth was Jesus Christ, and it would seem that the statement that parents and civil rulers, are God's vice-gerents (代上帝位者), is rather a dangerous one. It is cheering, in these times of looseness, to find a clear statement of the only scriptural ground for divorce (see exposition of 7th commandment).

Under the 6th commandment, a point is touched, which certainly needs to be emphasized in China, viz., the sin of suicide. Mention might well have been made also of the sin of infanticide and the cruel, almost murderous, practice of foot-binding. The second general division is an exposition of the apostle's creed; this part is a very rich and valuable compend of what is ordinarily called systematic theology. The theory of a second probation for those who have died without receiving the gospel call is founded on two obscure passages in 1 Peter, which easily admit of another interpretation more in harmony with the general teaching of the Bible.

The third general division treats of the means of grace, viz., the Scriptures, Sacraments and Prayer. It is argued that baptism is a regenerating ordinance, and when possible, is essential to salvation. Those who have died in infancy, or heathen who have not had the gospel call, may be saved in some other way. The emphasis laid upon baptism as a saving ordinance, leads to the almost popish practice of baptizing infants *in articulo*

mortis. This rite of extreme baptism, as it is called (臨終之洗) when no minister can be secured, is to be performed by any officer of the Church, or by some member of the household.

These are points which many will regard as defects, in what on the whole is a very useful compend of Christian truth. The style is a simple *Wén-li* and has none of the

stiffness of a literal translation. The printing, from native blocks is admirable.

There is a richness of thought and illustration which makes it very attractive reading; numerous scripture proofs are cited to stimulate Bible study. As a text-book for prospective native preachers it is certainly worthy of extended use.

L.

Editorial Notes and Missionary News.

AN OUTRAGE AT NANKING.

WE came pretty nearly suffering in a small way a trouble like the Chinkiang riots of last New Year's, on Sunday last, after our usual morning service. Our chapel was packed and many outside could not get in. When we had dismissed our audience, they followed us, throwing stones and pelted us, even to the private houses, throwing stones at us standing on the porches. They were told that if damage was done there must be indemnity. A letter was sent to the Office of Foreign Affairs, and we went inside to our communion service. The crowd then went back to the chapel, and when we were through our service we found the chapel gate had been forced and the gateman injured somewhat and a great many tiles and windows broken in the chapel. As we were writing again to the officials, this time to the Hien, an officer with some soldiers came from the Office of Foreign Affairs, and several culprits were seized and the affair was over. After a while another officer came, I believe from the Viceroy's Yamên, and examined the damaged property. The soldiers allowed a boy to escape, but led three away to the Yamên. Another escaped on the road, but the soldiers

seized a substitute, perhaps guilty, but perhaps not. On Monday the Hien came around to visit the missionaries, bringing two men wearing the cangue. Many thanks are due to the officials for their promptness in nipping this commencing trouble in the bud. They seemed very sincere in their apologies to us for having such trouble, and one of the officers who came spoke of the kindly relations existing between China, America and England. We had a pleasant friendly conversation, suggesting the Confucian saying, "Look on all below heaven as one family."

This evidence of sufficient help in time of trouble is very encouraging.

Yours, &c.,

W. E. MACKLIN.

NANKING, 4th February, 1880.

From *N. C. Daily News*.

RENEWED OPPOSITION TO THE OPIUM TRAFFIC.—DEPUTATION FROM INDIA.

DURING the latter part of February Mr. Alfred S. Dyer, of Bombay and London, has been in Shanghai, on his way to Peking, to which city he goes, bearing a letter signed by over 9,000 Christian people, principally of India, including 1,200 native pastors, evangelists, &c. and over 750 foreign missionaries, in which

the moral and physical havoc which opium has made is deplored, and sympathy is expressed with the supreme authorities of China in their desire to save their nation from the curse of the opium habit. He also bears a similar letter from between 6,000 and 7,000 Christians in Scotland.

Mr. Dyer is accompanied by Rev. W. E. Robbins, of Bombay. Their hope and belief is that their mission, in conjunction with the growing Christian anti-opium feeling in England will under God, at this juncture hasten a change in the relations between China and Great Britain as regards this enormous evil which, without exaggeration, may be said to be sapping the very life blood of China.

A letter from the native Christians of Canton, which they have just addressed to the Christians of Great Britain on the opium curse, says among other things: "Now when your government plants and sells opium to minister to the evil propensity of the Chinese, you are partakers with them, and what can you say in excuse thereof?"

The prayers of those who are interested in the redemption of China will follow Mr. Dyer and his friend.

SCHOOL AND TEXT BOOK SERIES COMMITTEE.

THE usual quarterly meeting was held on the 5th February. Present: Rev. Wm. Muirhead, Chairman; Rev. Dr. Allen, Rev Dr. Mateer, Rev. Y. K. Yen, Rev. C. F. Reid, Rev. Dr. Edkins, John Fryer, Esq. and the Secretary.

After several items of routine and other business were transacted, the editor intimated that he had printed 100 copies Sheffield's *Universal History*, which now belonged to the Committee and to which all applications for it were henceforth to be made. It would be

sold at \$1.50. He also placed on the table the fifth part of his translation — *Vade Mecum*—giving the terms in Chinese relating to the steam engine, and said that the three Hand-books pertaining to Messrs. W. and A. K. Johnston's Charts on *Hydraulics*, *Light* and *Heat* were cut on blocks and ready to be printed; also that the 1st and 2nd parts of his new edition of *Chemistry on Common Life* were cut on blocks.

The Hand-book for the Astronomical Charts was likewise placed on the table, containing the four large charts reduced in size, but beautifully distinct and colored and could now be had at the Dépôt.

A. WILLIAMSON,

Hon. Sec.

SHANGHAI, February 17th, 1890.

SELF-CREMATATION OF CHINESE MONKS.

I FIND the following information respecting self-immolation by fire at the Tientai monastery years ago, which I submit as supplementary to what I have narrated concerning that rite as it now exists in that stronghold of orthodox Buddhism. ["priests"=hoshang, is shown by Professor Legge, "Travels of Fahien" and by Sir W. Monier, "Buddhism" to be an inapt term; they employ "Monks" as the fittest rendering]. Dr. Edkins' "Notices of Buddhism in China" says:—"On one occasion we read that an inmate of the Tientai monastery, near Ningpo, expressed to the Emperor his wish to commit himself to the flames when the erection of a certain temple was completed. His desire was granted, and an officer sent to see that the temple was finished and the rash vow of the priest also carried into effect. The pile was made and the priest was called upon to come forward. He excused himself, but in vain; he looked round on the assembled crowd for some one to save him; among the priests and

people, however, no one offered to help the trembling victim of his own folly. The stern voice of the Imperial messenger bade him ascend the pile. He still lingered, and was at length seized by the attendants, placed forcibly on the pyre and burnt. So common had these fanatical proceedings become that the Emperor T'ai-tsu, hearing that wood was being collected to form the pyre for a priest, prohibited any more temples being built, and set his face against all such delusions."

Asceticism and self-inflicted bodily pains characterized Brahminical philosophy before the age of Sakya-muni, as means of emancipation from the burden of a life not worth living; its pessimism which was as thorough as that of Schopenhauer and Von Hartmann, included self-immolation, as we know from Indian sources and from Hellenic as well. Dr. Edkins reminds me that "in Athens the philosophers of the Areopagus were astonished to witness the burning of a Brahmin in their own city. This was soon after the time of Alexander the Great."

While self-destruction was strictly interdicted by Sakya-muni, his followers early found arguments justifying the practice as a method of sublimation.

"We find in the narrative of Fahhian* an account of a Ghaman who, by self-destruction, arrived at the condition of a Rahat. His argument was that though Buddha had forbidden self-murder, yet that rule did not forbid the destruction of lust, anger, ignorance, and it was against these he raised the knife and completed his own death. By some such argument, probably, the custom of priests committing themselves to the flames crept in and became a common event in the history of later Buddhism. The frequent accounts we have of the patriarchs thus ending their career (Remusat) may, I think, rather refer to their funeral obsequies (so

Eitel thinks) than to self-immolation, but there can be no doubt that the practice of burning alive was not unusual, even in China.

Apart from the feeble ratiocination by which unhappy devotees justify suicide, they find in the example of the Master an incentive to self-immolation. In one of the five hundred and fifty-five existences, that in which he lived as hare, he roasted himself alive to make, meal for a Brahman.

In one of my lives I was a hare living in a forest. I ate grass and did no one any harm. An ape, a jackal and an otter dwelt with me. I used to teach them their duties and tell them to abstain from evil and give alms on the four fast days in every month. They did as I told them and gave beans, corn and rice. Then I said to myself: Suppose a worthy object of charity passes by, what can I give him? I live on grass only; I cannot offer a starving man; I must give him myself. Thereupon the God Sakra, wishing to test my sincerity, came in a Brahman's form and asked me for food. When I saw him I said joyfully: A noble gift will I give thee O Brahman, thou observest the precepts, thou painest no creature, thou wilt not kill me for food. But go, collect wood, place it in a heap and kindle a fire. Then I will roast myself and thou mayest eat me. He said, "So be it" and went and gathered wood and kindled a fire. When the wood began to send forth flame, I leapt into the midst of the blazing fire. As water quenches heat, so the flames quelled all the sufferings of life. Cuticle and skin, flesh and sinews, bones, ligament and heart—my whole body, with all its limbs—I gave to the Brahmin.—"Caritza Pitaka," translated by Dr. Oldenberg, cited by Sir M. Williams in "Buddhism."

As there seems to be doubt in the minds of some as to the actual day on which the General Conference meets, it may be well to say that,

*Beale's Travels of Fahhian. Introduction.

as fixed by the Committee, it is Wednesday, May 7th. So far as we are able to feel the pulse of the brethren it beats with increasing warmth as the day draws near. There seems to be little doubt that it will be a great success. May God grant it.

—
IN a note from Mr. Soothill, of Wenchow, he remarks:—I notice in a letter from Mr. Walker, of Shaowu, that he refers to a 高老會. The 高 is a mistake, I think, it should be 顧, but it is 11.30 p.m. and the steamer leaves in the morning, so I can't enquire. The idea is "The Society for looking after the Aged." It is in force about this neighborhood. The natives here have it that many high officials are connected with it and that it is likely soon to cause trouble, but having had this notion for some years past, it seems as if we might keep our minds in peace for the present at any rate.

—
MR. H. W. Hunt, Ts'incheo, Kansuh province, writes of much interest manifested in the work; 3 men and 3 women being received into the Church lately. The day and Sunday schools continue to give much promise of usefulness. Distress, on account of failure in the crops, has been met by opening a soup kitchen during the winter, where the poor folk have had nourishing food dealt out to them alternate mornings. This kind thoughtfulness on the part of the foreign missionaries in that part has been highly appreciated by them, and promises to be a good investment in the way of opening the hearts of the people.

NOTES FROM CANTON.

THE fifty-first annual meeting of the Medical Missionary Society, held in Canton on the 24th of January, was well attended and of unusual interest. Stirring speeches and full of encouragement were made by Dr. D. J. Macgowan, one of the oldest foreign residents in China, who had done many years of medical missionary work at Ningpo, and at one time gave assistance to Dr. Parker in Canton, and by Rev. Dr. A. Mitchell, one of the Secretaries of the American Presbyterian Board of Foreign Missions. The report presented by the Secretary gives the following statistics:—

At Canton.

	Male.	Female.	Total.
Out-patients (attendances)	15,271	4,286	19,557
In-patients	874	393	1,267
Surgical operations ...	1,353	683	2,036
Visits at homes	100	275	...

Sz-pai-lau Dispensary (Dr. Mary Fulton).

Out-patients (attendances) ...	7,204	7,204
Surgical operations	256	256
Visits at homes ...	57	57

Tung-tak St. (Dr. Mary Fulton.)

Out-patients (attendances) ...	1,962	1,962
Surgical operations	66	66

Yeung-kong Hospital and Dispensary (Dr. J. C. Thomson.)

Out-patients (attendances)	9,530	6,284	15,814
In-patients treated at homes		75	
Surgical operations.		500	

Kiung-chow, Hainan (Dr. H. McCandliss).

Out-patients (attendances),	4,774	
In-patients ...	...	108
Visited at homes ...	...	140

Sz-ui Dispensary.

Out-patients (attendances)	1,868	1,436	3,304
----------------------------	-------	-------	-------

The Presbytery of Canton held its regular meeting on January 30th. The reports of work were generally encouraging. Some 90 members had been received on profession of faith during last year. This meeting was followed by discussions, extending through a week, of a great variety of subjects of practical interest. Some of the speeches made by the native brethren were able, and might be so regarded anywhere. One said, "I have heard that a writer has recently been exhorting the people of Christian lands to send no more missionaries to China, because 'no Chinamen have been converted, and more than that, Chinamen cannot be converted.' That man has only *one eye*, or he would never have written the article. He is one of those unfortunate people who have one eye to see what is bad but no eye to see what is good."

At the missionary conference, held early in the month, a very interesting paper, prepared by Rev. F. P. Gilman, was read. It gave an account of Hainan and the mission work there. We hope a copy may be furnished for the *Recorder*. Dr. Graves gave us interesting facts in regard to the boat people and the work done for them, while Mr. Pearce made a most encouraging statement of his success in obtaining really valuable papers in regard to Christianity from non-Christian Chinese, of the educated class, by means of offering prizes.

H. V. N.

THE Hon. Sec. of the C. B. R. A. S. sends us the following, which he says has been sent direct to many missionaries in the interior, but there are many more who may not be reached, but who would doubtless furnish the information called for. The Council of the Society will be glad to receive answers from as many as possible:—

INLAND COMMUNICATIONS.

China Branch of the Royal Asiatic Society, Shanghai, 10th February, 1890.

SIR: The Council of the China Branch of the Royal Asiatic Society are desirous of collecting particulars regarding the Roads and Means of Communication in China, and will be greatly obliged if you will furnish them with information on the points suggested below, or on such other matters as may appear to you likely to be of interest in connection with these subjects.

A.—What are the main roads in your Province connecting—

- (1.) With the interior,
- (2.) With the Capital,
- (3.) With the coast.

Do these roads follow a natural line, or is their course consequent on artificial restrictions, in the shape of custom houses or the like?

B.—Are there any ancient roads in your Province? What is their condition, and that of the modern roads? Is any attention paid by officials or local committees to their maintenance?

C.—Are there any noteworthy bridges, viaducts, or tunnels in your Province?

D.—What are the main trade routes in your Province?

E.—What is the usual mode of conveyance—

- (1.) For passengers,
- (2.) For goods.

F.—What is the usual rate of travel *per diem* for travellers, and what is the average cost per 100 *li*?

G.—What is the average cost of carriage of goods per 100 *li*, and at what rate are they usually carried? Is the standard one of bulk or of weight?

H.—Are the roads safe for travel at all season of the year, or are they periodically infested by brigands or rendered impassable by floods?

I.—Are there any inns available for travellers?

Any statistics regarding the number of travellers using the main roads and waterways, or relating to the quantity of goods carried along them, will also be esteemed of great value.

It is asked that any information on the above subjects may be addressed to

The Honorary Secretary,
China Branch of the Royal Asiatic Society,
Shanghai;

and, if possible, in time to reach him before the end of September, 1890.

The Council avail themselves of this opportunity to convey their thanks to correspondents for the valuable information which they have placed at the disposal of the Society on the subjects of

Land Tenure and Weights, Measures, etc. It may interest correspondents to know that the first edition of the paper on Land Tenure was sold off almost immediately, and that a preliminary summary of the answers received regarding Weights, Measures, etc., has been prepared by Mr. Morse and will be published in the current fascicle of the Society's Journal.

I am, Sir,

Your obedient Servant,

WM. BRIGHT,

Hon. Secretary.

MR. HOGG, of Chou-chia-k'ou, Honan, writes us as follows, under date of January 18th, the letter being twenty-two days in reaching us:—

Notwithstanding recent reverses in different parts of the province, we have much to thank God for in open doors. Here in Chou-chia-k'ou we have three houses, two mortgaged and one rented, in three different districts, each separated from the other by a river. There are converts, too, in each district, thirty-four in all, including a few in two country districts. Daily preaching is carried on in two chapels, morning and afternoon, as well as a nightly meeting for enquirers or members. There is not a great work among the women as yet, but we hope for much during the present year from the recent increase of lady workers.

The converts are of the usual, *i.e.*, the middle and lower-middle, class. They show a good deal of interest in the different prayer meetings and Bible classes as well as in the Lord's Day gatherings. In 1889 the Church at Chou-chia-k'ou (natives only) contributed over 20,000 cash, supporting a preacher therewith.

In She-ch'i-tien, 90 li from Nanyang-fu, there is also a little company of believers, fourteen persons, but the writer, unfortunately, is not personally acquainted with the work.

Messrs. Johnston and Mills report the renting of suitable premises in Chu-hsien-chen (朱仙鎮), forty-five li from Pien-liang-seng, as K'ai-feng-fu (開封府) is popularly called. When we last heard from them the gentry had just held a meeting to decide whether they were to be permitted to remain or not. The result had not been made known, but their landlord was hopeful. God grant them a permanent residence there.

So in Honan we have three stations, all in market towns (馬頭), none in official cities. But probably these three towns are as large as any three cities in the province. She-ch'i-tien (睢旗店), before Tientsin was opened, was a much busier place than at present. The trade from Hankow to Shansi has of course been diverted to the Northern route. Nevertheless a good deal of business is still carried on, for the T'ang River (唐河) affords a direct water route to Hankow *via* Fan Ch'eng (樊城.) It is probably the most Southerly place, with which there is a camel trade during the winter months.

Chou-chia-k'ou (周家口) is said to be the most populous place in the province, and certainly it is a large and busy mart. From each of these centres there is easy access to a good extent of country and to a large population. Mahomedans are very numerous.

STATISTICAL TABLE.

CENTRAL CHINA MISSION, PRESBYTERIAN CHURCH, U. S. A.

STATIONS.	MINISTERS.			LADIES.		NATIVE HELPERS.				CHURCHES.				SCHOOLS.											
	Station begun.	Ordained. Missionaries	Ordained Native.	Native Licentiate.	Unmarried.	Married.	Total.	Male Helpers.	Bible Women.	Male Teachers.	Female Teachers.	No. of Churches.	Communi- cants.	Added during year.	Gain over Deaths and Removals.	Students for Ministry.	BOARDING		DAY.		Total No. of Pupils.	Pupils in Sab. School.	CONFRI- BUTIONS.		
																	Male Students.	Female Students.	No. of Schools.	Male Pupils.				Female Pupils.	Total.
Ningpo.	1844	2	9	7	2	2	4	...	7	11	3	10	664	55	29	...	34	34	5	49	26	75	143	640	\$680
Shanghai.	1850	4	4	1	1	3	4	3	1	8	10	2	179	14	...	3	43	41	15	262	71	333	417	476	313
Hangchow	1859	1	2	1	...	1	1	...	2	4	...	2	106	6	—5	1	48	...	4	49	...	49	97	60	288
Soochow.	1871	2	...	...	...	1	1	2	1	3	2	1	25	7	5	2	...	...	5	...	...	...	72	40	33
Nanking.	1872	2	...	...	2	2	4	1	...	5	2	...	10	10	10	...	11	24	2	50	12	62	97	100	...
Totals.		11	15	9	5	9	14	6	11	31	17	15	984	92	39	6	136	99	31	410	109	519	826	1316	\$1314

Diary of Events in the Far East.

January, 1890.

17th.—Reported execution of the chief of the Formosan savages by Liu Ming-chuan.

20th.—A sharp shock of earthquake felt at Tamsui, Formosa.

22nd.—Tientsin river quite free of ice.

24th.—Terrible gale at Awa, a little fishing province, Japan; 200 fishing boats, with about 1,500 souls on board, have entirely disappeared.

28th.—A fleet of fishing boats blown out to sea from Shimosa, Japan; the crews, numbering 600 men, have not yet been heard of.

February, 1890.

2nd.—Threatened riot at Nankin, which was only prevented by the prompt action of the native authorities.

6th.—Launch of the *Chang On*, a new twin screw steamer for the Yangtsz trade from Farnham's lower dock, Shanghai.

7th.—From translation from the *Hu-pao* in the *N.-C. Daily News* we learn that Canton city is to be lighted with the electric light.

8th.—Difference between maximum of thermometer yesterday (70°) and to-day (41°) was 29 degrees.—Great fire in Yokohama, Japan, which destroyed 241 houses, 27 godowns, 1 temple and a school.

11th.—A new military order—"Golden Falcon"—to commemorate the 2,555 anniversary of the coronation of Jemmu Tenno, 1st Emperor of Japan, instituted by the Emperor.

Missionary Journal.

BIRTHS.

At Lin Ch'ing, China, December 19th, 1889, the wife of Rev. J. GOFORTH, of Canadian Presbyterian Mission, of a son.

At Ta T'ang Fu, December 27th, 1889, the wife of STEWART MCKEE, China Inland Mission, of a son.

At Vacaville, Cal., Jan. 9th, 1890, the wife of Rev. ISAAC PIERSON, of a son.

At Seoul, Corea, February 4th, Mrs. M. B. MCGILL, of the Methodist Episcopal Mission, of a daughter.

At Singapore, February 5th, the wife of Rev. J. A. B. COOK, English P. Mission, of a daughter.

At Swatow, February 11th, the wife of Rev. J. M. FOSTER, Baptist Missionary Union, of a daughter.

At Hangchow, February 17th, the wife of Rev. G. W. COULTAS, C. M. S., of a son.

At Soochow, February 21st, the wife of Rev. J. N. HAYES, Northern Presbyterian Mission, of a daughter.

MARRIAGES.

At H. B. M.'s Consulate General, Shanghai, on February 3rd, SPENCER JONES,

Evangelist, to BESSIE FOWLES, of the Seamen's Mission, Shanghai.

At the British Episcopal Church, Foochow, by the Rev. LL. LLOYD, the Rev. JAMES STRATFORD COLLINS, C. M. S., to MARY ISABELLA JOHNSON, of Brookville Co., Wexford.

ARRIVALS.

At Swatow, November 16th, 1889, Mrs. Dr. SCOTT, to join the American Baptist Mission.

At Seoul, Corea, January 25, Miss S. A. DORY and Rev. SAMUEL MOFFAT, of the Presbyterian Board.

At Shanghai, February 13th, from Canada, Misses MAGGIE H. SCOTT, TINA Y. SCOTT, MAUDE FAIRBANK, BELLA ROSS and THERESA MIELER, for China Inland Mission.

At Shanghai, February 22nd, Misses A. J. FOSTER, M. J. BURR, B. LEGGAT, E. G. LEGERTON and Miss BRITTON (returned), for China Inland Mission.

DEPARTURES.

From Canton, February 11th, Rev. C. BONE and family, of the English Wesleyan Mission, for England.

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

APRIL, 1890.

No. 4.

Historical Evidences of Christianity for China.

CHAP. I.

THE MATERIAL BENEFITS.

1, *Clothing*; 2, *Agriculture*; 3, *Architecture and Art*; 4, *Commerce*.

ONE of the highest officials in China not long ago asked—"But what is the good of Christianity?" Having prepared a detailed reply in Chinese in six Chapters, shewing the *Material, Intellectual, Political, Social, Moral and Spiritual* benefits of Christianity, it has been thought that the many facts gathered together under these heads, if printed in English, might be useful to others in answering similar questions. Such being the origin of these Chapters is the excuse for many facts, well known to most people, being here reproduced.

TIMOTHY RICHARD.

TIENTSIN, December, 1889.

THE MATERIAL BENEFITS.

CHRISTIANITY, wherever it goes, brings material blessings with it. Whatever country is lacking in Clothing, in Agriculture, in Architecture, in Art, in Industries and in Commerce is sure to be benefitted in all these departments by Christianity.

1—*Clothing*.—Amongst uncivilized people some go without clothing, some paint their bodies, some tattoo themselves, whilst others have only a rag about their loins. This state of things is now mainly confined to hot countries and to the unchristianized parts of Africa and Polynesia. Wherever missionaries have gone they have taught these unclad people where they can get suitable cloth, or taught them to plant cotton and to spin and weave material for themselves. All converts are clad in suitable clothing. Where there is an imperfect dress, an improvement is made upon it as in Japan.

2—*Agriculture*.—The uncivilized live by fishing, by hunting or by grazing. The early missionaries in Britain, during the Tang dynasty (618-905), taught the people how to make nets for better fishing.

During that time, too, the missionaries in Northern Europe, while they spent part of the time in teaching, spent part also in cultivating the ground. They established monasteries on the banks of rivers or in the thick forests. They cut down the forests and planted orchards, cleared the ground to rear cattle, ploughed the land and raised harvests, so that a place which could not support a hundred comfortably before, was able to support thousands afterwards. The ignorant people saw this and learned from them, and instead of wandering in tents, as the Mongols do now, they long ago learned the value of agriculture, and have now become the great nations of Northern Europe, such as England, Germany, Denmark and Sweden.

In America the U. S. Indians, under the care of the missionaries, in nine years, between 1868 and 1877, increased the cultivation of land from 54, 207 acres to 292,550 acres, that is, more than five-fold. Their cattle increased in corresponding proportion.

In Asia the missionaries have introduced agricultural farms into India, as homes for many who lose caste by becoming Christians. It was Carey the missionary who was the first to open a botanical garden in India.

Into Africa the missionaries have also introduced agriculture and cattle.

In Polynesia Marsden the missionary introduced cattle and corn for reproduction on the islands. Before that the islanders had no animal larger than a pig.

This shews how the world is indebted to Christianity for providing food for the body.

3—*Architecture and Art*.—The uncivilized live in caves, in tents and in rude huts. Wherever Christianity goes it changes this rude state and provides better shelter and greater comfort for men.

In Europe monasteries were built by the early missionaries in the beginning of their work. Their architecture, as well as their agriculture, were copied by the people. Then the people, grateful for the good which they were taught, were ready to help their teachers. What these missionaries wanted was not better houses to live in, but better houses in which to worship God. Then arose throughout Europe those wonderful Gothic Churches, the beauty of which remains still unsurpassed in all the wealth and invention of modern days.

Not only were the solid walls full of beauty ; the sculpture and the paintings with which they were further adorned remain to this day as models to copy, models unsurpassable in the perfection of workmanship. Leonardo de Vinci, Michael Angelo and Raphael, the

chief sculptors and painters of the Church, are also in the opinion of many, the chief sculptors, painters and architects of the world.

American buildings are mainly modelled after those in Europe. The aborigines copied the simplest of these. In 1868 there were among the Indians 7,476 houses, under the direction of the missionaries; this number had grown in 1877 to 22,199. That was increasing three-fold in nine years.

In Asia, when the Serampore missionaries built their college in Calcutta for educating Hindoos, it was said to be the finest European building then on the continent.

In Africa the building of monasteries was begun in Egypt by Christians in the later Han dynasty (A. D. 25-264). At present everywhere in Africa—West, East, South and Central—wherever the missionary goes, he first builds a better house than the African hut. As the natives are ignorant the missionaries begin by doing everything themselves. But the natives soon learn how to make bricks, and saw timber, and build houses. They then made comfortable, clean and beautiful little dwellings for themselves. In Kaffirland the blacks have built a Church, which cost Tls. 4,000, bearing the whole expense themselves. Many of these changes are within the last twenty-five years.

In Polynesia when the missionary Williams, about eighty years ago, put up his house, the native chiefs at once thought it so superior to their own that they invited the missionaries from island to island to build them palaces instead of the huts they previously lived in.

This shows how every continent is indebted to Christianity for good buildings.

4—*Industries*.—Uncivilized people use stones and shells to make arrow-heads. Gradually they learn to smelt iron and copper ores. With iron and brass instruments they have tools to work various trades. With chemistry, and physics, and mechanics come new manufactures and new industries. Wherever missionaries have gone they have, up to their knowledge, introduced these.

In Europe, monasteries became numerous at an early date. These monasteries had different rules, but most followed those of Benedict. One leading rule of his was, that the walls of the monastery should enclose within them everything that was necessary for the material wants of the establishment. Besides a Church, a library, a school and a hospital for the religious, literary and social life. To do away with the necessity for the inmates going beyond its bounds, it should contain water, a mill, bake-houses, stables, cow-houses, together with work-shops for all mechanical arts, "for shoe-

makers, saddlers, cutlers and grinders, trencher-makers, tanners, carriers, fullers, smiths and goldsmiths." On the other side of the Church was the agricultural establishment, comprising the granary, threshing-floor, mills, malt-house, ox-sheds, goat-stables, piggeries, sheep-cotes, poultry-yard, duck and hen-house.

The earlier monasteries were therefore more like little towns than mere colleges of learning.

Nor did the teaching of industries exist in ancient times alone; it is the same in the present century.

In America we will single out one man—William Duncan—now at work in Columbia on the coast of the Pacific. A thousand American Indians, who were before cannibals and the terror of everybody, have gathered round him and live in the greatest order. Besides a Church he has also school-house, shops, a sago mill, a smithy, a soap-manufactory, carpenters' shops and other work-shops.

In Asia, in the Han dynasty, Basil the Great, Bishop of Caesarea, not only taught religion, gave alms and healed the sick, but had a whole city of people learning all the arts of daily life, such as clearing forests, hewing stones, digging canals, planting trees and the like.

We find that no proper survey of the Empire of China had been made until the Jesuits came. The Emperor Kang-hsi appointed them to do it in 1708. In nine years they determined the longitude and latitude of 508 places and constructed maps of the provinces, which are to this day the basis of the best for the whole empire. Even the cannon, by which the distant parts of the empire were subjugated in the present dynasty, were cast under the direction of the Jesuits.

In India the first application of steam was made by the Serampore missionaries in their printing offices.

In the Celebes, the people who fifty years ago were savage and naked cannibals, adorning their rude huts with human skulls, are now peaceful citizens in tidy houses surrounded by fruitful gardens, with all the industries involved, and all this through the influence of Christian missionaries.

In Africa it is common in all missions—English, American, German and French—East, West, South and Central, to train the natives to some extent in the arts of brick-making, building, carpentering, smith-work and agriculture. I will only give details of the most promising one—Lovedale, in the South-east—as its work is now carried on. It has taught the natives to build waggons, to be efficient carpenters and smiths, to print and bind books and to keep shops for their sale. It publishes 30,000 copies of newspapers

annually, maintains a Post Office, through which 10,000 letters are yearly forwarded, possesses telegraphs of its own construction, through which are sent about 2,100 messages annually. Its pupils are also taught physics, chemistry and electricity, which will enable them to invent new industries of their own.

The Roman Catholic missions in Gaboon, West Africa, have also establishments where, in addition to their Churches, schools and hospitals and their extensive plantations and cattle-breeding farms, they have factories with machinery to treat the produce of the land, *e.g.*, to press palm-oil. They also teach the natives to become shoe-makers, tailors, joiners, carpenters, smiths, engineers and even watch-makers. All missionary societies send out mechanics to teach the ordinary industries of civilizations.

In Polynesia Williams not only built houses for the inhabitants, but also taught them to become carpenters and smiths and to make tools and furniture. It was he who taught them first how to build a ship, in which they could trade with distant islands.

This gives ample proof how Christianity benefits the industries of nations.

5—*Commerce*.—Uncivilized people have no roads, no great ships, no post or telegraph, no learning of foreign languages, no extensive trade at home or abroad. Wherever missionaries go they aid in facilitating communications by land and by sea to all parts of the world.

Look first at Europe. The missionaries in Europe would not for a long time do anything directly to aid commerce, lest they should neglect their spiritual work. But *indirectly* they did the greatest possible service to commerce, actually laying the solid foundation on which commerce was to be built. This foundation was the *pacification of Europe*. Besides this the knowledge of the languages of various nations and the produce of various countries were carried wherever the Christian teachers went. The rulers were all local; with few exceptions they lived and died where they were born. But the missionaries raised up men *from* all lands ready to go *to* all lands to preach the Gospel of Heaven.

As soon as peace was established, even partially, and the knowledge of the produce of various countries came to be widely known, then instead of the old raids of the sea-king pirates, the Hanseatic League was formed for peaceful commerce. This lasted for many centuries until finally the nations became consolidated and free from feudal trammels.

Some missionaries in the great Alps and on the borders of France opened roads through what were before impassable regions,

and trained great dogs—the St. Bernard—to find out and lead to the monastery any stray travellers that might lose themselves in the snow. Some of these roads, traders found very helpful.

In America Duncan has taught trade to the 800 Indians of Columbia. This trade has enabled them to earn enough in a few years to build a Church costing Tls. 6,000, a house for the missionary, a school-house, about 100 neat dwellings and work-shops and factories, and to enable each grown up man to contribute Tls. 1.40, and each boy Tl. 1 annually for benevolent purposes.

In Asia the missionaries themselves do not engage in trade, but their countrymen, to whose lands in the West the Gospel has given peace and prosperity, have come for this purpose and have established international commerce, which never existed before. But missionaries constantly give information as to how the trade can be made advantageous to the nations among whom they work. All their public schools teach geography, which includes the commerce of nations. The first chairman of the Chinese Navigation Company had been originally educated in a missionary school. The course of the great typhoons in China has been traced, so that ships can be warned beforehand of the approaching storm. In this way many lives and immense property have been saved. This was the work of a missionary in Shanghai, Dechevrens.

In Africa, among the Basutos, the Paris mission has taught the people not only to dress decently, to cultivate land, to make roads and streets and to establish a public post, but has also so developed trade in maize that it amounts to nearly Tls. 600,000 annually.

In Polynesia the missionaries have developed trade to an enormous extent, considering the smallness of the islands. Before missionaries went there (about 60 years ago or less) there was no trade at all. Now 50 ships visit them annually. The imports of the Samoan Islands are Tls. 200,000, and the exports Tls. 400,000 annually. For each missionary sent, there is an annual trade revenue of Tls. 20,000.

The Sandwich Islands, mainly through the influence of missionaries, have a great trade for so small an area. The exports are Tls. 2,450,000, and the imports Tls. 2,100,000 annually.

Thus we see that the material benefits of all kinds conferred by Christian missionaries in their fields is very great indeed. And it should be borne in mind that none of these benefits are sought for primarily by the missionaries for themselves. They are all for others.

The Bible without Note or Comment in China.

BY REV. F. H. JAMES.

DURING the year 1885 several letters appeared in the *Recorder* (vol. xvi., p.p. 221, 430) on this important subject, but excited no satisfactory discussion. I believe it is our duty as missionaries to take this matter into serious consideration. Is the Bible without Note or Comment intelligible to the Chinese? Judging from the past history and the present condition of this people, from the nature of the contents of the Bible and the meagre results apparent from its circulation here for so many years, have we any good reason to expect satisfactory results in the future?

Is the Bible intelligible to one in a thousand of the Chinese? It is a *strange* book to Europeans and much more so to the people here. It comes from a distant land. Its allusions, history, parables, names and matter generally are all new to them. It contains *wonderful* stories, accompanied by no explanation. Or, if in some other part of the book there are passages throwing light on some of them and pointing out the lessons to be learned, the Chinaman has no idea of it, and if he had, he would not know where to look to find these helps. Moreover, some of these stories are of such a character that without aid toward finding their moral bearing a man must inevitably form an unfavorable estimate, both of the book and those who circulate it.

I remember how a native helper, who travelled with me, was disappointed when offering a tract to a tradesman he was met with—"No; on no account would I take it; *your books are unclean.*" In another district, where the Bible was circulated, some literary men copied out certain Scripture narrations and placarded them outside a missionary's house, with the note, "Here are some specimens of the doctrines taught by foreigners in their books, &c., &c." These cases are simply specimens, and it seems to me they are just what we might naturally expect. Has any really respectable Chinaman, not taught or employed by a foreigner, ever been known to circulate a book or tract so liable to be misunderstood as the Bible without accompanying it with some explanation?

It is sometimes urged, "to the pure *all* things are pure," and after throwing all the fault of the misconception on the Chinese, the Bible agent seems to be satisfied. Is this absolute use of that passage correct or is it an abuse? Are *all* things pure to the pure mind? So far as I can understand it this quotation tells the other

way. Does it not seem a strange thing that men knowing the degraded and impure state of the Chinese should deliberately put stumbling blocks in their way? Why withhold the note or comment which would enable a man to understand the truth and then condemn the Romanist who withholds the Bible altogether? Why keep back the explanation that would compel even the debased to see that these narratives are intended to be stern warnings and not to furnish material attractive to the perverted taste of the unchaste? That the misconception of the intent of these stories may spring in some cases from the fact that the Chinese (like some in other lands) do not possess pure natures, is all the more reason why we should not give them a book almost certain to be misunderstood and to do them injury instead of good. Taking into consideration the condition of the Chinese and the nature of the contents of the Bible there seems to be no reason to expect the circulation of such a book without explanations to produce a beneficial effect.

Not long ago I was conversing on this subject with one of the most eminent scholars and preachers in England. He fully agreed with this view and gave it as his decided conviction that it was unreasonable to expect good results from this work. The rare instances of benefit from it are carefully preserved and published. Just as we only hear of the few good effects of a certain order of preaching, while there may be good reason for believing that the numbers injured are a hundred times greater. And it must be remembered no one is watching to collect the cases of mischief done, or long before this the circulation of the Scriptures in China without note or comment would have ceased. Yet to raise this question is to risk a shower of pious denunciations of wicked rationalism or unfounded accusations of sympathy with Rome in her Bible suppression and Bible burning exploits of bygone days. If the methods of the Bible Societies need this sort of defence the case is sad indeed. Nothing could indicate more clearly how much a change is required. Those of us who disbelieve in the present methods most heartily wish to help the Chinese to obtain that knowledge of God "which bringeth salvation" and all the highest blessings here and hereafter. But we believe Professor Finney was right when he maintained that we have no right to expect God's blessing on irrational methods.

There are some passages in the Bible Societies' reports of a most suggestive character. A case of benefit from reading the Bible is given in the *Recorder* for 1885, p. 62. "The mysteries of the first chapter of John's Gospel puzzled him; the colporteur, unable to fully explain matters to him, led him to Monkden, where

he received the needed instruction, etc., etc." The writer does not add that not one man in a thousand of those who receive the Scriptures have an opportunity to get this sorely needed instruction.

Again in the American Bible Society's Report for 1886, p. 20, we read : "Our good friend urges that the Scriptures be printed with headings of chapters and marginal notes, so as to increase their usefulness, as the chances are, he thinks, so small of the heathen readers ever grasping a saving truth without such aids; while it is to our minds only an argument that others, whose special function it is, should follow up our work with all the needed aids." But this is manifestly impossible even if the missionaries were increased a thousand fold. How can every recipient of a Testament be followed home and taught its meaning?

An English missionary in Shan-si acknowledges a donation of Scriptures. He says they "often sell more tracts than Scriptures, not from any disregard to the Word of God, but simply because when a man is only prepared to buy *one* book, we would rather sell him one easier to understand than a book of Scripture."

I have been informed that of late years it has been extremely difficult to dispose of a large number of Scriptures in China, although they are sold at an exceedingly cheap rate. I once met two native colporteurs, who were in a most desponding state, and I asked them the reason. They answered : "We are in a fix; we are expected to sell a large number of Scriptures, and we cannot do it." How is that?" I asked. "It is this way. We go to a fair or market and offer our books to the people. One or two will purchase and begin to read them. Soon they find they cannot understand, and when this is told to the crowd we can sell no more." I could give them no comfort, for I knew they were engaged in a work from which success could not reasonably be expected. The best and most intelligent Chinese Christians I have met share this belief.

We are promised a discussion of this subject at the Conference in May. Will it be thoroughly discussed, or like so many things in the late London Conference, be made simply an occasion for advertisement and appeal to the Christian public? If the missionaries who have had experience of this work and have studied its results speak out plainly, I believe it will be found that a majority do not believe in the utility of circulating the Bible without note or comment in China.

The Historic Episcopate as a Basis for Church Union in China.

BY REV. GILBERT REID.

I.

The Historic Episcopate substantiated.

OF all the religions Christianity is preëminently and primarily a religion of facts, and afterwards one of doctrine. The truth that has won through all the ages the admiration and loyal service of mankind has not so much been the truth of speculation and dogma as the truth of history. History is the key-word to Christian doctrine, and so equally to the Christian ministry and the Christian Church.

In examining the delicate question of the ministry and the Church our method will be historical rather than speculative, and our aim will be practical and pacific, viz., the organic union of the Church, and what to us is of vital import, the speedy evangelization of the Chinese Empire. Ideas that agitate to-day the progressive mind of our Christian countries, may be worthy of attention from a missionary standpoint, and perhaps thereby to some of these old truths there may come an added light as a guide for the future.

Organic union and the historic episcopate—these are linked together in our modern discussions. To consider aright the former we must first examine the latter.

In Christendom at the present time the episcopate exists in a portion of the Protestant Churches, in the Latin Church and in eight Oriental Churches. It is as a system in overwhelming majority, while less than four hundred years ago it was the only Church system in existence. Trace the line back for eighteen centuries, and throughout all this time, under varying conditions, the only Church system steadfastly maintained has been the episcopate; while at the outset of this long period, at the close of the second century, it was in strong and growing power. Even if we should fail to find it before, it yet has the only worthy claim of all the ecclesiastical systems to be termed historic.

As various questions of Biblical criticism, such as genuineness, authenticity and canonicity, depend on the testimony of the Fathers, so we may equally rely on their testimony for the actual facts concerning the organization of the early Church, though we are by no means bound to accept their personal opinions on this or any other question. Though the episcopacy of their day may afterwards have been modified and expanded, yet the existence of the principle of episcopacy is all that concerns us in the present discussion.

The evidence at the close of the second century centres around three names, representing different sections of the Church. Tertullian of Carthage, about 200 A. D., clearly distinguishes between the bishop and presbyter, and demands that all heretical teachers should show that "their first bishop had for his ordainer and predecessor some one of the Apostles or of the apostolic men," and he adds, "For in this way do the Apostolic Churches reckon their origin." Clement of Alexandria, about 190 A. D., though dealing mainly with other questions, yet says, "the Apostle John, when he settled at Ephesus, went about the neighboring regions ordaining bishops." Superior to these two is the testimony of Irenaeus, about 180 A. D. He was a disciple of Polycarp; was born and reared in Asia Minor; he taught in Rome and became bishop in Gaul. "We are," he says, "in a position to reckon up those who were by the Apostles instituted bishops in the Churches and the successions of these men to our own times." As Bishop Lightfoot in his exhaustive essay on "the Christian Ministry" has said, "Episcopacy is so inseparably interwoven with all the traditions and beliefs of men like Irenaeus and Tertullian that they betray no knowledge of a time when it was not," and as Professor George Salmon has said, "From the absence of opposing evidence this may be concluded with certainty, that there never had been any violent or abrupt change in the form of Church government."

Worthy of being associated with this trio of eminent witnesses are three names of a still earlier period. Hegesippus, who died about the time Irenaeus wrote, and really is the father of Church history, gives a valuable testimony at the middle of the second century. As quoted by Eusebius, he mentions a visit to Corinth and having intercourse with Primus, the bishop of that Church, and later on a visit to Rome, when Anicetus was the bishop. He also states that he had prepared a list of the Roman bishops up to his own time, and that in the Church at Jerusalem James the bishop had been succeeded by Symeon the bishop, and in all these cases he evidently uses the term bishop only in the strict sense.

Polycarp, who was martyred about 155 A. D., was a teacher of Irenaeus between 133 and 140 A. D.; was a personal friend of Ignatius and a disciple of the Apostle John; was born about 69 A. D., near the close of the life of St. Paul, and wrote a letter about 115 A. D., to the Church at Philippi, in which he makes a noticeable distinction, "Polycarp and the presbyters with him." He likewise went to Rome to specially arrange with Anicetus the bishop concerning the Paschal controversy. On the one side Tertullian and Irenaeus, and on the other Ignatius, mention him as bishop of

Smyrna, and so the Church was accustomed to speak of him. If such were not the rightful appellation, it is presumable that such a devout Christian would have disclaimed it, and that in his letter to the Philippians he would have refrained from distinguishing himself from his presbyters. To quote again from Bishop Lightfoot, "As Polycarp survived the middle of the second century, dying at a very advanced age, the possibility of error on this point seems to be excluded; and indeed all historical evidence must be thrown aside as worthless, if testimony so strong can be disregarded."

The third name which we have selected is Ignatius, a bishop of Antioch, a martyr to the faith probably about 115 A. D., and who wrote during the beginning of the second century. The genuineness of his Epistles, as contained in the shorter Greek recension, is now accepted by the great preponderance of scholars, and the great work of Bishop Lightfoot on Ignatius in 1885 may be regarded, in the language of Dr. Philip Schaff, "as a full and final settlement of the Ignatian problem." A denial of their genuineness is stated by another Presbyterian, Professor Benjamin Warfield, "as unreasonable in the present state of the evidence." In these letters he makes mention of Polycarp as bishop at Smyrna and Onesimus as bishop at Ephesus, and also of "the bishops settled in the farthest parts of the world." He exalts the dignity and authority of the bishop as superior to those of the presbyters and deacons, speaking of "the presbyters fitted to the bishop as the strings are to the harp." In pleading for episcopacy it is not so much as something that is new, as something that is taken for granted, though needing a broader application.

Moving backward a little further, we come to the close of the apostolic age, at the end of the first century. This period as affording any direct evidence on this ecclesiastical problem, may well be called an "historical blank." Using a figure suggested by Professor Salmon, this portion of Church history may be represented as a tunnel, dim and uncertain, while at either end there shines a good and clear light, which by a true scientific process may be made to flash through the darkness of the tunnel, and so reveal one regular and unbroken course of ecclesiastical development. To understand this period aright it is necessary to make a few specifications:—

First, the apostolate lasted until the close of the first century in the person of the Apostle John, and at least in Asia Minor he is the connecting link between the earlier Apostles and the subsequent bishops.

Secondly, if in the writings of Ignatius, at the beginning of the second century, episcopacy is taken for granted, then reasonably it

must have existed for a few decades before, and in fact before the death of the Apostle John. The first time we hear of a particular thing, is not necessarily the first time of its existence.

Thirdly, there is substantial evidence from subsequent writers, as those already cited, that during this period, in certain places at least, there existed bishops as superior in certain respects from presbyters, and that some of these had been set apart by the Apostle John. However undefined as yet was the bishop's office or however limited was the application of the episcopal principle, the episcopate during this period must still be regarded as historic. Dr. Hatch, in his Bampton Lectures, acknowledges that the recorded facts "show that in a large majority of cases a bishop, presbyters and deacons existed for every community," and Professor S  muel M. Hopkins, a Presbyterian instructor, says, "when the fact is once fairly appreciated that all the believers in a place, large or small, made up the Church of that place, and that for one Church (no matter whether consisting of one congregation or many) there must be but one bishop, the whole matter becomes perfectly plain."

Fourthly, the fact that certain Churches were lacking in the supervision of a higher order or office called bishops only proves that the episcopate as a distinct and regular form was not universal, and that the young and extending Church was not yet thoroughly equipped or fully organized, but was still in a state of transition. Twenty or thirty years in an organization is hardly sufficient to reach maturity. Even to-day certain persons, though believing in the episcopal system, may be so situated as for the time being to be without either episcopal or presbyterial oversight and yet this hardly tends to prove the absence of episcopacy as a fact of history. There was a time when the Episcopal Church of America was deprived of the immediate and local oversight of the bishops, but the Church none the less was episcopal in theory and aspiration, and still maintained a connection with the regular historic episcopate of the mother country. Though unable to show how widely the episcopal principle extended at the close of the first century, we yet should not deny the predominance of the principle, still less its existence *in toto*.

Fifthly, not only did it require time to organize the growing and persecuted Churches, scattered throughout Asia, Africa and Europe, and to ordain in the chief centres superintending bishops, but it also required time to establish a definite and harmonious terminology. If in the writings of the Apostles, the terms for bishop and presbyter, though different in origin and suggesting different ideas, had yet been used interchangeably of the same persons, it can hardly be expected that in twenty or thirty years the term

'bishop' could everywhere have been elevated into a distinct usage with largely a new meaning. The Epistles of Barnabas and Clement of Rome, the *Shepherd of Hermas*, the *Teaching of the Apostles*, and the Books of the Canon, did not distinguish clearly between the terms 'bishop' and 'presbyter,' but we should not construe this into a proof that practically all bishops and presbyters had the same duties, power and authority. A precise term was not yet fully established, but the fact of a general oversight of, and superiority to, the presbyterate, seems from the evidence to have always existed somewhere in the Church. Clement of Rome in the Epistle to the Church at Corinth assumes the substantial identity of bishops and presbyters, and yet Irenaeus and other writers represent him as a bishop at Rome in the later usage of that word. So Hermas makes mention of only presbyters in the Church at Rome, or of bishops in probably the same sense, and yet he represents Clement as having a special oversight in relation to foreign Churches. The struggle was not so much to gain recognition and authority for an order or rule in some respects superior to the body of presbyters, as in elevating and limiting the term episcopus to that order or rule. Every bishop, whatever the meaning included in it, may have been a presbyter, but not, as the commentator Hilary afterwards said, every presbytery a bishop: "for he is bishop who is first among the presbyters." So Jerome, also of the fourth century, while speaking of bishops and presbyters in the Apostolic times as practically the same in kind, yet adds that "gradually all the responsibility was deferred to a single person."

Sixthly, the principle of episcopacy—the fact of an oversight superior to that of the presbyters, but not necessarily independent thereof—should be carefully distinguished from all theories intended to explain the nature of that episcopacy, its origin and its growth. Of the particular theory there may be dispute, but of the general principle there may be abundant evidence. The theory of Rothe that a special council was called after the fall of Jerusalem to establish the regulations of the future episcopacy, is interesting, but not incontrovertible, and yet the very existence of such a theory, so elaborately wrought out by a non-episcopalian, indicates a substratum of truth requiring explanation. The theory advocated by Mosheim and Neander, Bishop Lightfoot and Dean Stanley, Dr. Hatch, Professor Roswell D. Hitchcock and others, that "the episcopate was created out of the presbytery," has much in its favor, and gives forth a light to one side of the question, but to complete the explanation and make clearer the prevalence of episcopacy, another 'circumstantial evidence' should be

duly noted. The episcopal principle was not merely embodied in a particular member of the presbyterate, such as its senior, president or other prominent person, but also for a while and originally in men outside of the presbyterate, such as Apostles, prophets and teachers, a theory ably advocated in the "Expositor" by Professors Harnack, Sanday and Gore, and especially by the latter in a valuable work, "The Ministry of the Christian Church." In the "Teaching of the Apostles," which represents the transitional state of the last thirty years of the first century, the position of preëminence and general direction seems to be accorded this class of apostolic men, while at the same time concerning the local ministry—called bishops and deacons—it is said, "They, too, perform for you the service of the prophets and teachers, therefore neglect them not, for they are your honored ones together with the prophets and teachers." So Clement of Rome lays special stress on the fact that the presbyters and deacons had been first set apart by the Apostles with the intent of a perpetual line of succession, and he also makes mention of others after the apostolic age not appointed by the Apostles, but by "other men of distinction," thus indicating a class in some sense superior to the presbyters and deacons, substantially the bishops of a later age. While the bishops of the primitive Church were elevated from the presbyterate—as all bishops were once presbyters—yet in principle, in unity, oversight and continuity, they were more naturally the successors of an apostolate, including not merely the original Twelve Apostles, but also their special delegates and those men known as prophets and teachers. If there was no connection whatever between bishops in the strict sense of the term and the Apostles, it seems unaccountable, as Dean Milman has shown in his "History of Christianity" that in the various scattered Churches there came to be a spontaneous, pacific and general "submission to the authority of one religious chief magistrate." Dr. Schaff, in the new edition of his "History of the Christian Church," fairly sums up the question: "The only satisfactory conclusion seems to be, that the episcopate proceeded, both in the descending and ascending scale, from the apostolate and the original presbyterate conjointly, as a contraction of the former and an expansion of the latter."

What now can we find in the apostolic or New Testament period? Must the episcopate cease to be historic, as soon as it draws nigh to Christ and the Apostles? Must the principle that has predominated in the Church for at least 1800 years be absent from the Church during the fifty or sixty years of her beginning? To answer these questions it seems to us only necessary to note the distinctions already drawn and to apply the principle, though not

the precise terminology, that has been shown to be historic through all these centuries. As Rev. Mr. Sadler in his "Church Doctrine—Bible Truth" has said, "The dispute is from beginning to end a matter of things, not of words," and if of things, we may add, the dispute is more than half settled at the outset. "Supposing," as the same author says, "that in every case the name 'bishop' is synonymous with 'elder,' you still have the fact that these men are throughout the New Testament assumed to be under the control of the Apostle and of his vicar or delegate." In the New Testament we find that local Churches with local duties and authority were organized, and so far there is illustrated an element of independency. Likewise it was the aim as soon as possible to establish in these local Churches a board of presbyters or elders, likewise at times called bishops, possessed of special duties and power, and so far there is illustrated the principle of presbyterianism. Beyond these two important features there likewise existed a body of men, known as the apostolate, charged with the instruction, guidance, stimulus, organization and supervision of these various local Churches, and so far there is illustrated the principle of episcopacy. In the bishop of the New Testament we find the essence of presbyterianism, not of episcopacy, but in the Apostles and prophets with their delegates and companions, we find certainly not presbyterianism or independency, but episcopacy. As a matter of history there was at that time something more and higher than the power and office of the presbyters and deacons, and to be true to history we must recognize and appreciate it, if not in the letter at least in the spirit. Finding the episcopal principle to completion in one body of men, it is hardly reasonable to insist that such a body of men should always be called bishops, or that a body of bishops superior to presbyters should simultaneously and co-ordinately exist. If the essence existed at all, it is sufficient for our argument, and if it existed to perfection—as in the apostolate—then our argument is established beyond all contradiction. It is not that the apostleship has been a permanent institution, but that the episcopate has, it being only the continuation of particular elements originally belonging to the apostleship. "It is to be said," says Professor Salmon, "that it does not appear from the New Testament that the presbyters were at any time the supreme authority in the Church;" and as Dr. Richard Hooker has aptly expressed it, "In some things every presbyter, in some things only bishops, in some things neither the one or the other, are the Apostles' successors."

For these views a few proofs may be briefly stated. When a successor to one of the Twelve was to be chosen, it was quoted,

"His bishopric let another take." Whatever the precise reference of such work, there may reasonably be implied, as the facts would guarantee, that oversight—episcopacy—was one function of the Twelve Apostles. Hence after the ascension of Christ it is recorded, "Then the Twelve called the multitude of the disciples unto them and said, 'We will give ourselves continually to prayer and to the ministry of the word.'" In fact the high authority of the chosen Twelve is probably no cause of dispute, but is acknowledged by all. The references needed are concerning others outside the Twelve, but possessing like them a general ministry superior to that of the local presbyters.

In the Church of Jerusalem mention is made of "the brethren," of the "elders" and also of one superior to all and recognized by all, James the Lord's brother. At the first general council held at Jerusalem, he it was who presided and gave his sentence along with the Apostles and Paul and Barnabas. In the decree, "the apostles and elders and brethren sent greeting;" James, Paul and Barnabas seemed to be classed among the "Apostles" as distinct from the "elders" or presbyters. If we adopt the view now generally supported that this James was not one of the Twelve, then we have a bishop in the strict sense, and one who was thus called by Hegesippus and others in the following century.

The Apostle to the Gentiles—also outside the Twelve—not only appointed worthy presbyters in every Church to exercise a local oversight, but he regarded that "the care of all the Churches" rested preëminently with himself. As his life drew near to a close, he realized the importance of his trust, and therefore addressed special instructions on the government of the Church to Timothy and Titus, and committed to them, at least for a time, a special authority in the Churches of Ephesus and Crete. The instructions were addressed neither to the local Churches nor the local presbyters, but to particular persons higher than the presbyters and the direct representatives in this higher sense of the Apostle himself "O Timothy," he says, "keep that which is committed to thy trust;" "lay hands suddenly on no man"; "against an elder receive not an accusation, but before two or three witnesses." And to Titus he says, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting and ordain elders in every city, as I had appointed thee." "These things speak, and exhort, and rebuke with all authority." In fact these men "were delegated by St. Paul," as Dr. Jacob says, "to perform for him what we might call episcopal functions in ordaining, superintending, reproving or encouraging the ministers of these Churches, as well as endeavoring

to promote the general well-being of the Christian communities there." They, like the Apostles and their other companions, were not of necessity to be permanently located as are the bishops of to-day, but this only illustrates the capacity of episcopacy for modification. The essence of episcopacy is not the size of a diocese or the fact of a permanent residence, but merely the principle of a higher oversight and authority, and, as some would say, that principle deduced directly from the Apostles. The commission of all the companions of Paul "inherited not," as Professor Warfield has said, "in any local organization, not even in the Church at large, but in the Apostle, and their centre of authority was wherever he was." All this certainly looks more like an original episcopacy than deducing an episcopacy from merely a presbytery, evolved from above as well as from below.

Associated with the regular Apostles in the general ministry are also prophets and teachers, men who exercised much, if not more, of the same authority and supervision that bishops ultimately came to possess. The duties and power of these men were so important that two chapters in the Epistle to the Corinthians particularly relate to them. As Professor Gore has said, "the relation of presbyter and deacons to the diocesan bishop was not fundamentally different from their earlier relation to the 'apostolic man' or prophet, the Timothy or Titus, when he was present." For reasons plain to God, if not to man, there were for a time men possessed of extraordinary gifts from the Holy Ghost, and while it was not essential that this extraordinary power should remain, it was essential to the edification of the Church that the real soul of this power should exist, at least in an ordinary degree. The word of wisdom and the word of knowledge, the gifts of healing and the gifts of tongues, have always been needed, though not necessarily granted in the same degree as in the earliest days. The presbyters, therefore, were to be men apt to teach, able by sound doctrine to exhort and convince, and were to be summoned to the bed side of the sick. And it also soon became necessary that, in addition to the local element, the element of general supervision, authority, guidance and instruction, as found to an extraordinary degree among the Apostles and prophets, should be carefully perpetuated, though in an ordinary degree, by passing first into the hands of the immediate delegates of the Apostles, and then in a few years into the hands of those who were called distinctively bishops. The extraordinary ceased and the ordinary began, but certain elements have always existed, and to many have seemed both wise, important and expedient.

Thus it is that the Church, and likewise the Christian ministry, is built "upon the foundation of the apostles and prophets; Christ himself being the chief corner-stone." In the early labors of these men there was given, so far as we know, no complete system of iron-clad rules to guide the Church of the future, but only certain essential principles, which were left to germinate amid the varied conditions of coming ages. One of these principles, undying through all these centuries, permeated with sound logic and a broad catholicity, a scriptural vitality and the growing force of a veritable history, is the principle of episcopacy, one in its essence, but possessed of a commendable elasticity and capable of various modifications. Indeed the episcopate in its essence has been historic for as long a period as the Christian Church, a worthy, though not the only, basis for organic union.

(To be continued.)

Are Missions a Great Failure ?

(Continued from p. 129.)

WHAT seems especially to stir the wrath of Canon Taylor is that the society has missions in Egypt, Persia, Palestine and Arabia. In these countries he maintains that there are no heathen. In our March number (page 148) we dealt with this foolish statement, and, under the respectable authority of Gibbon, Archbishop Trench, Chaucer, Archdeacon Grant and others, showed that the term "heathen" has been constantly applied to Mohammedans. Canon Taylor, with Gibbon, may dispute the propriety of this term, but he cannot question the fact that, in the parlance of the best English authors, and those of other nations also, the term heathen is so used. Money is not obtained under false pretences. It may suit Canon Taylor, in order to make out a case, to say that the term heathen does not include Mohammedans. It does do so, and those who contribute missionary societies give their money, knowing how and to whom, in measure and degree, it will be applied. As far as Egypt is concerned, we are much puzzled. No devoted laborers of the C. M. S., that we are aware, are throwing away, or have thrown away, their precious lives in hopeless enterprises there, or are driving about in pony-chaises in Cairo; unless it be Mr. Klein, the solitary missionary in that recently resumed mission after a suspension of it for thirty years, now a very aged man, and who ought to have one if he needs it. Again, in Arabia we know of no

missionary of the C. M. S., except Dr. Harpur, who has been there for about two years, and, after being compelled by illness to return to England during that period, is again at his post. We venture to think that it is premature on the part of Canon Taylor to say that a mission is hopeless or futile because little or no result has been obtained by a strange missionary, who has hardly been in the country eighteen months, and has had a difficult language to acquire. The silly sneer, however, is not without its use, as it clearly indicates the animus of the scoffer. A similar remark applies to the comment on the mission in Persia, where there are results, although by no means commensurate with what the fervid imagination of Canon Taylor conceives there ought to be. He may think it odd, but we have more confidence in Dr. Bruce than in him as a competent judge of what mission work is and ought to be. If the furious fanaticism of the Canon's Moslem friends were not so intense, results which have been obtained would assuredly have been far greater. We repeat the language of the report, quoting it more accurately than Canon Taylor does—"Mohammedanism holds baleful sway over some of the fairest portions of the Eastern hemisphere." Islam, as a doctrine, does unquestionably shut the heart against the Gospel, but there is abundant testimony to the fact that it is not the doctrine alone, but far more the furious bigotry and fanaticism of the Moslems which hinders its progress. Canon Taylor perfectly well knows that in England or America, Moslems are free to erect mosques, to open schools, to preach their creed, to circumcise any proselytes they can gain, while British or American law would shield them from violence or oppression. Would he venture to say that anything corresponding to this could take place in Constantinople, or Cairo, or Ispahan?

The cost of missions, to which Canon Taylor contributes nothing, is a perpetually recurring trouble to him. It crops up at intervals through his article, confusing it not a little. He thinks it "curious that the most costly missions are frequently the least successful, while, on the other hand, those on which the smallest sums are spent show the best results." As an instance, he contrasts the expenditure on the Punjab and Tinnevely missions. The answer is of the very simplest kind, but hardly what would answer his purpose. The Punjab is a new mission, with a large staff of Europeans, and, as a new mission, has fewer converts than Tinnevely, which is an old one. From the latter, as the faith and intelligence of the converts has increased, much former expenditure has been diminished, and more self-supporting effort has reasonably been required from the native Christians. Canon Taylor is not

without a glimmering consciousness of this. He is aware that in some cases the native pastors are zealous and numerous, but where did they come from? There was a time when the Church in Tinnevely was what he calls "an exotic," and there were many "costly European missionaries," but in process of time, "native laborers of the right sort" having been trained, the costly Europeans are gradually being withdrawn, and the old mission is less costly. Is there anything in this which any rational person could fairly impeach?

Two further points Canon Taylor dwells upon at some length—(1) the character of the native converts; (2) the competence of those who are seeking to convert them; in discussing which he remarks extensively upon other agencies which approve themselves more to him, and which he alleges in disparagement of the missions of his own Church. There is an old proverb that says, "It is an ill bird that fouls its own nest," but this Canon Taylor does not seem to concern himself about.

A proper and full discussion of the points raised by Canon Taylor, and jauntily assumed as ruled questions, would occupy a series of articles like the present. All that we can do is, in a manner more superficial than we could wish, to demonstrate the futility of his bald and disjointed chat. According to his own fancy, he has demonstrated that missions should not be undertaken in Egypt, Persia, Palestine and Arabia, where the sacrosanct influence of Islam should be inviolable. He then proceeds to assert that in Africa and India the converts are few and bad, and native Christian adherents are decreasing. Canon Taylor then proceeds to discuss the quality of the native converts in the missions. Now this is a subject upon which it is very easy for a candid friend of missions to say a number of unpleasant things. Common sense, however, if it had any fair play in such a matter, might reasonably conclude somewhat as follows:—It is clearly on record, even from Apostolic times, and in the case of converts made by the Apostles, that mixed motives influenced many who joined themselves to the Christian Church. Ananias and Sapphira, Elymas, Demas, Alexander, Hymenæus, Philetus, brought discredit upon Christianity by their evil practices and foolish doctrines. Nay, whole masses of the converts were misled; the Galatians were bewitched, the Corinthian Church was full of excesses and the Churches of Asia Minor were denounced in fearful terms. But nevertheless that early Christianity was not all naught. It contained in it the germs of great trees which have overspread the world. It would indeed be an astonishing and unparalleled miracle if it were otherwise. The old heathen poet was shrewd enough to know and to say,—

"Quo semel est imbuta recens servabit odorem
Testa diu."

Patience and forbearance have to be exercised in the case of infant Churches and sin, which should never be condoned, should be rightly estimated, remembering the condition from which the sinners have been and are being gradually extricated. If missionary periodicals and reports were to preserve silence about these painful excesses, critics like Canon Taylor would be loud in condemnation of their silence. When they put the evil, as well as the good, before the public, then these critics ignore the good and fasten upon the evil, exclaiming, "Did we not tell you so? see what these native Christians are." As the bee extracts honey from flowers, so such men manage to elicit gall and poison, and hold that they have scored. We say nothing about Christian charity, and make no appeal for silence on wrong that may be perceptible, but we ask for common fairness and the exercise of reasonable indulgence for poor creatures hardly dragged out of the slough of heathenism. We ask that the good which we maintain without fear of contradiction can be found in them should have its place in the critic's estimate, which by its very exaggeration of evil becomes tainted with suspicion of its correctness. Men of the type of Canon Taylor would say, You should be always dragging this evil into light. We leave the task to him and to his compeers. Nothing would be easier than to produce counter-statements, but what use would there be in such unprofitable jangle? No sane missionary, no missionary committee, ever utters such folly as that its converts are virtually all angels, but puts them forward as men compassed about with human infirmities, exposed from their antecedents to the most fearful spiritual trials from without and from within, but when it can produce proofs of grace triumphing in them it rejoices in displaying to those who care to listen that God's arm is not shortened that it cannot save, but that men even now can be and are conquerors through Jesus Christ, the same to-day as He was yesterday, and will be for ever.

We will now proceed to comment on the remarks of Mr. Johnston, whom Canon Taylor so delights in. More than once in his article Canon Taylor dwells on the importance of mission work being carried on by native agency. Mr. Johnston thinks that the idea was a good one, but that it has proved a failure. In this conflict of opinion among outsiders, what are the friends of missions to do? Mr. Johnston prefers the most sweeping accusations against the native teachers, but he has the sense to remark that time and patience are necessary before, as he phrases it, "clear appreciation

of morality, truth, gratitude and honor can penetrate the intellect and touch the instincts of" backward races. He adds that even when the bulk are firmly established in their new mode of life, "there will be an occasional disappointing reversion." All this Canon Taylor does not refer to, still less does he notice that those who are willing to refer to the Reports of the Church Missionary Society will find all the evils rife in new missions, even cannibalism,* duly chronicled, with notice of native agents suspended or expelled. As Mr. Johnston does not specify his charges, supplying neither time, place nor date, it is not easy to say how far they are applicable to the agents of the Church Missionary Society, or to those over whom they have no sort of control. It is not easy to fight in the dark. In one of the cases he alleges, he adds the offender "was expelled and afterwards, I believe, became a clerk in a trading station." Emphatically do we assert that the Church Missionary Society has openly avowed its difficulties and called attention to them, with the direct object of eliciting special prayer for those who in the midst of divers and manifold temptations are struggling out of darkness into light. It would not have been honest if they had concealed them. We do not think it is fair or honest to conceal that they have avowed them. As Canon Taylor has cited Mr. Johnston into court as evidence, we will adduce the following passage from his article, as it deals with the ascetic question which the Canon thinks so indispensably necessary in the prosecution of successful missionary effort. It will be seen that the two critics are hopelessly at variance:—

Is it of no account, do you think, is it productive of no good effect in the present state of Africa, that certain of our fellow-countrymen—men and women possessed of at least an elementary education, and impelled by no greed of gain or unworthy motive—should voluntarily locate themselves in the wild parts of this undeveloped quarter of the globe, and, by the very fact that they live in a European manner, in a house of European style, surrounded by European implements, products and adornments, should open the eyes of the brutish savages to the existence of a higher state of culture, and prepare them for the approach of civilization? I am sure my readers will agree with me that it is as the preparer of the white man's advent, as the mediator between the barbarian native and the invading race of rulers, colonists or traders, that the missionary earns his chief right to our consideration and support. He constitutes himself informally the tribune of the weaker race, and though he may sometimes be open to the charges of indiscretion, exaggeration and partiality, in his support of his dusky-skinned client's claims, yet without doubt he has rendered real services to humanity in drawing extra-colonial attention to many a cruel abuse of power, and by checking the ruthless proceedings of the unscrupulous pioneers of the white invaders. Indirectly, and almost unintentionally, missionary enterprise has widely increased the bounds of our knowledge and has sometimes been the means of conferring benefits on science, the value and extent of which itself was careless to appreciate and compute. Huge is the debt which philologists owe to the labors of British missionaries in Africa! By evangelists of our own nationality nearly 200 African languages and dialects have been illustrated

* See *C. M. Report*, 1885-6, pp. 16, 22—especially p. 29; *Report*, 1887-8, pp. 18, 27, 37, 38.

by grammars, dictionaries, vocabularies and translations of the Bible. Many of these tongues were on the point of extinction and have since become extinct, and we owe our knowledge of them solely to the missionaries' intervention. Zoology, botany and anthropology and most of the other branches of scientific investigation have been enriched by the researches of missionaries, who have enjoyed unequalled opportunities of collecting in new districts; while commerce and colonization have been so notoriously guided in their extension by the information derived from patriotic emissaries of Christianity that the negro potentate was scarcely unjust when he complained that first came the missionary, then the merchant and then the man-of-war. ("British Missions and Missionaries in East Africa," *Nineteenth Century*, No. 129, November, 1887.)

Mr. Johnston, so far as we gather from his article, holds the spiritual results achieved as of little or no moment. Perhaps they are not matters in which he is specially interested, but he can see many temporal blessings resulting from missions. It is not easy to imagine that there should be complete failure in what is the missionary's chief aim, while in subordinate matters he is so great a success. Contrary testimony to Mr. Johnston's on such points could be readily adduced from observers quite as competent, if not more competent, than himself.

From Mr. Johnston we pass on to Messrs. Hall and Bell. Canon Taylor has culled his statements from the Annual Letters of the Missionaries, Part VI., for the year 1886-87, published for the information of the friends of the Society. We again remark that here also there is no disguise. The evil is as freely made known as the good. And what does the evil amount to? In the case of a small and secluded village, where there are eleven families, with a mud Church, a reader and a schoolmaster, Mr. Hall found drunkenness prevalent. He suspended the schoolmaster, and as a temporary measure kept on the reader. At another small village, where there were fifteen Christians, he dismissed the schoolmaster for not checking the drunkenness. In a third village there was great trouble from a man who had been dismissed and excommunicated for gross misconduct. For eight months in the year these villages are inaccessible, or nearly so—outlying patches almost beyond reach. Mr. Hall explains the measures which he proposes, in addition to the exercise of discipline, for regenerating them, if possible. We submit to any impartial person whether such evils might not occur in outlying spots, even in Canon Taylor's parish, and whether the Canon himself could do more to rectify them. Mr. Bell's case is more ludicrous as an example of the failure of missions. It seems sundry inquirers came to him in the course of the year. Mr. Bell was not satisfied with them and dismissed them. One called twice and promised to come when he had more leisure, but did not. Canon Taylor might think St. Paul a great failure, because Felix treated the Apostle in the same way, and "hoped that money should have been given him of Paul." Canon Taylor may, in the

course of his life, have come across instances of religious impostors seeking to practise upon his credulity or that of his neighbours. Is it any marvel that heathen should try the same dodge upon missionaries? In Mr. Bell's case they did not succeed. How does this help the case against missions? One further case remains—Canon Taylor quotes some saying of Mr. Squires. With diligent search we have been quite unable to track it out, but suppose it or something like it can be found somewhere. So far as we can understand it, it seems to mean that the existence of non-Protestant Christians in Bombay is a hindrance to Christianity. If this is the real purport of it, we can fully understand it, although it is past Canon Taylor's comprehension. The fact is that Portuguese or Goa Christianity, which abounds in the Bombay Presidency, the result of the labors of Xavier and men far inferior to him, largely effected by fire and sword, and the ruthless dealings of the Inquisition, has long been a byword and a disgrace. In moral or spiritual effects, although it has existed for three centuries, it has barely been above the level of surrounding heathenism. Indeed it has been little more than an exchange of idolatries. It has supplied cooks, ayahs, &c., in abundance, and Europeans employing them have formed their estimate of Christianity and of missions from them. So long as there were no Protestant missions, Rome did not trouble itself seriously, although in justice it must be said that ineffectual attempts were made to counteract the most flagrant and abominable evils. If Canon Taylor knew what he was vaunting about, he would have stated that recently in Bombay Rome has been making tremendous efforts to resuscitate these fallen missions, which have never been more than nominal and ceremonial Christianity, in order to counteract Protestant effort. Large sums of money are lavished on large establishments to this end. Mr. Squires' statement may thus be explained without any straining, but as we cannot identify it we write under correction. Will the Canon pardon us if we submit a familiar illustration which has some bearing on his dealing with missions? Just at present we are taking up our potatoes. There is some disease among them. The diseased are separated from the sound, of which there is a good supply. It would be quite in keeping with Canon Taylor's proceedings if we were to lead him to the diseased heaps after storing away the rest, and then expatiate to him on the folly of planting potatoes and furnishing him with evidence, that after time and energy had been bestowed on them, they were a great failure, and only fit to feed pigs with.

(To be concluded.)

*Lessons from the Introduction of the Gospel into Europe.**

BY DR. E. FABER.

Introduction and Chapter I, Paul at Philippi, appeared in the *Recorder*, June and July, 1889. Chapter II, Paul at Thessalonica, and Chapter III, Paul at Beroea and to the Sea-shore, are ready in manuscript. Chapter V, will treat of Paul at Corinth, and Chapter VI, of Paul at Rome.

IV.—*Paul at Athens.*

44.—Some friends accompanied Paul from Beroea as far as Athens (xvii. 15.) Silas and Timothy had remained at Beroea, but Paul sent them word by the returning friends that they should come to him with all speed. Paul thus waited for them at Athens (verse 16.) Another statement is given by Paul himself in 1 Thess. iii. 1. His anxiety for the Christians at Thessalonica was so great that he thought it good to be left behind at Athens alone and sent Timothy to Thessalonica. Timothy then returned to Paul at Corinth and brought him glad tidings. This joining at Corinth is confirmed by Acts xviii. 5, “but when Silas and Timothy came down from Macedonia,” etc., the two then returned together. Paul does not say, that he sent Timothy from Athens; he had probably given him the commission already at Beroea before he left that place. Paul’s commandment at Athens meant they should not delay any longer, but come after him immediately. If Timothy went to Thessalonica immediately after Paul’s departure, he must have been about two weeks among the Christians at Thessalonica before Paul’s message could reach him. He then joined Silas, who had remained at Beroea, and the two went together to Corinth. The separation must have lasted several months. We do not know how long Paul stayed at Athens, but he was already at Corinth for several weeks before his companions arrived.

Paul felt lonely during the time! He considered the short separation from his Christian friends a great self-denial for his Thessalonians’ sake. Still Paul was not altogether a stranger in Greece. He had received a Greek education, was familiar with the language and somewhat acquainted with Greek customs from early childhood. He found Jews wherever he went and could enter into conversation with them on the Old Testament and the hope of Israel. But his affectionate heart felt deeper wants of more intimate communion with persons filled with the same Christian spirit. How much more are feelings of this kind justifiable when a missionary is left alone among worshippers of idols in altogether unfamiliar surround-

* Read before the Shanghai Missionary Association, March 4th, 1890.

ings. The missionary residing in China or travelling in the interior has moreover to suffer more or less from the superciliousness of the natives who treat him as of an inferior race; others become troublesome by their curiosity. It is sometimes not easy to keep quiet and gentle, and when the feelings are wounded to regain that peace of mind which is so important in doing the Lord's work. All is easier when two or more fellow-laborers, bound together by the Spirit of Christ, can keep together. A few kind words may relieve the mind; wise counsel, or even judicious interference, help out of difficulties; and prayer together, as well as meditation on God's word will renew strength and cheerfulness. Alas! it is rare in modern life that true friends are found, and it seems more difficult for friends to keep together in the mission field. For a missionary it will be possible only under most exceptional circumstances to choose a friend and remain with him for several years. Fellow-laborers are not unfrequently yoked together not to advantage in one station. If all were perfect in grace when they enter the field, their different characters would yield one to another through the harmony in Spirit. But old nature too often plays us a trick; unsanctified tendencies, excellencies, commonly more than weaknesses, keep the hearts from union in Christian love. Earnest endeavors, however, made *from both sides*, may, with God's help, lead to success. Paul, as we all know, remained a bachelor. His fellow-laborers were unmarried too. Among Protestant missionaries very few remain long in that state. Those that are married find in their families response to their affections. This is a great advantage, if not counterbalanced by other serious drawbacks.

45.—'Paul's spirit was provoked within him as he beheld the city full of idols' (verse 16.) Paul, while waiting for his friends, walked about in the city leisurely and saw as the most striking feature everywhere statues of idols, altars of idols and worship of idols. Paul says nothing against the fine arts, nor does Christianity condemn beauty as such. There is beauty in everything divine, but not every beauty is divine, and even the most perfect earthly beauty is but an imperfect shadow of divine or heavenly beauty. Earthly beauty can only indicate a few aspects of divine beauty. Under the conditions of material forms, it is impossible to express even in the best statue all the beauties of one human soul, nor can a masterhand portrait show all the mental qualities of one person. There is a still greater gulf between human work and divine ideas, not to speak of the Divine Being itself. What connection is there between a figure of stone, wood or metal and a god? There is none whatever. Man shapes his figure according to his own idea, and he

worships this his own idea prompted by his own desires. A figure becomes an idol by the worship paid to it. By performing such worship man not only desecrates what is divine, but he degrades himself. Paul, filled with sound religious sentiment, could not but feel provoked in spirit at such sights. This is different from what we hear frequently recommended in modern days, that we should see even in idolatry manifestations of true religious life, which is only in a primitive state, or not enlightened enough, and needs some instruction to help it on. The Biblical view differs diametrically. Idolatry is regarded as sin, not as *a* sin among other sins, but as *the sin*; it is rebellion, open enmity against God the most high, and as such the climax of estrangement from God. There are a few passages in the prophets and in the psalms, where idols are merely ridiculed as pieces of wood, etc. This is, however, only one scriptural view. The idols, as made by human hands, are really nothing else but some raw material, shaped into a form without life or any efficacy. But there is another side which Paul repeatedly points to, *i.e.*, a relation to spirits of darkness. The human soul forms connections in the invisible world, either with God and His Holy Spirit by true religion, then the angels of light will be drawn near; or the soul keeps communion with the Spirit of this world, when the powers of darkness will be attracted. Paul, therefore, is consistent in teaching what the heathen sacrifice is to demons. This is in full harmony even with the doctrines of heathen religions (see §50). Their gods are mostly spirits of nature; though the worshippers may still have a knowledge of one Supreme Being, they do, as a rule, not worship Him, as being too high and out of their reach. They feel especially dependent on subaltern gods, who preside over certain spheres of natural life. Worshipping the ruling spirits of nature is still superior to worshipping departed spirits of men. In connection with this many kinds of superstitions are unavoidable, as providing the dead with all kinds of provisions, even human victims to serve them, masses and other superstitious rites for their repose, necromancy, sorcery by their supposed assistance, etc. People are also in constant fear of evils caused by the spirits, as they explain every remarkable natural phenomenon, especially great calamities, as caused by them. Idolatry is the root of the deep degradation of all nations devoted to it.

Those scholars that have not lived among idolators can never realize the depravity of manners and moral sentiment prevailing among them and the darkness hanging over their intellects. The sentimental idea of discovering even in idolatry something true, which should be acknowledged and taken as a basis to develop

from it higher truths, may be pleasing to scholars in their studies, but is useless in practical work among idolatrous people. The Word of God, both in the Old and in the New Testaments, has no other view of idolatry, but that it is sin against God. We cannot succeed in convincing idolators of this if we ourselves feel not the strongest conviction of its sin. We keep in the apostolic line by feeling *provoked* in spirit whenever we meet with idolatrous practices.

46.—Paul reasoned (see §29) in the synagogue with the Jews and the devout persons (*i.e.*, heathen that had already given up idolatry for the worship of God). As no intimation is given on what subject Paul reasoned we may conclude that it differed not materially from what he discussed at Thessalonica and what he proclaimed to the heathen he met with in the market place of Athens—*Jesus and the resurrection* (verse 18, comp. verse 3.) In verse 17 we have a distinct statement of Paul's preaching in the open air and doing it every day. The *'ayopa*, or market place, was, however, not a crowded street filled with sellers and buyers of all sorts of things, especially eatables, where seldom an open space can be found, and speaking cannot be done without causing an obstruction of the thoroughfare as it is the rule in China, but a large public place, where public business was transacted, and especially where speeches were delivered sometimes to large audiences. The people were accustomed to hear there all sorts of addresses and engage in disputes in any season of the year and any time of the day. It is remarkable that Paul did it every day, which proves that he had not succeeded in finding work in his trade as tent-maker.

Paul spoke to those that met him, *παρτυγχανειν*, that happened to be there or arrive there. When preaching in the open air we cannot expect a settled audience, but a constant fluctuation of listeners. It is neither easy nor convenient to preach in a market place, especially among a crowd in China. Paul, however, sets an apostolic example for such a method to proclaim the gospel. I found it most satisfactory to do so by selling tracts of various kinds to the people by which opportunity is given to make short addresses now and then, also to answer questions or enter into a discussion. Reading a few passages of a tract with some explanation following is rarely without some good effect. But we have not to overlook that Paul continued this practice only till he met with opposition. Whether preaching in the streets should be continued in places where the people already know that the Gospel is preached at certain chapels seems doubtful. Those of the heathen who care anything about preaching will attend at the public meetings in the preaching halls, and a quiet walk through the streets

now and then will remind others that a foreigner is present who preaches Jesus. To preach to people in the streets, that care nothing for the religion of foreigners, who perhaps ask questions merely to amuse themselves, is simply a waste of time and strength. There is, moreover, much slang and obscene language in the streets which we, in most cases, cannot comprehend, but may see the effects of it on the faces of the by-standers. To go on with a religious discourse under such circumstances would show a want of good taste and judgment on the part of the preacher.

47.—In Athens there were philosophical schools with many adherents among the educated classes. The most popular were the two kinds of which certain persons engaged in controversy with the apostle. The Stoics much resemble the Confucianists of China, and the Epicureans are represented philosophically by a sect of the Taoists, and practically by the large majority of opulent people in China. The two philosophical schools did not live on friendly terms one with the other, but they joined in attacking Christianity; they unitedly encountered Paul. From their own philosophical ground these two schools had no room for a saviour. Man's own efforts are sufficient according to the Stoics. Do what is right, and the gods are at your service. The gods have to submit to the perfect man, not the stoical man to any power outside or above him. But the Stoic subdued the sensual part of his nature and despised its gratification through the external world. Redemption means to a Stoic only liberation from the prison of the body; he considers this body as the source of all evil, thus to get rid of it is the aim of life. We can see at once that the doctrine of the resurrection of the body could not be well received by such people. They were unable to take hold of the deeper Christian meaning and applied only their ideas of *this* body to the body of resurrection. It is, of course, nonsense to expect this carnal body after its dissolution, and after its particles have been scattered in all directions, to come to life again exactly as it had been before. This is, however, not the biblical idea of resurrection, though it has become a theological dogma in some Churches. Paul explains the idea clearly enough in his first letter to the Corinthians (chap. xv.); not the old body will rise, but a new one; not a carnal body, but a spiritual one; not a mortal, but an immortal body. There is, however, a connection between the new body and the body in which we live now. In using this body during life-time for sin or in holiness we form a germ good or bad. This germ represents at death the result of a whole life. The vital principle is in it which will form the new body when it finds its proper conditions in the new order

of things after the end of this world. Body and soul will then be identical. For the present we keep the mere germ within us, but this germ becomes healthier and richer the more we sanctify the body. By bringing the body under the influence of the Holy Spirit we cherish and improve the germ of our resurrection body; the more holiness the more glory hereafter. Where the Spirit rules, the body is more or less absorbed by the soul. In Christ this process was finished to perfection and thus his mortal body could be transformed without a perishing residue. When on the other hand man lives in sin, his soul is more and more absorbed by the material elements, and in its consummation nothing would be left of the germ of resurrection. But we know nothing of such an extreme. Seed is prepared by every individual, and in his seed all is deposited that a person has done, and even all thoughts, during the period of life in this body. At the day of resurrection the seed, or germ, will show its peculiarity. It will then develop in heavenly beauty or into something to the contrary, according to its own nature. This idea was one of the principal motives of Paul's Christian life; it is the key-note to much of his teaching, especially in regard to sanctification, of which we shall have to speak more in another paragraph.

The doctrines of a saviour and of the resurrection must have been simply repulsive to the Epicureans, as they would not even recognize a moral law, and had no place for sin in their system. Man is to be guided by his pleasure, which is his happiness, and he will only deny himself in so far as he knows from experience that full indulgence would involve him in something the reverse of happiness. The body and its pleasure are everything; of an invisible world, *a hereafter*, nothing can be known; *agnosticism* is the natural theology of Epicurean principles. There can be no doubt that Stoics recognize more elements of truth and are theoretically nearer to the Gospel, but practically they may be more self-satisfied and consequently prouder than Epicureans. The latter may sooner or later find, from sad experience, that real happiness cannot be found in any sensual pleasures of this world. Our Lord found publicans and sinners more willing to enter the kingdom of God than Pharisees and scribes, with all the respectable classes of Judaea.

Paul followed willingly his opponents to the Areopagus, in order there to explain better the peculiarities of the new doctrine he preached.

48.—In speaking on the Areopagus, Paul had before him educated men of the most refined city of the world. He knew who they

were ; he must have known something of their different systems of philosophy, but he does not refer to any of it. Paul showed himself able and willing at other places to acknowledge what is good among heathen, but in addressing the Athenian philosophers he did not even allude to any excellency on their part and much less take the similarities between them and Christianity as his basis. He did not enter into any providential preparation of the Greek nation for the Gospel ; he might easily have found a dozen and more points. The sublime truth of their metaphysics in the teachings of Socrates and writings of Plato, the depth of their great poets, the logical exactness of Aristotle and his school, the mathematical acumen of Euclid and Pythagoras, the research and artistic skill of their historians, the accomplished statesmanship of their politicians, the patriotism and fire of their orators, the heroism and strategical skill of their generals and soldiers, the inimitable beauty of their fine arts, their love of liberty, their veneration for mental and bodily cultivation, their cheerfulness in life and calm resignation to death—all these and many other things could have been said in favor of and to please the audience. Paul, however, left all such considerations to Christian scholars a few centuries after his time ; they had more leisure to spend over beautiful thoughts than the apostle on the Areopagus. Paul remained strictly *on religious ground*, and his line of argumentation was as direct and striking as possible. He ignored altogether Epicureans and Stoics and *spoke to men, to men that showed religious wants*. Such should ever be the leading principle in addressing heathen in China and everywhere. It is not necessary always to begin with an unknown God ; we may point to sacrifices, to temples, to casting the lot, *i.e.*, asking the will of a deity, to prayer in any form, to processions and other religious ceremonies, to festivals and numerous other things and occurrences in every-day-life of the Chinese, by which religious feeling is manifested without being understood in its deeper meaning. This is the best method for speaking in public. In private we may also take a start from Chinese literature, but should be well enough versed in it to be sure of success with literati. Though from debates on Chinese literature the general result will be that one defeated literati will not come again to you, such efforts may, nevertheless, leave some good seed in the minds of a few, whereas the majority will find other excuses and keep their own ground, for they will believe the statements of their books, especially of classical writings, far more than our most powerful arguments. An appeal, however, to the religious feelings and to an awakened conscience, with its apprehension of retribution, is rarely without some immediate effect.

It is a remarkable coincidence that Paul repeats in verse 23 'what therefore ye worship in ignorance, this set I forth unto you'—the same idea our Lord expressed to the Samaritan woman (John iv. 22.), 'Ye worship that which ye know not; we worship that which we know.' On this ground we *may* and *should* speak with confidence. The Chinese do not know *what* they worship, nor do they exactly know *why* they worship, except it be for private ends; but what is the ultimate aim? We know of the peace of God, of the union of the soul with Christ and through Him with the Heavenly Father. Thus, in beginning at this point, all the riches and beauties of the Gospel are at our disposal, which we may dispense according to the capacity of our hearers, without the least apprehension of any serious objections. The result will be a personal attitude towards the Gospel, either yielding to it or rejecting it. It is my conviction from long experience, that we should avoid any controversy on the classics, but we may take clear statements from the classics which point to something higher, and go straightway into revealed religion. Our aim is not to give the Chinese merely some better notions, but a *new heart*, not only to be better men, but to become children of God and coinheritors of eternal life.

49.—That the questions put by the philosophers were not from deeper religious motives we are expressly told (verse 24.) 'Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.' This is very severe judgment on the Athenians, showing considerable degeneration in the time of 400 years. There was no more any interest in searching after truth; people had become skeptical on one hand and superstitious on the other. The philosophers disbelieved the mythologies of their ancient religion, but their philosophical ideas, though in some respects purer and truer than the old dogmas, were too abstract and cold for the feelings of the people. Thus many turned away from religion, though still performing the customary religious rites, and sought and found gratification of their hearts' desires in talking and amusing themselves with the gossip of the day. It is sad when people have no higher aspiration than to spend their leisure hours in shallow talk, thus trifling away their valuable time. Still even among Christians there is too much of it, also of some other amusements, which are not really recreation by which soul and body are refreshed, receiving new vigor and cheerfulness for spiritual work. We should not measure the amusements of the children of this world with our Christian standard. If they enjoy telling news, writing and reading newspapers, etc., it may keep them from indulgence in lower passions. It is astonishing how the

periodical literature is on the increase throughout the civilized world. There is much good in it, but our eyes should not be shut against its dangers. *Nothing but news* was the doom of the Athenians, and with us it discourages solid learning and endangers independent judgment. As Christians, and especially as preachers, we should become first of all intimate friends with God and adepts in His mysteries. In making God's thoughts and plans, the laws of His kingdom, our personal property and intellectual delight, we may become heralds of God's visitation to men.—The haughtiness of these philosophers is disclosed in the exclamation of some of them. What would this babbler say? which was neither polite nor dignified language. The remark of some, "He seemeth to be a setter forth of strange gods" is characteristic too (verse 18). The Greek term is also contemptible "strange (or foreign) demons." "And they took hold of him," seems to imply that they laid their hands on Paul and thus forced him; they did not simply ask Paul to follow them, but had him taken into their power and brought him unto the Areopagus, saying, "May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears; we would know therefore what these things mean" (verses 19. 20). So much was clear to the Athenians that Paul preached something different from what they were accustomed to, but we may suppose that they were really in truth when stating that they had understood nothing at all of what Paul had proclaimed to them. Paul certainly spoke in plain Greek; they must have understood his language, but filled with their own wisdom and accustomed to the language of the philosophical schools, they were unable to grasp the meaning of religious truth. The ideas were strange to them, as they felt no religious longings, certainly none of a deeper nature. As it was at Athens we find it in China and all over the world. The finest sayings of eminent men recorded in books are of no practical value if they are not a living power in the hearts of men, which means that such sayings must have stirred the conscience and made it susceptible for higher truths, if not for the complete truth—*ethical union with God*. Those who collect grains of truth from heathen authors to develop them into revealed truth are like those men that build on sand—*fools*, as our Lord calls them. Put all the grains together and you only heap up sand. We need a solid rock for our foundation, which is Jesus Christ, and He alone, God-man. Neither the Stoics, nor the Epicureans, nor the Platonists, as such, accepted Christ; they all were satisfied with their own wisdom. The two schools mentioned in the text mocked at Christ as the saviour from death by his victory over it, and the Platonists, who are never

mentioned in the New Testament, afterwards attempted a fusion of Christian and heathen ideas in Neo-platonism, which was but a revival of Heathenism, refined by Christian elements. Such and nothing better will be the result in China when the Chinese keep their own Confucian or classical ground and take only of Christian truth what pleases them. Those who help to effect this should carefully examine whether they are serving Christ or the Spirit of this world. Conversion must be the first step, a turning away from error to the one true God. If they have received the Holy Spirit and are guided by Him every day, then it is time to utilize the various grains of truth, etc., handed down from antiquity. After a Chinaman is filled with the Holy Spirit he may be as thorough Chinese as this indwelling spirit pleases or allows. Any attempts of foreigners to accept Chinese elements as divine truth to begin with, will cause difficulty beyond difficulties and dissension without end among fellow-laborers.

(To be concluded.)

Christian Union in China.

BY REV. JOHN L. NEVIUS.

A GREAT deal has been said and written within the last few years with regard to the desirableness of closer union and co-operation of Protestant Christians in mission fields. Is it not time that something be *done*? Feeling very deeply that the time for action of some sort has come, and that the General Missionary Conference to be held at Shanghai in May next will be an opportune occasion in which to inaugurate a movement looking toward Christian union, I beg to call the attention of my brethren in China to some thoughts and suggestions relating to this most important matter.

On the very threshold of this subject two important questions present themselves, viz., What is desirable? and, What is practicable? As to both of these questions, there is probably a wide difference of opinion. This being the case, extreme or premature measures involving radical changes, for which as a body we are not prepared, would defeat the very object in view, producing dissension and division rather than true Christian union. Is there not, however, a common ground where we may all meet, and in perfect accord, and without injury or risk inaugurate a movement which may work out beneficent results in the future? We hail with

gratitude the fact that Christians are everywhere drawing closer together, and that there is a disposition to minimize differences and seek for closer union in Christian fellowship and work. What is needed is to give this feeling an outward expression and encourage and foster its development. In the home lands the yearning after this practical outward realization of the communion of saints is obstructed and resisted by denominational divisions which have there crystalized into permanent forms, and do not readily yield to new influences. Christianity in China is in its formative state, and great is the responsibility which we, as missionaries, sustain in moulding its future type and character.

The denominational divisions in Christian lands are embodiments of human interpretations of the same divine revelation. The question as to which one accords best with the teaching of Scripture, and is best adapted to the conditions and wants of the Church; or whether any one of them is the best which could be devised, need not now be considered. The arguments which would prove that the denominational forms of Christian countries are suited to those countries might at the same time prove them to be unsuited to the Church in heathen lands, where the circumstances are so widely different.

Sanguine enthsaists may long to see constitutional and republican forms of civil government like those which have conferred such inestimable blessings on Western lands introduced at once in China, India and Africa, and may be disposed to consider seriously which form of constitutional government is best for these nations, that adopted by England, Germany, the United States or Japan. Will we not all agree, however, in regarding such a scheme as at present chimerical? All of these forms of constitutional government presuppose a great intellectual and moral transformation, without which their introduction would probably work only injury and disappointment. Introduced inopportunately or prematurely, they might prove the worst systems of government, which could be devised. The Bible enjoins civil government as a divine institution, and lays down the principles on which it should be based, but it prescribes no fixed and unvarying form of civil government. So the divine wisdom is conspicuously displayed in the Bible in its not presenting any fully developed and fixed form of outward Church organization, but only general principles and commands, capable of ready adaptation to the Church's environment and different stages of development. The Bible sanctions the use of all the forms or systems of Church government now prevailing in the West, but does not lend itself to the exclusive support of any. These systems

are characterized not so much by errors as by defects. They are narrow and exclusive, presenting and exaggerating one or more of the injunctions of Scripture, regardless of others of equal importance. How unfortunate that the excellencies of all are not harmonized into one system and made the panoply, offensive and defensive, of one united Church of our one common Lord! When the edict of the first council at Jerusalem was promulgated it was sent forth to the world, not in the name of a Presbytery, or a council of believers, or a Bishop, or a convocation of Bishops. The decree was that of the Apostles, and elders, and the whole Church.

The essential and permanent office established in the Church was that of elder or overseer. The two great functions of this office are teaching and ruling, but in the execution of these functions a wide discretion is left to the Church in adapting modes of teaching and ruling to times and circumstances, so as to subserve the great end that "all things be done to edification," "in decency and order." In Apostolic times the circumstances of the Church required not only elders, but apostles, and also deacons administering the temporal in conjunction with the spiritual affairs of the Church; and also pastors, exhorters and teachers; while the laity or brethren (or, as they were then called, saints) took a prominent part in the administration of the affairs of the Church, even to the extent of judging of the ministerial qualifications and authority of their teachers. These elements of Church organization are now regarded as necessarily incompatible, belonging to separate and antagonistic systems. They were not so regarded in early times. Should we not then make them the basis of union, and not reasons for division, thus presenting that unity in diversity, the beauty and utility of which are so characteristic of all God's works.

Your readers are no doubt familiar with the able articles on missionary union, by Dr. Williamson and Mr. Muirhead; and also the excellent papers from Rev. N. J. Plumb, and "B. C. D." and "A Young Missionary," suggesting practical measures for union and co-operation, which have from time to time appeared in the columns of the *Recorder*. These articles, and the manner in which they have been received, give encouragement to hope that this desire for union is general.

Three modes of union present themselves—co-operation; confederation; and organic union. Of these the first and most simple is in my opinion probably the only one which is practicable or desirable at present. Allow me to present the following plan, embodying the suggestions of the papers above referred to, with some additions also simply by way of suggestion in order to bring

this subject practically before us; hoping that it may at least, by exciting earnest thought and prayer, help to prepare us for acting intelligently and wisely when we meet in Conference. The plan may be outlined as follows :—

1.—The formation of an organization, which might be called “The Christian Union” or “China Christian Union.”

2.—The doctrinal basis of union, the Apostles’ Creed.

3.—The bond of union, our Saviour’s “New Commandment” of Christian love, so interpreted as to embrace and give cordial toleration to all the doctrinal, ecclesiastical and liturgical differences of the Protestant bodies now laboring in China; our motto being, “In things essential, unity; things doubtful, liberty; in all things charity.”

4.—A standing executive committee chosen from the different missionary societies in China, each body continuing its representation as long as it regards its co-operation in this union as promotive of the best interests of the Church; this committee to meet for the transaction of business annually.

5.—The *Recorder*, and some Chinese periodical, placed under the control of the “Christian Union” and adopted by it as its official organs.

6.—Matters of administration, not specially committed to the discretion of the executive committee, to be determined by a three-fourths vote of the members of the executive committee acting under instruction from the missions which they represent.

7.—Provision for local committees to attend to affairs of merely local interest.

8.—General conferences of the Christian Union to be called by the executive committee acting under instructions from the Missions which it represents.

9.—Further rules for effecting a closer union, to be adopted only by a vote of four-fifths of the members of the General Conference.

Practical matters of pressing importance, such as the following, might at once be committed to the executive committee :—

1.—All questions of territorial divisions, and other affairs relating to harmony and co-operation between the different bodies represented in the committee.

2.—The securing of a common version of the Bible.

3.—Such other matters as might be deemed desirable by the Conference.

Correspondence.

MISSION STATISTICS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In my letter, which appears in the current number of the *Recorder*, there is a misprint (vide page 89 as printed). It reads:—

Income of Wesleyan Missionary Society for 1878=£163,821.12.0.

Members directly and indirectly connected with society=147,103.

Cost for communicant=£ $\frac{1}{2}$ nearly. It ought to be £1 $\frac{1}{2}$.

W. B.

CANTON, February 25th, 1890.

FRIENDLY PROCLAMATIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In addition to the Treaties, the Chinese government has made certain regulations in reference to Chinese Christians and the work of missionaries in the interior. From time to time important proclamations, based upon these regulations, have been issued by friendly officials. In cases of difficulties in the interior, specimens of friendly proclamations, issued by high Mandarins, would prove far more efficient than any reference to foreign Treaties.

If any one possesses copies of such proclamations and will be good enough to forward me one, it is my intention to publish a few of the best, and in return I will send a printed copy when published.

Address, TIMOTHY RICHARD, Tientsin.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In an article in the March number of your magazine I refer to Mr. Fryer "following the native topsy-turvy system of writing." If there had been printed what was written after these words " $\frac{1}{2} + \frac{1}{3}$ as $\equiv \perp \equiv$ " it would have been clear that my incidental indictment was against the use of Chinese instead of Arabic numerals, and the writing of the denominator of fractions above the numerator. I should be the last in the world to seem to throw the slightest discredit upon the whole series of Mr. Fryer's translations, which I regard as unexcelled in their healthy effect on the general education of Chinese in the science of the West.

I am, etc.,

W. T. A. BARBER.

Our Book Table.

THE CHINESE SCIENTIFIC AND INDUSTRIAL MAGAZINE (格致彙編).

FRIENDS of progress in China will be glad to learn of the resuscitation of this valuable magazine, after a suspension of several years. We note that it appears now as a quarterly and not monthly as before.

Three prefaces by distinguished Chinamen commend the magazine to the attention of the literary classes.

In the first of these, by H. E. Hsieh, Minister to Great Britain, there are one or two good hits at the contempt shown by Chinese

scholars for mechanical skill. "Chinese scholars are ashamed to talk about labor and the profits thereof, but Westerners delight to converse about manufactures and are always seeking to multiply and improve them."

"The disgrace of the Chinese scholar is that he does not know beans" ("一物不知")

"Our Chinese scholars know doctrine, but despise affairs." "The mistake which the Chinese artizan makes is that he learns his trade without understanding the principles that underlie it."

The lithographic portrait of Feng, Taotai, will be admired by the Chinese as a specimen of the photo-lithographic process, and by foreigners as a typical face of the fat-salaried mandarin who is free from worldly cares and therefore happy. The illustrated description of mechanical apparatus, with prices quoted, seems to be somewhat of the nature of an advertisement. There is a valuable article on Railways and Railroad Construction, giving estimates of expense per mile, under varying conditions. This article will be of practical importance as China's railroad enterprises are carried forward. An illustration of a railroad train, bearing the inscription "Shanghai to Woosung," is a relic of departed glory, rather discouraging to contemplate, and over which the apostles of science may well shed a tear. But we trust the reappearance of this old picture may be typical of the revival of railroad enthusiasm in the heart of China's rulers, and that the Gospel of Science may at last be as

successful as the Gospel of the Cross.

The elaborate articles on Silk Culture in Japan and China, by Mr. Kleinwachter, show much hard work and patient investigation. One could wish that the practical results of these studies might be printed in the form of a few simple rules and freely distributed among the silk growers. This could easily be done through the merchants, as they receive the silk from the farmers.

There are interesting illustrations of the Sphymograph and Phonograph, which will only confirm the native reader in the conviction that the foreigner is in league with the devil, and that this wisdom is not from above.

Sanitary science is so indefinite and intangible a thing in Western countries, and its theories so difficult of adoption, because of the abject poverty of the Chinese, that it seems almost a waste of mental force to attempt to instruct them in this department. The Chinese system of surface drainage and immediate removal by scavengers of garbage and night-soil, while not the most pleasant way, may after all be the best and safest.

I have no time to review further this excellent quarterly, but will close by saying that the Chinese literati will feel rather humiliated to be compelled to sit at the feet of a Western barbarian and learn the first principles of the evolution of the Chinese language (see article No. 20 by Dr. Edkins.) We wish Mr. Fryer and his coadjutors the most abundant success in this new campaign of scientific propa-

gandism. Give us anything that will humble the crown of pride!

— L.

WE acknowledge with thanks the receipt of the Report of the Alice Memorial Hospital, Hong-kong, for 1889, showing a total of 16,828 visits of out-patients and 569 of in-patients. There seems to be a strong medical and surgical staff, all under the care of Dr. J. C. Thomson, Medical Missionary Superintendent.

HISTORY OF THE CHRISTIAN CHURCH.*

THERE has just issued from the native press on the great book street of Peking the Liu Li Ch'ang (琉璃廠), a work which is worthy of more than a passing notice. It is the ripe fruit of years of hard labor given to the study of the historical periods of which it treats. The author, Rev. D. Z. Sheffield, is largely engaged in the training of young men for the ministry, and these volumes are the result of labors in that direction. It is well that such labor should be embodied in a permanent form. Native preachers will find these volumes a desideratum, giving them in concise and intelligible language a consistent and satisfactory account of the first six hundred years of Christian history. The author designs that these four volumes shall cover only the first period of Church history, extending to the end of the sixth century. It is his purpose, as stated in the preface, to follow this issue, when time and strength permit,

with another volume or volumes, embracing the other periods of Church history; the second period extending to the Great Reformation, and the third period bringing the history down to the present time. These works will form a permanent addition to the Christian literature in China. The author has wisely decided to employ a medium *wen-li* style, thus making his work comprehensible to the great mass of Christian readers. It is certainly to be deprecated that so many books, valuable in themselves and representing ripe scholarship and great industry, should be locked up in the high *wen-li* which, practically, shuts them off from the great body of native readers. A desire to satisfy the highly intellectual few, who are seldom satisfied even with the best, should be sacrificed to the broader purpose to reach the larger and more desirable number. This work is in no wise a translation. Subjects have been selected with reference to the needs of the hoped for readers. Dr. Schaff's monumental work on Church history has been the chief authority consulted. The Chinese student will be pleased to read here how the Christian Church survived the great persecutions, launched against it by the most powerful nation on the earth. He will discern the rise of the great hierarchy, known as the Roman Catholic Church. Perhaps the most valuable to the thoughtful student will be the fourth volume, in which are discussed the great controversies of the fourth and fifth centuries; and how out of these bitter discussions there

* 聖教史記, by Rev. D. Z. SHEFFIELD, T'ungchou. Price, \$1.00 per t'ao of 4 volumes.

came the great essential doctrines of our common faith, namely, the Trinity and the doctrine of the two-fold nature of Christ. The reverent student cannot but discover in this history the providential hand of God, guiding those great Ecumenical Councils and bringing them amid the strife of tongues to those wise decisions which the Universal Church approves to-day.

We welcome this book as an addition to the preparations already making for advanced Christian Work in China. It will supply a felt need and should receive a cordial greeting from all those who seek to instruct our rapidly developing Churches in the great principles which underlie their structure.

W. S. A.

AUTHORS AGAIN REQUESTED TO SEND IN
SOME ACCOUNT OF THEIR BOOKS.

IN our January number we inserted a request that authors would send in a notice of the books which they have published during the past twenty years, in order to have as complete a catalogue as possible for presentation at the General Conference. Very few have responded to this request, so we beg to repeat our notice. The brother who has taken this task in hand is spending a great deal of labor upon it, and it seems ungrateful in

authors not to help him as far as lies in their power.

We hope, therefore, for the sake of their own works as well as for the general benefit, that writers will forward such information as is desired as soon as possible, addressed "General Conference Catalogue," care of Presbyterian Mission Press, Shanghai.

WE are informed on reliable authority that Bishop Schereschewsky has completed the revision of his translation of the Old Testament into the Mandarin, and is busily engaged in preparing a version in simple *wén-li*, based on this Mandarin version. His version of the Psalms in "easy *wen*" was published in 1881. His ability as a translator of the Scriptures and his qualifications for this work are well known.

THE Mission Press has recently issued an edition of a book on the Roman Catholics, entitled 兩教辨正, by Dr. Nevins, called forth by the troubles occasioned by the interference on the part of the Roman Catholics with Protestant converts in the province of Shantung. We hope to notice the book more extensively next month. Meanwhile it is to be had at the Presbyterian Mission Press. Price 7 cents per copy.

Editorial Notes and Missionary News.

WORK AMONG THE BOAT PEOPLE.

THE boat population of Canton is estimated at one hundred thousand, but this, I think, is an over estimate. It is composed of two classes, the *Tan-ka* or true boat people, and the Chinese who have their ancestral temples on shore. The latter are simply Chinese, who make their living on the water. They work the larger boats, which are generally known by the name of the districts from which the boatmen come, as, the Ho-tau, Lo-lung and Tsz-tung boats. The *Tan-ka* live in the smaller boats, which go shorter distances—the sam-pans and the malang or “slipper boats.” These people are probably descendants of the aboriginal tribes who occupied Southern China before the advent of the *Lai-man* or Chinese race. Dr. Ball, who made a special study of the mythology and customs of the Cantonese, states that they have different idols from those worshipped by the landmen, and it is well known that some of their marriage and funeral customs are different. Though intermixed a great deal with the Chinese there is every reason to believe that they were originally of a different race. The Chinese look down upon them and say, probably with truth, that morality is at a very low ebb among them. Some of them send their children to school, but they are generally quite ignorant and very superstitious.

That such a large population should exist at our very doors

should certainly awaken our earnest thought. They have not, however, been entirely neglected. As far as I know the first effort to reach them, as such, was made by Rev. I. J. Roberts, of the Southern Baptist Mission. He rented a large boat and fitted it up for a floating chapel that he might reach the boat people. This boat was attacked by a mob and sunk on May 24th, 1847.

In 1873 Mrs. Graves, also of the Southern Baptist Mission, made an effort to reach the boat children. She had a Sunday school for them at Tsang-sha on Sunday afternoon. Some fifteen or twenty came quite regularly. They were given colored pictures as reward cards for attending for several Sundays in succession and learned hymns and listened to Bible stories from the “peep of day.” This continued for several months, when we moved to another locality, and the work was necessarily given up.

The children of the boat people have frequently come to Christian schools and have thus learned something of the Gospel.

The other class of the boat population, those whose families often reside on shore, can often read a little and have been well supplied with Christian books and have heard much Gospel truth from missionaries and their assistants, who have hired their boats for country tours. Efforts have also been made from time to time to supply them with Christian Scriptures and Tracts.

The boat people are generally industrious and cleanly, though their morals are loose. The men are mostly gamblers, and many of the women are not chaste. Opium-smoking is also quite prevalent among the men.

Some systematic effort should be made to reach these people. Perhaps a floating school might be tried, or the experiment of having a floating chapel among them might be repeated. Certainly something should be tried to relieve us of the charge of neglecting so numerous a body of our fellow men.

R. H. GRAVES, D.D.

NOTES FROM CANTON.

THE last *Recorder* spoke of the electric light for Canton. The plant has already arrived and, if report is correct, will soon be in use.

Another innovation we do not remember to have seen noticed in print. It is that of wheel passage boats. Some enterprising Chinaman, six or seven years ago, put a stern wheel on his passage boat, and then employed 16 men to turn it by the tread-wheel process. Two or three others followed his example and found they could go one-half faster than in the usual way. In about three years, this teaching, by example, overcame the conservatism of the passage boats generally, and they suddenly, as by common consent, appeared with the stern wheel. All that is needed now is to put small steam engines in the place where the sixteen men work, and we have steam navigation on all our rivers. A step has

been made in this direction by employing steam launches to a limited extent to tow the passage boats. The bearing all this has upon missionary work is that in some directions missionaries visiting their stations need not spend over half the time in travelling that was formerly necessary.

The educational department of mission work is here receiving something of the additional interest and effort which its importance demands. The English Wesleyan Mission last year put up a substantial building for their higher educational work, and the character and ability of those in charge guarantee that efficient work will be done in it. A commodious building for the same purpose is now being erected by the American Presbyterian Mission. It will probably be ready for occupation soon after the middle of the year.

It would possibly be thought presumptuous if a missionary were to write on the "Model Merchant" or the "Model Editor," but perhaps it was all right for Mr. Balfour, formerly editor of the *North-China Daily News*, to write on the "Model Missionary." Mr. Balfour certainly writes not without observation, and the missionaries will be glad to read what a layman has to say as to the kind of a man he ought to be. The "Model Missionary" will certainly welcome every candid criticism from whatever source and be grateful for instruction and advice. The missionary question is assuming unusual proportions at home, both in England and America, a

fact in which every lover of missions will rejoice, even though some of the criticisms are hostile. We do not fear the light. We only desire to be understood, not ignored nor misrepresented.

MR. Soothill writes from Wenchow, Feb. 19th, 1890:—I made a mistake in writing 願; it should be 哥. The Society is known here as the 哥老會.

No doubt the General Conference in May will be increasingly occupying the minds of the missionaries as the time approaches, and therefore it is only fitting that we should report progress. And we are happy we can bear out our statement, last month, that "the pulse of our brethren beats with increasing warmth as the day draws near."

In response to the invitation of the sub-committee they have received up to date as many as 150 names of friends who intend to be present; and judging from various circumstances they feel justified in believing there will be probably another hundred from the various societies.

These names do not include any of the members of the China Inland Mission, who are to have a Conference of their own, either before or after the General Conference, of which they will also of course be members. Somewhere about one hundred of their missionaries are expected, so that the total members of the General Conference will not likely be less than 300.

Among the names which have already been received is a large proportion of our senior missionaries. The Conference is likely therefore to be not only large but fruitful, as we can now reckon on the mature views of many of our ablest and most experienced men.

As many as 38 essays are also in hand, and are being printed, with the view of their being carefully studied beforehand, in order that the discussions may be as profitable as possible and not mere off-hand expressions of opinion.

The sub-committee are taking active steps to provide accommodation for their guests. A committee of ladies has been formed, consisting of representative ladies belonging to the three English Churches in Shanghai, and they are to endeavor to find out who in their respective congregations are willing to receive friends during the session of the Conference. Arrangements also will be made for providing tiffin in the settlement for any whose residence may be too far away.

Several missionaries have expressed a desire to be provided with house-accommodation only, saying they would gladly bring their own servants and *impedimenta*. Accordingly the committee have resolved to secure one or two large empty houses, into which they will place tables, chairs, stoves, etc., and in this way they will be able to meet courageously all demands, no matter how many come.

In due time notice will be sent to all who have applied as to where and how they will be entertained. Meantime we would earn-

estly renew our request that our brethren throughout China will make this Conference a matter of constant prayer to the Great Head of the Church that He may vouchsafe abundant blessings.

IN reply to several correspondents we may state that the committee of arrangements decided that the "Term question" should not be discussed by the Conference. In regard to a uniform Bible this is open to deliberation, but we understand that there is to be a proposal for an "Annotated Bible" on a limited scale, both in *wen-li* and *Mandarin* which, if adopted, would likely stop the battle of the versions, allay the term controversy and be the uniform Bible for China.

REDUCED fares will be allowed on the steamers for those attending the May Conference, to remain in force three months from date of issue.

THE following is a list of the names of those who have already signified their intention of being present at the coming Conference, May 7th. This does not include the members of the Inland Mission, the names of which have not yet reached us, but of whom there will probably be about one hundred. Those expecting to be present, but who have not yet sent in their names, will confer a favor on the committee by communicating with Dr. A. Williamson, Rev. G. F. Fitch, or Rev. J. Stevenson :—

Rev. A. P. Happer, D.D.
 Dr. and Mrs. J. G. Kerr.
 Miss Vaughan.
 Rev. W. J. McKee and wife.
 Rev. D. McIver and wife.
 Miss Falconer.
 Rev. W. H. Watson.
 Rev. V. F. Partch and wife.
 Rev. W. J. McKee and wife.
 Rev. C. Leaman and wife.
 Rev. R. E. Abbey and wife.
 Rev. H. Corbett, D.D.
 Rev. D. W. Nichols and wife.
 Dr. R. H. Graves.
 Rev. L. D. Wishard and wife.
 Rev. J. R. Goddard and wife.
 Rev. J. C. Gibson.
 Rev. T. Barclay.
 Dr. A. Lyall and wife.
 Rev. Geo. Muller (England.)
 Prof. Twing (U. S. A.)
 Dr. N. S. Hopkins and wife.
 Rev. L. W. Pilcher, D.D. and wife.
 Rev. E. T. Williams.
 Dr. W. E. Maclin.
 Rev. F. E. Meigs.
 Rev. A. F. H. Saw.
 Rev. E. P. Hearnden.
 Rev. Hunt.
 Rev. Arnold.
 Miss V. C. Murdock.
 Rev. S. Thorne and wife.
 Dr. H. T. Whitney.
 Rev. H. Blodgett, D.D.
 Rev. A. H. Smith and wife.
 Rev. C. Goodrich and wife.
 Rev. W. T. A. Barber.
 W. H. Grant (London.)
 Rev. R. T. Bryson and wife.
 Rev. Wm. H. Lacy.
 Rev. J. R. Hykes and wife.
 Rev. J. Jackson and wife.
 Rev. J. Banbury and wife.
 Miss G. Howe.
 Rev. E. S. Little and wife.

Rev. J. L. Stuart and wife.
 Miss Wilson.
 Misses Talmage (2).
 Miss Johnson.
 Rev. J. L. Nevius, D.D.
 Rev. C. Hartwell.
 Miss E. Stewart.
 Miss E. Inveen.
 Miss H. Corbin.
 Rev. H. Hargreaves.
 Rev. W. Bridie.
 Rev. D. L. Gifford and wife (Korea).
 Rev. F. Ohlinger and wife (Korea).
 Dr. S. R. Hodge and 3 others
 (Hankow).
 Rev. J. S. Adams and wife.
 Rev. R. M. Mateer.
 Mrs. T. P. Crawford.
 Rev. G. P. Bostick.
 Rev. N. J. Plumb.
 Rev. W. F. Walker.
 Rev. L. H. Gould.

Rev. G. L. Mason and wife.
 Rev. H. H. Lowry and wife.
 Rev. D. Z. Sheffield and wife.
 Mrs. J. E. Walker and daughter.
 Rev. J. C. Garritt.
 Rev. J. H. Judson and wife.
 Rev. G. Reid.
 Rev. Chas. Shaw.
 Miss K. C. Woodhull.
 Rev. L. N. Chappell and wife.
 Rev. S. Couling.
 Rev. R. C. Forsyth and wife.
 Rev. J. Goforth and wife.
 Rev. W. H. Murray.
 Rev. D. N. Lyon.
 Dr. Wright (London).
 Rev. P. W. Pitcher.
 Miss Miller.
 Rev. F. M. Price.
 Dr. C. W. Mateer.
 Dr. S. A. Hunter.

Diary of Events in the Far East.

February, 1890.

14th.—Revival of the *Chinese Scientific and Industrial Magazine*, by Mr. John Fryer, of the Kiangnan Arsenal, Shanghai.

24th.—A sharp shock of earthquake felt at Yokohama, Japan.

26th.—An engagement between the Chinese troops and the Formosan savages. Chinese lost 1 colonel and 200 men killed. 50 rifles were captured by the savages.

March, 1890.

3rd.—Loss of the N. Y. K. s. s. *Yetchiu Maru* on the Rattler Rocks soon after leaving Hakodadi, Japan. No lives lost.

6th.—Serious attempt to stir up a grand anti-Christian and anti-foreign excitement at Wuchang. The city flooded with obscene and inflammatory placards, calling upon the populace to exterminate the foreigners.

8th.—Conflict between French troops and rebels at Giao-Chuong, Tonkin, which

lasted three hours. The entire band of 30 pirates destroyed. French lost three killed and three wounded.

10th.—100 persons killed by the bursting of the boiler of the s. s. *Gungio Maru*, while on a voyage between Otaru and Masuke.

12th.—At Amoy, an honorary flag presented to Capt. Hogg, of s. s. *Fooksang*, by the high officials of the province, for saving the lives of sixteen Chinese at sea during a heavy gale.

15th.—From *Hongkong Telegraph*:—Corea, having appointed one Pak Chaysoon as ambassador to the Courts of Europe, the Chinese Resident Yuan, on behalf of the Chinese Government, has protested, claiming that such envoy can be despatched only by the express permission of the Emperor of China.

19th.—Two severe shocks of earthquake felt at Kobe and Osaka, Japan.

26th.—Opening of the Third National Industrial Exhibition at Yokohama, Japan, by H. M. the Emperor in person,

Missionary Journal.

MARRIAGES.

At Paoningfu, February 24th, Mr. A. H. HUNTLY, to Miss N. R. ROGERS, both of China Inland Mission.

At Shanghai, February 28th, by Rev. Dr. Y. J. Allen, Rev. B. W. WATERS, of the Southern Methodist Mission, Hiroshima, Japan, to Miss TALLULAH H. LIPSCOMB, of the Southern Methodist Mission, Shanghai.

At the Cathedral, Shanghai, on Thursday, March 6th, by the Rev. H. C. HODGES, M.A., W. S. JOHNSTON, Missionary, Hankow, to Miss S. M. BLACK.

At Tientsin, March 19th, at the Union Church, by the father of the bride, Rev. HENRY KINGMAN, of Boston, U. S. A. Missionary of the American Board at Tientsin, to ANNIE, daughter of the Rev. Jonathan Lees, of the London Mission, Tientsin.

At Shanghai Cathedral, March 20th, Mr. J. WALKER, to Miss A. CREWDSON; Mr. T. H. KING, to Miss L. CHILTON, all of the China Inland Mission.

BIRTHS.

At Shanghai, January 25th, the wife of Rev. C. F. REID, Methodist Episcopal (South), of a son (James Wesley.)

At Yunnan Fu, January 26th, the wife of Rev. J. G. VANSTONE, Bible Christian Mission, of a daughter.

At Kinkiang, on February 11th, the wife of Rev. J. J. BANBURY, Methodist Episcopal Mission, of a son.

At Shanghai, February 28th, the wife of Rev. FITZ RANDOLPH, Seventh Day Baptist Mission, of a son.

At Tientsin, March 6th, the wife of Rev. F. BROWN, Methodist Episcopal Mission, of a son.

At Tseng-chen-fu, Shantung, March 15th, 1890, the wife of R. C. FORSYTH, English Baptist Mission, of a son.

DEATH.

At Soochow, March 6th, MARY, infant daughter of Rev. and Mrs. J. N. Hayes, Northern Presbyterian Mission.

ARRIVALS.

At Shanghai, February 22nd, Rev. J. GILMOUR, London Mission (returned.)

At Shanghai, March 8th, Rev. F. W. BALLER, Mrs. BALLER and family and Miss C. A. TODD (returned); Dr. HOWARD TAYLOR; Mrs. and Miss HATTREM; Messrs. GRAHAM and McCONNELL, for China Inland Mission; Messrs. J. CARTER and W. TREMBERTH, for Bible Christian Mission.

At Shanghai, March 10th, from Canada, Messrs. C. J. STEPHENS, R. N. RANDALL and E. M. MCBRIER; Misses R. POWER and L. J. KAY, for China Inland Mission.

At Shanghai, March 22nd, Miss JESSIE LISTER, English Baptist Mission, Tai-yuen-foo.

At Shanghai, March 26th, Rev. P. F. PRICE, Southern Presbyterian Mission, Soochow.

DEPARTURES.

From Canton, February, Rev. W. J. WHITE and family, Northern Presbyterian Mission, Macao, for U. S. A. *via* Europe; also Rev. C. BONE and family, Wesleyan Mission, for England.

From Shanghai, March 7th, Ven. Archdeacon MOULE, Mrs. MOULE, Miss MOULE and two children, for Europe.

From Shanghai, March 8th, Miss C. M. KERR, China Inland Mission, for Europe.

From Shanghai, March 9th, Dr. S. P. BARCHET, Mrs. BARCHET, Miss BARCHET and 1 child, for Europe.

From Shanghai, March 28th, Rev. W. C. LONGDEN, Methodist Ep. Mission, Chinkiang, for U. S. A.

From Shanghai, March 29th, Mrs. H. C. DuBose with 4 children, for U. S. A. *via* Europe.

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

MAY, 1890.

No. 5.

*Lessons from the Introduction of the Gospel into Europe.**

BY DR. E. FABER.

(Concluded from p. 179.)

50. —Paul's speech on Mars-hill, (verses 22-31).
(a.) It must be shocking to certain preaching-method-advisers that Paul began his address by challenging his Athenian audience with two serious charges—"superstition" and "ignorance" (verses 22-23.) Some kind hearted commentators prefer to translate "very religious." The Greek original is, however, not in their favor. The expression *δεισιδαιμονεστέρους* is comparative of *δεισι-δαίμων*, which is derived from *δειδω*, I fear, and *ὁ δαίμων*, an inferior god. Their religious service was not to God, *θεός*; but to the demons (comp. 1 Cor. x. 20.) Though the word *demon* has in Greek not always a bad meaning, it is never used in a good sense in the New Testament. The substantive *δεισι-δαίμονια*, (Acts xxv. 19,) is also used in a contemptible sense, as also *ξένων δαιμονίων*, strange demons, xvii. 18. Compare, on the other hand, the expression *σεβομένην τὸν θεόν*, (of Lydia) xvi. 14. and of Justus xviii. 7. Then we find *ἐνσεβής καὶ φοβούμενος τὸν θεόν* applied to Cornelius (x. 2.) Fearing the demons was certainly nothing but "superstition" in the eyes both of Paul and the writer of the Acts. Superstition indicates false religious practice; ignorance signifies absence of higher religious truth. One is as culpable as the other (verses 30-31.) Religious ignorance (*ἀγνοία*, agnosticism) is as much the root, as the fruit, of superstition. It is *sin*, for it is chronic estrangement from God, who is hidden even for the higher mental faculties.

There is still a feeling left, that human life and prosperity are dependent on higher powers, but they are regarded as invisible

* Read before the Shanghai Missionary Association, March 4th, 1890.

agencies of nature, the hidden forces of the manifest operations of the material world. Those invisible powers were imagined as personal Beings, subject to all human infirmities. The reign of divine law is ignored, everything good is regarded as a favor of the gods, dependent on nothing but their pleasure. What idolaters intend to effect by their multifarious forms of worship is to gain such favor from their gods. The worship is thus a sort of Oriental bribing, prayer is flattery and statement of wishes; all is done to move the feelings of the god and thereby gain the fulfilment of any desire, good or evil.

(b.) Paul goes at the root of superstition and ignorance by giving in a few words an outline of theology. God is the *creator* of the world, He is the final cause of all that exists. God is further the Lord of heaven and earth, not of heaven alone, living far at a distance, but present everywhere, being immanent in all His creation. As the Lord of the universe He is far too majestic for dwelling in any human building, nor does He require human service, being in possession of everything (verses 24. 25). There is no intellectual difficulty in realizing the all-exceeding greatness of the Creator, but there are practical difficulties to allow the idea to become the moving power in life. What is mortal man compared with the eternal God Almighty!

But God is not only the creator of all things, he is, moreover, the *Ruler of History*. He prepared the beginning of human history by causing all men to be the offspring of one. Thus all nations are but one great family; mankind is a union in spite of the hundreds of different nations and millions of individuals. By God were the nations grouped in time and space. He never left mankind alone, but kept near to every one individually (verse 27). God forces nobody to do what is right, but He has appointed a day of judgment and a person by whom it will be administered.

(c.) Man, though merely a creature of God and overruled in his history by God has, nevertheless, a responsible sphere of his own. Our human personality is the image of the personal God, an emanation of His Spirit, but we are not forced to keep in communion with our Heavenly Father. Although we cannot see the Invisible One, it is our ethical duty to feel after Him (*ψηλαφαν*—to touch, to come in contact with). This is done by turning our attention to the impulses from our innermost divine nature and yielding to their guidance. It is the great destination of human beings to come nearer and nearer to God, till the soul be united with Him and enjoys that perfect peace which only the presence of God, Heaven and Eternity, can bring into the heart. This should be an easy task, as in God we live—both the origin and conditions of our life are

in Him; in God we move—all our voluntary efforts are overruled by Him; and in God we have our being—we are what we are, in personal character, position, opportunities, etc., through Him. We learn from this, that human history is not a history of the development of God, who is perfect in Himself before human history begins; we also learn, that God allows man to determine his own character, though under certain limitations fixed by God, still under grave responsibility on the part of man. This excludes every error of pantheism. Man is responsible, and God is judge; as such He is higher in holiness, in dignity and power than man.

That man can degrade the Divine Being so low as to represent it in metal or stone shows his own degradation and sinfulness which disables him for an understanding of divine things. Man could know from an analogy of his own mental constitution that God is Spirit, but sin has materialized his thoughts and aspirations.

(d.) God will judge the world in righteousness; and to be sure that even the judged will acknowledge their ordeal as just, men will be judged by an equal, by a man whom God has ordained (verse 31). Paul does not mention the name of Jesus. The probable reason is that the apostle, who had proclaimed the name of Jesus in the market-place (verse 17.18), thought it wiser to repeat this sacred name not too often. The Holy Spirit acts not without consideration of time and place. Although some Christians of the modern sentimental type cannot imagine Christian preaching without frequent calling out the name of Jesus—precious to us all, but certainly not less to the Apostle Paul—we are compelled to acknowledge the fact that Paul preached a powerful sermon without mentioning the name of Jesus, and that it pleased the Holy Spirit to have this very sermon preserved as a pattern of preaching to heathen. There is now a conspicuous tendency towards profanity in the use of sacred things, and especially of language of devotion. Pious language, especially sacred names, should only pass our lips with a feeling of reverence. We should also remember our Lord's warning, when we have irreverent people before us, "not to give that which is holy unto the dogs, neither cast pearls before swine" (Matt. vii. 6.) The Apostle Paul knew well what he said, and we may be sure he was conscious of what he left unsaid.

Another remarkable feature of Paul's sermon is, that Christ is set forth, not at all as Saviour to the Athenians, but as their judge. Herein again modern sentimentality differs from apostolic preaching. Whenever the Saviour is preached before a conviction of sin is effected, the result can be no other but misunderstanding. The hearers will expect Christ and his preacher to help them from all their troubles and lead into such happiness as a carnal heart may desire.

Converts are made more rapidly by this superficial method of preaching, but how many of them fall back again no statistical table will disclose.

The judgment awaiting us is certainly the most direct means to awaken sleeping consciences to a sense of sin. Remarkable is that the judgement is preached by Paul as appointed by the unknown God and to be given by a man unknown to heathen. This man, ordained by God to condemn human sin, must himself be sinless, tempted as men are, but victorious, righteous in the sight of God and without stain according to the sentiment of men.

(e.) Paul mentioned a *man* already ordained by God as the judge of mankind. But is there any evidence for this extraordinary statement? This brings us to another remarkable feature of Paul's speech. Only the *Resurrection* is brought forward as Christ's credentials, as the "assurance given to all men" (verse 31). No mention is made of his miracles, nor of His sublime teaching, nor of His holiness of living. The resurrection is mentioned not even as Christ's own work, but as a direct interference of God. Resurrection, in the Scriptural sense, means victory over death and grave (Hades). God is life, Christ ever remained united with God; thus the powers of God's eternal life could transform the mortal body of Christ into heavenly glory. Christ rose, not to die again, but to live henceforth and for ever at the right hand of God, bestowing life everlasting on all his believers.

Paul confined himself in this short address to the fundamental principles of revealed religion. He spoke of God as creator, the origin of the world, the beginning of mankind and its destination, human sin, the need of repentance, the impending judgment and the judge appointed by God, a man who was raised from the dead. The result of this sermon should have been the question of the jailor at Philippi in the heart of each hearer: What shall I do to be saved! Then Paul would certainly have supplemented his speech and explained the way of salvation. As some, however, mocked and others had no time at that moment, Paul said nothing more, but went out from among them (verse 33). Would every one of us have done the same? Perhaps some would have thought it necessary to use stronger language of the devil and hell; others would have turned to sweeter language, of the love of God and the blood of Jesus. Well-meant mistakes of this kind are of daily occurrence and are signs of zeal and of tender heartedness, but not of apostolic preaching. A few pointed sentences of divine truth are generally more effective than long continued discourses which may become tiresome if not disgusting to the hearers. To be short requires more spiritual power and self-control than redundant verbosity in speech.

Where an audience shows signs of profanity or indifference then a dignified silence is the best oration.

51.—“As certain even of your own poets have said” (verse 28).

This is a direct quotation from heathen authors; their names are not mentioned, but such passages are known of Aratus and of Kleantes. “His offspring” is not an exact translation, the original *τοῦ γὰρ καὶ γένος ἐσμέν* means “for we are of the same Genus.” This points to essential affinity between God and us human beings. This affinity of nature between God and men is the basis of religion (see my Introduction into the Science of Chinese Religion, chap. I). Men’s spiritual nature is derived from God’s own nature, only in so far we are his offspring. The origin of mankind man cannot know without revelation. Still there is some consciousness in man, if not altogether depraved, that we belong to a higher class of beings than those which perish with their bodies. This consciousness, though more an instinctive feeling than a clear intellectual perception, yields us a common basis with divine truth, a harmony of natural religion with revealed religion. Paul quoted these poets to confirm, in the judgment of a heathen audience, his own statements of revealed truth. It was a voice from among themselves, not an assertion made by a stranger. It was intelligible to all and incontrovertible, though only a few could realize its deeper meaning for their inner life.

Paul’s quotation shows us the principle of quotations from profane literature. Those who will not allow any reference to heathen literature may have the best motives, but they certainly show very little Christian enlightenment. The apostle did not quote the Bible before the Athenians, nor should we when addressing heathen who do not know the Bible, and if they know a little of it, it cannot be of convincing authority to them. That only is useful in argumentation which is recognized as a standard of truth among the people. The Greeks had no collection of sacred books, but what was classical in style was readily accepted, especially from the poets, who expressed better the sentiment of the people than did the philosophers. Among the adherents of philosophical schools only their respective founders and heads were regarded as authoritative, not those of other schools. Thus we see that Paul acted very wisely to appeal neither to sayings of stoical nor of epicurean origin. Poets stood above the parties. This is important for us; we can easily understand that quotations from Buddhist works or such from Taoists would be out of place in an address to a Chinese crowd. What we quote will be acceptable if it is taken from the recognized Confucian classics. As, however, among a crowd in the streets rarely any persons are found thoroughly acquainted with all the thirteen classics, it is best not to go beyond the Four Books, excepting such

passages of the other classics as are used as common sayings among the people. Proverbs in common use are always welcome and may at once settle any doubts as to the real meaning of the foreign preacher. We have, however, to be very careful to use only such quotations as are really to the point, as Paul's certainly was. Then we should, as Paul did, touch the very centre of religious thought and life; not deviating into irrelevant matter merely to show our acquaintance with their literature. Paul even used his quotation immediately as a sharp weapon against the false religious practices he had already pointed out, but now showing that thus the people acted against their own better knowledge. This is the proper and profitable use of such quotations in preaching, not only to gain intellectual consent, but, by turning this immediately into a point of conscience, to prepare a decision of personal character. The Athenians knew that God must be a Spiritual Being and a personal Being, as both qualities even belong to man. It was then easy enough to show that idolatry is *folly* in regard to human understanding, and *sin* in regard to God, whose dignity is brought down to metal or stone and to human workmanship.

The bearing of the quotation reaches so far. We all have to acknowledge the excellency of its use. If Paul's speech on Mars hill contained nothing else, it would be for this alone a pattern not yet reached by us. A still greater lesson to us is how the apostle went on. Our common way is to call on the people that *they* should repent. Paul says, God *commandeth* men, that they should all everywhere *repent*. This means speaking with authority. Paul speaks as the messenger of God to men. He is no more reasoning with his audience, as in the beginning of his discourse; after having reached the conscience of his hearers, he delivers to them the message entrusted to him by God himself. God overlooked the times of ignorance, God commandeth repentance, He has appointed the day of judgment, He has ordained the judge, he has given assurance in that he raised him from the dead. There are not many words, but each sentence is a hammer that splits rocks.

Those who reject after such demonstration of God's will reject not men but God.

52.—The success of Paul's speech was very marked. We have already pointed out two kinds, ridicule by some and excuse by others. But fortunately there was also good result, certain men clave unto him and believed; among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them (verse 34). Thus we find result in different directions which means that the hearers disclosed three or even four kinds of dispositions towards the gospel; a few believed and joined the apostle, some

rejected and ridiculed it, some had received a favorable impression, wished to hear more, but excused themselves for the present, and many, we may suppose, said nothing at all. We see from the short statement in our text that Paul's address was well enough understood by the audience. We are never sure whether the people understood the meaning of what we told them, except they give us in return marks of their consent or of their dissent. As we can never expect that every hearer should consent and believe, we have gained great success if some will believe and act up to it by joining us. But it is also success, though of a sad nature, if people contradict and revile. This was even the case at the greatest event in apostolic times, the first pouring out of the Holy Spirit at the day of Pentecost, ii. 13. "But others mocking said, they are filled with new wine."

Paul had reasoned in the synagogue with Jews, verse 17, and proselytes (devout persons), and in the market place every day with them that met him. But nothing is said of success having attended these efforts. The sermon on Mars hill had better effect. Though nothing is said that a congregation, or church, was the result, we may conclude from the statement "but certain men clave unto him," that they joined the apostle in Christian faith and fellowship, and thus really formed a church. Dionysius belonged to the high council of the place, he thus held one of the most prominent positions in Greece at the time. Nothing else is known of him, except by tradition that he became the first Bishop of Athens. Whether Damaris was the only woman, or the most distinguished among those that joined the apostle, must also be left undecided. Whether the number who joined Paul was large or small we cannot make out from the text, as the terms used are too indefinite. There were probably as many Christians at Athens as at Philippi, at Thessalonica and especially at Berea, when Paul left these places. The view that Paul's work in Athens, especially his method of preaching, was a failure, is scarcely worth mentioning. It is supposed that Paul followed here human wisdom and repented of it at Corinth. The New Testament gives not the least intimation that Paul had to repent for what he had done at Athens. He felt despondent with regard to the prospects at Corinth, and had to be encouraged by the Lord himself (xviii. 9. ff.) As Paul remained at Corinth, not only a few days but eighteen months, he could dwell on the atonement, for he found people that felt the burden of their sins and desired to be freed from it. But at Athens a conviction of sin had first to be created, which is impossible without some knowledge of the true God and his will. A conviction of the coming judgment is necessary too, for without it the atonement cannot be

felt as desirable and indispensable. Paul struck at the root. He as a wise architect, laid a solid foundation. Such preaching will stand the test of time. Wherever Christ is preached and accepted without a previous conviction of sin, and where sin is confessed without fear of God who condemns sin, and where God is acknowledged, but not worshipped in spirit and truth—there we may find a caricature of religion, but not Christianity.

53.—No persecution is mentioned at Athens; neither the Jews nor the heathen did anything we know of to prevent the apostle from continuing his work. No word is said *why* Paul left, the only reason we can discover is taken from xviii. 3, want of necessary support and impossibility of finding employment in his trade at Athens. It would have been easy enough for God, in providential care for his apostle, to provide for what was needed. The Philippians had twice sent money to Thessalonica. The Thessalonians might have done the same and supplied Paul at Athens. But it seems that nothing was done. *Why* Dionysius did not retain the apostle and provide for him suitable lodgings, nor Damaris, following the example of Lydia, invite him into her house—we do not know. They had probably the wish, but could not act up to it, prevented by their peculiar circumstances. Paul went away, without indicating anywhere an expression of regret, nor do we know of another visit, nor of a letter to his friends at Athens, nor are they ever alluded to in his letters to other churches, except perhaps by including them in the general designation Achaïans. Athens was still the capital of all Greece, it was the city of learning and of aesthetic refinement. No other city in the world could compare with it in these respects. According to human wisdom the rule for action would have been, "Convert Athens and Greece will be converted," and if Greece is converted the rest of the civilized world will follow. Any Mission Board would have ordered Paul to remain at Athens under all circumstances, and as there was already a good beginning made they would not have allowed their agent to leave or would have sent him back at once. But the Lord's method has ever been different from common human opinions. The Gospel should first strike root in the hearts of simple minded persons who would receive it for what it is, as the power of God for the renewing of human nature in its totality. This is one of the most important lessons we can learn from the first Christian Church, not to attempt the building up of Churches on the basis of intellectual persuasion; the intellect will be satisfied afterwards, the first thing is the proper relation of man to God, reunion with our Almighty Creator and Eternal Father, from whose love sin separates, but the Grace of the Lord Jesus Christ has restored us.

The Historic Episcopate as a Basis for Church Union in China.

BY REV. GILBERT REID.

(Concluded from p. 163.)

II.

The Fitness of the Historic Episcopate to the Problem Proposed.

THE spirit of union is again in the air. Zeal for the salvation of all mankind goes with the prayer that we all may be one. The desire is intense, spiritual, and born from above. He who refuses to go ahead, must be content to be left behind and be forgotten. "The flagrant scandal of Protestantism," says a venerable Dutch Reformed Pastor, Dr. T. W. Chambers, "has been and is its divisions, or, rather, not so much these as the competitions and hostilities to which they have given occasion." So also writes a strict, High-Church Presbyterian, Dr. Henry Van Dyke, "On their practical side our divisions are a waste of strength. The zeal they stimulate is a false fire on God's altar. The attitude in which they present us before the heathen world is a stumbling-block and a reproach." A distinguished Presbyterian instructor, Professor Charles A. Briggs, turns our attention to the future, and in view of the present change exclaims, "We are hopeful of a combination of Protestantism and the ultimate reunion of Christendom." In fact, all communions are drawing nearer, and the only discussion is concerning the *viâ media*.

Having verified the historic episcopate, there remains the consideration of its fitness to the problem proposed—may it be made a basis for Church union in China? Such a problem is not for those who disbelieve in an union that is visible and organic, but for those who believe such a result to be both wise and expedient and in accord with duty. If it may not be expedient to regard the historic episcopate as *the* basis for Church union in China, we may be allowed to regard it as *a* basis for such an union. In the discussion of its fitness two points may be separately considered.

I.—*The Fitness of the Historic Episcopate to Church Union.*—In the year 1886, at the General Convention of the Protestant Episcopal Church of the United States, there was prepared a Declaration of the House of Bishops on the question of Church Union, in the form of four Resolutions. In the year 1888, at the Lambeth Conference of 145 Pan-Anglican Bishops, the movement already begun by the Episcopal branch in America was formally adopted, and so extended from a national scheme into one that is universal. The same Resolutions were issued as "a basis on which approach may be by God's

blessing made toward Home Re-union." The first Resolution rested the basis in the Holy Scriptures; the second in the two Creeds, the Apostles' and the Nicene; the third in the two sacraments, Baptism and the Lord's Supper; and the fourth in the Historic Episcopate. In the discussions that have since appeared there seems to be no marked disagreement on the first three Articles. It is the fourth essential—the historic episcopate—which, in the language of Bishop Huntington, of Central New York, is "*the crux*" in the Declaration. It comes, however, with a strong support at the very outset. It is the voice of the conservative and established Church of England and the growing and active Episcopal Church of the United States, of British America and of the British Colonies. It rests not in the private opinion of one individual, but comes to us with all the commanding force of formal action and of an organized body of high representative and official men. Any system of organic union that practically excludes the Episcopal Churches must be viewed with more or less of distrust, while a system that not only includes them, but is supported by them, may reasonably be accepted as something that is desirable and beneficial.

The historic episcopate, moreover, is not pressed with any disdainful, repellent or inflexible spirit, but with the advance of fraternal kindness, and in terms that are liberal and concessive. While the essence of the historic episcopate is maintained, the fourth Article of the Declaration refers to it as "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." The constituted authorities of the Anglican communion are also requested "to make it known that they hold themselves in readiness to enter into brotherly conference with representatives of other Christian communions in the English-speaking races, in order to consider what steps can be taken, either toward corporate Re-union or toward such relations as may prepare the way for fuller organic unity hereafter." No particular form of the historic episcopate is insisted on, neither is it claimed that all other communions must be absorbed into the Established Church of England or the Protestant Episcopal Church of America, but it is merely earnestly desired that "brotherly conference" should be begun, and the aim expressed is either a "corporate Re-union" or a "fuller organic unity hereafter." If such a result should ever be consummated, it seems plain that the new organism would differ in certain respects from the existing communions, be they Anglican or Presbyterian, Methodist or Baptist, Congregational or Lutheran, and yet would

adopt that feature of the Anglican Church, called the historic episcopate, "locally adapted" "to the varying needs." Countless disputed questions, such as liturgy and establishment, sacerdotalism and sacramentarianism, are not necessarily included in such an essential, and neither are they intolerantly excluded therefrom. Not a dead uniformity, but a practical living unity; this, and this only, is organic union.

The breadth allowed in the re-union of various communions is already exemplified in the breadth of the Anglican Church as at present constituted. In the bosom of the one Church, different, and even antagonistic views are held, but the unity of the Church is not destroyed if toleration and charity, mutual respect and mutual helpfulness are still maintained. Not even is a particular theory of the episcopate required, only that it be taken as historic. Other ideas and beliefs may with many be associated with the acceptance of the historic episcopate, but it hardly seems as if they would bind the new, as certainly they do not the old. Professor Briggs, in speaking of the four Resolutions, says, "These four terms proposed by the Anglican Bishops are entirely satisfactory, provided they mean nothing more than their face value. If I understand them aright, they are not to be interpreted in the special sense of any particular party in the Anglican communion, but are to be taken in that sense that is common to all these parties in the Church of England and in the American Episcopal Church." In another place he adds these words, "It is certain that if the English Bishops had offered these terms to the Westminster divines, there would have been no separation." In the 17th century a strong spirit of union existed, and concessions were made by such men as Archbishops Cranmer, Lee, Abbot and Usher, but from a variety of reasons the majority of the bishops opposed, and union was delayed, and separation took place. To-day the case is again renewed, and let us hope with better success. Dean Peroune states the case in a late address, "I take the ground of our Reformers. I take the ground of our great Anglican divines, and I affirm that Episcopacy is of the *bene esse*, but not of the *esse* of a Church. I believe it to be the best form of government, but I dare not say that without it there is neither Church nor sacrament. I believe its origin may be traced back to Apostolic times. I do not see that it is of divine command."

The historic episcopate, as thus capable of various modifications, is supported by the commanding and venerable witness of over nineteen centuries of steady continuity and growing expansion. No other ecclesiastical system, however possessed of commendable

characteristics, can present such an historical reason for world-wide acceptance. It existed in the Apostolate, endowed with extraordinary gifts, possessed of an undeniable authority, and exercising the widest supervision, but defining as yet no limit to each man's territory, and confined to no one locality, but each man moving to and fro in the Church at large, as the spirit seemed to direct. Then, by an inevitable transition, the high and wide bishopric of the Apostles and the undefined control and guidance of the prophets and evangelists, narrowed for a few decades into the episcopacy of a parochial bishop or congregational bishop—all indeed designated still as Presbyters, but one in particular possessed of the general over-sight either of a Church or a city. As Professor W. Sanday has said, "Every town of any size had its bishop; and if there were several Churches, they were served by the clergy, whom the bishop kept about him; the whole position of the bishop was very similar to that of the incumbent of the parish Church in one of our smaller towns." Later on, with the growth of the Church, and by the force of events, the more limited episcopacy expanded into that of a diocesan bishop, indicating indeed a greater control than that of the bishops of the transitional period, but less than that of the "Apostles and prophets" of the foundation period. This form of episcopacy has continued until the present, though likewise presenting in itself various modifications. The Established Church of England and the Episcopal Church of America alike possess in regular order the historical episcopate, but the system of the two Churches is differently constituted. The one is an establishment of the State; the other, like every other form of religion, is separate from the State. The one culminates in the Throne and the Archbishop of Canterbury, while in the other there is nothing higher than the bishops. In the one the bishops are largely independent of the laity—unless as a part of the Government—but in the other there is a triennial General Convention, composed of two Houses—the House of Bishops and the House of Clerical and Lay Deputies—and every question decided, or bishop elected, is by the majority of both clergy and laity. Speaking in general, "the Diocesan system as it now exists is," in the language of Dr. Hatch, "the effect of a series of historical circumstances. It is impossible to defend every part of it as being primitive, nor is it necessary to do so. It is sufficient to show that it is the result of successive readaptations of the Church's framework to the needs of the times."

The historic episcopate, furthermore, has already been adopted for the sake of union. The different parties of the Church of England to-day would long since have split into different branches,

if the system of control had not been episcopal. Jerome, to whom non-Episcopalians so often appeal, speaking of the rise of the particular class called bishops, says, "When afterwards one Presbyter was elected that he might be placed over the rest, this was done as a remedy against schism, that each man might not drag to himself and thus break up the Church of Christ"; and again, in even stronger language, he says, "The well-being of the Church depends upon the dignity of the bishop; for if some extraordinary power were not conceded to him by general consent, there would be as many schisms in the Church as there were Presbyters." So to Ignatius "the chief value of episcopacy" was, in the language of Bishop Lightfoot, as "a visible centre of unity in the congregation." The destruction of Jerusalem, the growing hostility of heathenism and the Roman rulers, and the appearance of dissension, schism and heresy, compelled all the Churches to seek for a unifying basis and a compact organization, and to find them, moreover, in the principle of episcopacy, which had already existed in the Catholic oversight, broad spirit and comprehensive organization of the Apostle Paul, the venerable John, the brave Peter, and their faithful compeers. At first the union was merely local, but as the Church grew, the episcopal jurisdiction necessarily expanded into the broader diocesan form, with its vital idea of a Church that is Catholic and one. As Dr. Jacob has said, "The establishment of episcopacy saved the Church."

The historic episcopate, thus supported and thus presented, is now before the Churches of Great Britain and America. The attitude towards the proposal of the Anglican communion seems to be less favorable in England and Wales than in the United States and Canada. If the root of the difficulty should be examined, it would be found to be in many cases a prejudice of individuals rather than of a system, a disagreement concerning endowment, titles and patronage rather than of episcopacy, and the unpleasant remembrance of past wars, tyranny and suffering rather than the glad expectancy of forces consolidated, ranks reunited, "made perfect in one." In all the various communions of Protestantism—so lamentably dissevered and so far from the spirit of the Master's prayer—there are practically only three Church polities, independency, presbyterianism and episcopacy. It is harder for all the existing denominations to unite than for the three polities to unite, but in neither case is the difficulty insuperable. Considering merely the three polities it seems to us that the polity most easy of acceptance by all and best fitted for all is the episcopal polity. In matters of polity it is easier to add on than take off. For the

Episcopalian to discard the order of bishops would mean a relinquishment of one of his principles ; a principle, moreover, historic in line from the time of the Apostles, and for many a century accepted by the universal Church. On the other hand, for the Independent or Presbyterian to accept the order of bishops would not necessarily ignore the independency of the one or the presbyterianism of the other. The Independent in theory is further removed from the Episcopalian than is the Presbyterian, but in practice and in heart there is still a bond of union. If to be independent means total separation from all others and the recognition of no power beyond the local Church, then it is useless to talk of union that is organic and visible. If, however, there is felt a duty or desirability to more fully unite, whether in the form of Association, Conference, Committee or Union, then there is something more than mere Independency, and which could easily be transferred to the consolidating and supervising body of bishops ; a body, moreover, which would still respect the rights and utility of a local Church. As to the Presbyterian, what in reality is he but an Episcopalian of a short time of the primitive Church ? The pastor of a Church is surrounded by a body of elders or presbyters, and though equal in certain particulars, he is plainly the recognized head, guide and superior. He is in fact a congregational bishop, and were it not for the multitude of sects, would also in certain cases be a parochial bishop. If in the Episcopal system there are three orders in the ministry, in the Presbyterian there are three orders of officers. "The ordinary and perpetual officers of the Church," says the Presbyterian Form of Government, "are bishops or pastors, the representatives of the people usually styled ruling-elders and deacons." In fact the essence of Presbyterianism and Episcopacy is the same. Why, then, should the congregational episcopacy be exchanged for the diocesan ? modern Presbyterianism for modern Episcopacy ? First, because in adopting the latter, the former would still be allowed so far as the pastor or teaching-presbyter is concerned, and might also be allowed, if deemed necessary, in the case of the ruling-presbyters or elders ; secondly, because the limited or presbyterian form of episcopacy existed only for a short time in the primitive Church, but was quickly expanded into the diocesan form, whether large or small, and thus the better illustrating the episcopal authority of the Apostolate and the better adapted to the needs of the growing Church ; thirdly, because the diocesan episcopacy being originally adopted in the extending Church for the greater union, harmony and solidity of the one Church, it may reasonably be again adopted for the same end ; and fourthly, as the Presbyters find it

advisable to establish a power superior to themselves as individual office-bearers, by means of a Presbytery, Synod and General Assembly, so this higher power can easily be concentrated in a certain order called distinctively bishops. Concerning those who adopt for one reason or another the episcopal system, but separated from the historical episcopate, it is only requisite that terms of agreement should be so made that the regular episcopate may be secured by the irregular, and not the regular discarded for the sake of recognizing the irregular. In certain cases, as with the Moravians and the Lutheran Church of Scandinavia, the regular historical connection may already be found to be satisfactory.

Any system of union among the Protestant Churches should also aim to assimilate to, rather than recede from, a possible re-union or friendly co-operation with Latin, Greek and Oriental Churches. In all these the historic episcopate is an essential element, and the historical episcopate of a one Reformed Church would be a natural means of fraternal approach. The schism, however we attach the blame thereof, is wide and deep, but the true Reformer is not he who intensifies that schism, but he who seeks to heal it by even the most insignificant endeavor. In the line of Church polity, episcopacy must be the end as it was the beginning. A system that can show such unity, strength and continuity, and at the same time such variety and adaptation, is surely a fitting system for a wider organic re-union of the one Church of Christ. We may all agree to go back together to Christ and the Apostle, and to recite anew, "I believe in one Catholic and Apostolic Church."

II.—*The Fitness of the Historic Episcopate to China.*—It is a saying of Lieber in his "Political Ethics" that "all discussions on the excellence of governments merely on abstract principles and without reference to the given circumstances, are futile. Governments are not made in the closet; you may proclaim a republic, you may write a constitution on parchment, but does it work? is it a living thing?" The same principle applies to ecclesiastical government as to the political. In arguing for the episcopate it is not for the episcopate as a dream or a fancy, but as historical, active and living; and though still perhaps disagreeing with the hereditary preconceptions and historical associations of many foreign missionaries, is yet admirably adapted to China and the Chinese. An episcopate adapted to all the countries and races of the earth—to the Occident and the Orient, to the Semitic and Aryan, to the Mongolian and Slavonic, to the Latin and the Hellenic, to the Celtic and Teutonic—adapted to all forms of political organization—the monarchy, oligarchy, democracy and theocracy—adapted alike

to the mighty Roman Empire, stretching from the Euphrates to the rolling waves of the Atlantic and to the little State struggling for independence, to the colony and the isles of the sea—adapted to every age of the Church—to the Apostolic of the first century, the primitive parochial of the second, the diocesan of the third, the metropolitan of the fourth, the patriarchal of the fifth, the papal of the middle ages, and to well-nigh all these forms and phases in modern times—is surely capable of being adapted to the China of to-day—to its Government and its people. The record of its adaptation “to the ranging needs of the nations and peoples” is complete and inspiring, a living factor to-day and a safe criterion for the future.

In China, moreover, the historic episcopate, more than any other system, has proved its worth, fitness and capacity. It came first in the sixth century, represented by the Nestorians, and continued through various dynasties, lacking indeed some vital and saving elements, and yet commending itself, in spite of its deficiency to some of the highest of the land. It came anew in the Mongol, Chinese and Manchu dynasties, as represented by the Church of Rome; it advanced with marvellous progress and respect; exhibited its power in the learned and devoted lives of its priests and bishops from the West; gained the admiration of Emperors and the defence of Princes and Ministers of State; and when afterwards it lost its hold and was forbidden by the Throne, it was not because in itself it was deemed a foe, but because of the papal appendage coming into rivalry and collision with the absolutism of the Emperor. Refusing to adapt itself to the country and the people, it lost its birth-right, but this birth-right may to-day be regained, if it only adheres to ‘the fitness of things,’ adapting itself as it is abundantly able, and ever mindful of its local surroundings.

While episcopacy has shown itself capable of adapting itself to a republican form of government, as in the United States, it certainly has always been regarded as more closely allied than any other system to an aristocratic monarchy like Great Britain, or an absolute monarchy like Russia. Even in the German Empire the Lutheran Church, though supposed to be less episcopal in form than in Denmark, Norway and Sweden, yet partakes more of the monarchy of episcopacy than the oligarchy of presbyterianism or the democracy of congregationalism, since the Church is under the patronage of the Government, its ministers being examined, set apart or removed by superintendents and consistories, which officers are appointed not by the people but by the Government. The same affinity may be supposed to exist between episcopacy and the

absolute government of China. Nothing more revolutionary in a political sense could be inaugurated than the popular vote of the Congregational church-meetings, or the parity gatherings of some Presbytery and Synod. If this be the *sumum bonum* in China, then all laws of adaptation may count for nought; but if Christianity is meant for the salvation and advancement of China as a nation, as well as of the Chinese as individuals, then it is well to seek for an organization that is fitted to the people and government alike. To exalt episcopacy to this high task is not meant to ignore the good qualities of other systems, still less to disparage the faithful labors of their missionaries. Were it not that the object is a union of the churches for the good of the church, and a union with China for the good of China, the investigation could well be omitted. Considering the importance of the object, forbearance may be granted, as a few points are specified.

First.—The Christianity that China will favor, and more likely accept, will be one that is organic, visible and tangible. To speak to them of a religion without form, and of a Church merely internal and spiritual, is different from any other religion recognized in China. The church needs to become incarnate in order to be believed, and to this end the episcopate, with its system, definiteness, and stately visibility, is eminently adapted.

Secondly.—In requiring a Christianity that issues from the life of a visible church, there is also required that the church be historic. The respect of China is hard to gain for a system or theory that is late in formation or is lacking in permanence. Our religion goes back before the foundation of the world, and the essentials of our religion are revealed in a book that is ancient, and which has come down to us unaltered in its character and carefully preserved from age to age. So the church that commands an instinctive respect must be no newer than the new dispensation, one that is Scriptural and Apostolic, and possessing a record and a continuity. "This reverence for historic continuity," says Professor Austin Phelps, late of Andover, "as a factor in religious culture, is found developed in no other Protestant sect so profoundly as in the Church of England."

Thirdly.—The Christianity and the church that will flourish in China must possess a visible unity. The unity, moreover, must be more than that of Presbyterians with Presbyterians, or of Methodists with Methodists, but of all communions and all Christians in one solid organized body. To the Chinese there is only mystery and contradiction in a mass of sects, all professing to be one, and yet divided, preaching love and harmony, but incapable of uniting.

Especially is his wonder heightened when the difference is only one of form and organization. It is not that there are too many missionaries, but too many organizations. Having different organizations, there is necessitated a different management, and with a different management, devoid of a bond of union, there inevitably results rivalry and clashing. To hold all parts in a peaceable unity, there is required a centralizing supervising power, in other words, an episcopacy. Compactness and solidarity present strength, command respect, and can never fail to impress even the heathen mind of China. To his mind there is implied in the many, confusion, dispute, and division; but in the one, a settlement, a peace, and order. To incite a revolution, he looks to the people; to suppress a revolution, he looks to the ruler. In the one, not always the many, there is unity, and the power of one is monarchical episcopacy. Consider only this one point, then such would be the episcopacy required. Consider other points, then the episcopacy might be modified, but not to the extent of no episcopacy. To quote from Dr. Schaff, "A form of government, so ancient and so widely adopted, can be satisfactorily accounted for only on the supposition of a religious need; namely, the need of a tangible outward representation and centralization, to illustrate and embody to the people their relation to Christ and to God, and the visible unity of the Church."

Fourthly.—China prefers an organization that has a *personnel* which is also responsible. To centre all power in some *hui* or society, is contrary to the genius of Chinese history, custom, and teaching. The three religions of China have particular heads, and to them all look. So, in the Christian church, particular individuals responsible for the general oversight in all the provinces or districts, while subordinate to them are all the forms of work and all the missionaries—workers and members;—this is the ecclesiastical system that is here suited, and this is episcopacy.

Fifthly.—The system of ecclesiastical government adapted to China must possess rank and gradation. In the recognition of certain innate rights it may be well to proclaim that all are free and equal; but even in the United States, in the administration of affairs, there is inevitably a high and a low, with a greater or less responsibility and control. As the peculiar characteristics of the young American democracy are not to be forced on the conservative monarchy of China, so in ecclesiastical affairs there must be a due regard to the *animus* and trend of Chinese thought and prejudice. In the episcopal system there is in the training of its members and in the orders of its ministry an emphatic regard for advancement,

development, and growth. By the orders of the ministry there would be room for some to deal in a more familiar way with all the humble, local, and specific duties ; while others, in the fulfillment of higher duties, would also represent the dignity of office with its wider power, and instinctively command the respect of both Christian and non-Christian, not only for the office, but for the religion and the church thus honorably represented. In the New Testament times elders or presbyters had an oversight of "the flock of God" among them, while others then and since exercised an oversight of the presbyters ; but it is no more implied in the latter case than in the former that they had the right to act arbitrarily, or without restraint to "lord it over God's heritage." Superiority of authority in no wise necessitates tyranny, or excludes mutual consultations and harmonious action.

Sixthly.—China is suspicious of heretical sects, and demands of its people that which is called orthodox. In other words, there is one straight, regular course, and all deviation is a crime and a menace. Christianity, as represented by the Roman and Protestant faiths, has by treaty and edict been proclaimed as virtuous in intent and allowable in practice and propagation. But this is different from various sects and a multitude of individuals going abroad to teach and to practice as each should deem fit, and liable in the course of a few years to result in every form of vagary, eccentricity, and heresy. To check such a danger, and to maintain consistency and order, fixedness and propriety, the episcopate was developed originally, and may be utilized again. Without such a character, there can be no cumulative power. The church will present a human caricature rather than a divine system of reverent decency and permanent order. To have the right to start a church for one's self may be safe in some lands, but by no means so in China. The habit would become contagious and result in even greater confusion than exists to-day. The system, to stand, must be in regular continuity with the early Apostles, and however true may be the historical connection of presbyters as presbyters with the Apostles, it is certain that the only system in regular historical connection with the Apostles is the historic episcopate.

Conclusion.—In the admirable and suggestive paper of Dr. Alexander Williamson on "Missionary Organization in China," and to which we are all indebted for a rigorous reminder of our duty as missionaries, he says, "My proposal therefore is, at present, not union nor incorporation, but *bona fide* organized co-operation," and this is, that "those of us who can, should organize ourselves into a conference or association." Is it, however, absolutely necessary

that a mere human and modern device should be adopted for China? Why not aim for a church that is historical, apostolic, and scriptural, rather than for an association that is sporadic, new, and untried? An episcopal clergyman, Dr. Donald, in an address before the Union Theological Seminary, thus aptly states the distinction: "As in the time of Ignatius the maxim was, 'Do nothing without the bishop,' so now the rule is, 'Do nothing without a committee.'" The aim and argument of Dr. Williamson's paper are not to be slighted as fanciful and unimportant; but the result to be reached is, to our mind, a greater one than he has dared to propose.

Already in China every successful missionary is more than a presbyter, and oftentimes much like a parochial or diocesan bishop, surrounded by elders (or presbyters), evangelists, and helpers. Even opponents of episcopacy that is historic, are sometimes found to be provincial superintendents, or practically manage a whole society. Higher also than the presbyter as presbyter is the presbytery or association, in which each member is for the time being responsible for, and superior to, the work of others,—may decide, criticize, condemn or approve, frustrate or countenance. For each presbyter to act with courtesy, or to satisfaction, his part of a bishop, is by no means easy; but for each and all to be subject in a regular way to a bishop regularly appointed, would no more be treason to Presbyterianism or Congregationalism than in the present status, and would satisfy fully the episcopal necessity.

It is no doubt a duty, or at least expedient, to be loyal to one's own past, and to cherish the associations and memories of one's home and country, creed and church; but let us, as missionaries in China, not forget that to us comes the call, and with us, and us alone, rests the burden of founding aright in this old empire of strong competing religions, the religion of the Christ. How shall it be the best done? While the action of the Pan-Anglican bishops only related to "the English-speaking races," yet the spirit of their action may be applied to China, and by "a readiness to enter into brotherly conference" on the part of the Anglican bishops and of all missionaries—by mutual understanding, concession, and respect—so hasten the day of practical union or closer fellowship, when there may be in this land, not the church of England, or the Presbyterian church of America, but the one Holy Catholic and Apostolic church of China, modified, it may be, from the systems of other lands, and yet in substantial agreement and full communion with the historic churches of all Christendom.

Are Missions a Great Failure?

(Concluded from p. 169.)

WE now proceed to discuss Canon Taylor's theories on what missionaries are or ought to be, and why, in his judgment, they (at least in the Church of England) are failures. He quotes Bishop Steere, who thought that "the success of a missionary depended on his acceptance of the outward features of the native life." This may have been the Bishop's opinion, but many quite as competent to judge, indeed far more so, have thought otherwise. They have held that in many essential points it is important to raise natives to the European level, not for Europeans to descend to the native. Some native customs and practices, which are innocent, and for which there is reason in climate and outward surroundings, may well be left untouched. No one has, so far as we know, except in the instance of some silly attempts formerly made at Bishop's College in Calcutta, sought to induce Hindus or Moslems to adopt European costumes. When natives come to England, to avoid singularity they do so, but this is their own free act. The nonsense about natives being taught by natives in Tinnevely is repeated; we have already dealt with it. Canon Taylor thinks European missionaries ought to be celibates and ascetics, living like the natives on rice (by the way, multitudes of natives in India see little more of rice than they do of plum-pudding); in short, converting themselves into fakirs, barring, we hope, the spikes, the filth and nakedness of the native teachers of Hinduism. Surely there ought to be more method in his madness. This he thinks is the plan of the Salvation Army; but he is not quite certain whether it will be successful, and says it is premature to determine. We do not question the sincerity or devotedness of those who have in this connection striven to win souls to Christ. It is a new thing for us to hear that "they refuse to argue or discuss the evidences of Christianity, but only exhibit the ascetic life." If ever there was a body which insisted on what we fear would be, in Canon Taylor's judgment, the most offensive dogmas of Christianity, it is the Salvationists. These dogmas are not offensive to us, and we hold that the Salvationists do right in insisting upon them. Our sympathy is but little with many of their sayings and doings, but the root of the matter is or was in them. We trust Canon Taylor is mistaken in apparently insinuating that they have forsaken it. Anyhow, their missionary successes must be of the future, and we hold it to be not unwise to wait till it is quite clear that they have found the

more excellent way. A tribe of Hindus converted to Christianity by Salvationist methods would tell far more with us than Canon Taylor's fancies that they may do so.

From what is problematical in the future as regards the Salvationists, and also the Oxford Brethren at Calcutta, we turn with him to the past.* But is he aware that in the case of the Oxford Brethren their work is purely controversial? and yet, while he so much admires them, he equally admires Sir William Hunter's opinion that the controversial method fails with the Hindu.

"Quo teneam vultus mutantem Protea nodo?"

In what respects have the Universities' Mission to East Africa obtained superior results to other missions in the same region?

We recur, however, to the past. We are told of the great success of Jesuit missions, and the wonderful self-devotion of Francis Xavier. These are the stock pieces of all ignorant writers like Canon Taylor when they deal with missions. Does Canon Taylor really believe that Francis Xavier led the life of self-renunciation, foregoing all European comforts and society, which he thinks is essential? If he fancies this, it is time to undeceive him, if he can be undeceived. Canon Taylor is indignant with missionaries who travel first-class. Will he listen to how Francis Xavier travelled? A Roman Catholic authority of high character † tells us that all the taradiddles about Xavier going from Rome with nothing but his breviary and chaplet, and no clothes but what he had on, are "part of the exaggeration with which the history of Xavier has been overlaid." So, too, Canon Taylor may have heard that during the long Indian voyage he fed "on the refuse of the food given to the sailors." This, too, is pure taradiddle. As a matter of fact, Xavier went to India as a dignified Portuguese gentleman of rank, invested with high authority by the king, dining on board ship at the Viceroy's table in the character of "a polished nobleman who carried the royal blood of Navarre in his veins." He knew his

* Canon Taylor, referring to the Universities' Mission to East Africa, tries to draw an invidious distinction between other missions and it. He says, "None of their missionaries receive any stipend; their passage out and home is paid, and they are allowed to draw 20*l.* a year for clothes." We would not for one moment dream of speaking unkindly of this mission, which has furnished to the mission cause many noble, self-sacrificing men, but in justice to other societies it is only fair to say that an official statement lately issued by the authorities of the Universities' Mission gives the cost of each European missionary as 284*l.* per annum. This, however, apparently includes all expenses of the mission. The estimate of the Church Missionary Society, dealt with in the same way, is considerably higher, but there are many circumstances of locations, &c., to be taken into account, so that it would not be easy to furnish an exact parallel. Even Canon Taylor might find himself at fault in so complicated a matter. Upon what he calls the "real results" we make no remark. The statements of both missions are before the public.

† Stewart Rose, *Life of Ignatius Loyola and the Early Jesuits*,

rank, and maintained it. Does Canon Taylor know that Xavier was the Royal Commissioner of the King of Portugal, and wielded his authority unscrupulously for the furtherance of his missionary objects and to the no small annoyance of the lay officials in India? What would he have to say about an English missionary bullying the Governor-General and getting him into scrapes at home? But this is what Xavier did. Does he entertain the notion that Xavier led a life of laborious poverty in the East? Let him hear Xavier himself: "As long as we were in Japan, which was two years and a half, we were supported by the pecuniary aid of the munificent King of Portugal. He devoted more than a thousand gold doubloons (cutilla) to be given us in the name of alms." This was pretty well for two single men with a lay assistant. Mr. Stewart Rose tells us that when Xavier entered Fuchio he was dressed in velvet and gold! Such was the apostolic simplicity, the extreme austerity and self-denial of this Romish saint. St. Paul hardly appeared before Nero or Festus in such a costume, and we have never heard of any Protestant missionary so decked out, at least any sent out by the C. M. S. Has Canon Taylor? The fact is, Canon Taylor has been writing nonsense, and is unconscious that he has written it.

If it were not for unduly swelling this article, and we do not know that any particularly useful purpose could be subserved by it, we could astonish Canon Taylor with our reminiscences of Romish missionaries, Irish, Portuguese, and others. It so happens that we saw a good deal of them in India, and could relate more than he or they would care to have reproduced. But we will let it pass, simply remarking that this is clearly one of the cases where, but for exceptional circumstances, "one half the world does not know how the other half lives." Of course, Canon Taylor's talk is pure rhodomontade, gathered from hearsay, not from personal knowledge in the mission-field.

We now pass on to his statements derived from Bishop Steere, his chief authority. According to Bishop Steere, formerly head of the Universities' Mission, it seems that "men of an inferior class are governed, sent out, and paid by a superior sort of men formed into a committee in London, with a set of inferior examiners to see that the inferior men are not too inferior, and a set of cheap colleges where the inferior men may get an inferior education, and a set of inferior bishops to give them an inferior ordination." As Bishop Steere speaks of cheap *colleges*, possibly much of his remark extends beyond the C. M. S., but it may be meant to include its missionaries. Now we hardly know how we are to distinguish superior bishops from inferior bishops; it can hardly be the distinction between

English and Colonial prelates, for many of the latter, as Bishops Perry, Selwyn, Barry, and others, have been men of the highest University distinction. There may be some other method of classification unknown to us, but probably the Bishops of London, except for some extreme prejudice, would find themselves in the superior class. Now as a matter of fact, nearly all the missionaries of the C. M. S. go forth ordained by the bishops of London. They are not examined by inferior examiners, unless, indeed, Archdeacon Hessey, Archdeacon Gifford, and examiners of a similar calibre, are inferior examiners of an inferior bishop, and the ordination in the diocese of London an inferior ordination! But it may be said that the missionaries, being half-taught men, educated at cheap colleges, have scraped in at the bottom of the list of candidates. Classified lists are not published by the bishops, and we have no right or authority to publish what is not generally divulged. We could, however, venture upon some information which may be interesting to friends of the society, and may help them to form some estimate of the value of Canon Taylor's inaccuracies on this as on other matters. At the Christmas ordination (1876) of the Bishop of London, Mr. Williams, C. M. S. missionary at Krishnagar, was selected to read the gospel. At the Trinity examination, 1884, Mr. Vernall, now at Lagos, achieved similar distinction, as in 1887 (Trinity) Mr. Whiteside, now of Bombay, did. We hope we may venture so far as to say that in 1876 Nos. 2 and 4 were Islington men, Nos. 1 and 3 being Highbury men, and that this year a missionary was second, only surpassed by an Oxford man of unusual brilliancy.* What the opinion of the late bishop of London, Dr. Jackson, was concerning the Church Missionary College may be gathered from the following statement:—

Speaking of the annual meeting of the Kensington branch of the Church Missionary Society on December 3rd, 1884, the bishop of London referred to the careful training given to the students in the Missionary College at Islington. "Its first Principal had been an intimate friend of his own, and he knew two of his successors in that office. He wished to bear witness to the skill and care with which the students were prepared for ordination, the results of which had often come under his notice as bishop of London. The students from Islington had once or twice

* Since writing the foregoing we have been favored by the Principal of the Church Missionary College at Islington with a conspectus of the numbers who have, since 1882, passed the Oxford and Cambridge Theological Examination, with the classes they obtained; one only failed altogether and was not classed:—

		Entered.		1st class.		2nd class.		3rd class.
1882	...	10	...	2	...	6	...	2
1883	...	7	...	2	...	5	...	—
1884	...	5(whole year)	2	...	3	...	—	—
1885	...	5	...	—	...	4	...	—
1886	...	6	...	2	...	3	...	1
1887	...	6	...	5	...	—	...	1
1888	...	6(whole year)	5	...	—	...	...	1

But what about Bishop Steere himself? Was he, in the strict sense of the word, a university man? Most assuredly not. He got his degrees from the London university forty years ago; a highly honorable way of graduating, but not involving college residence or college companionship of any sort. He was first a curate in a Devonshire village, and then next (here Canon Taylor has made an unlucky shot), the future bishop obtained first a curacy and then a very small living, of all places, in the Fens of Lincolnshire;—this in Canon Taylor's opinion, but not in ours, is the lowest position a clergyman could descend to! Notwithstanding, being a man of considerable power and abilities, he became a superior of an inferior bishop in East Africa, succeeding another bishop also from the same fens! Bishop Steere was placed at the head of the Universities' Mission, notwithstanding his not being an Oxford or Cambridge man, as being, we presume, the most competent member of the mission, being transferred from the fens of Lincolnshire to the swamps of Africa, so taking precedence of "men of high endowments, and many of them of fair university attainments, sacrificing a career at home," perhaps a curacy in Lincolnshire.

We now pass on to another point. Canon Taylor has allowed himself, in his eagerness to depreciate missions and missionaries, to indulge in a very vulgar sneer at what he imagines to be the origin by birth of missionaries. We leave his friends to comment upon the good taste of this. Some of them might be able to tell him that the list of the society's missionaries comprehends men recruited from all honorable ranks of society, the honest working man, and the gentleman of ancestral birth probably superior to Canon Taylor's.* In this respect it corresponds with the list of the church at home and of other departments of the public service. Bishops, both home and colonial, superior and inferior, as other

headed, and generally stood high in, the list of ordination candidates, and, while the first desire was to secure men who devote themselves body and soul to the work of winning souls for God, there was no precaution neglected to make them fit in every way to carry on that work."

* As a correction to Canon Taylor's pessimistic views we would recommend a perusal of a letter from Dr. Jex-Blake, lately head-master of Rugby (*Times*, October 3rd). *Inter alia* he notices that "at Umritsur there is a strong Christian movement, led by the Church Missionary Society. One Indian civilian, whom I remember as a boy thirty years ago, having served his time and earned his pension, stays on still at Umritsur, with his wife, from devotion to missionary work—a splendid and unique devotion. There is strong machinery at work—schools, medical mission, Zenana mission, orphanage, agricultural settlement, and outlying work in the villages. There are 645 native Christians, 219 communicants, and four English missionaries." Again, he says, "At Peshawur we stayed with the Church Missionary Society Mission. Two clergy were there, sterling and strong men, full of character and indefatigable in their work." Of Mr. Thwaites he says, "He was most fit for manly, warlike, semi-savage frontier tribes." We venture to think that friends will hold the late head-master of Rugby as competent a judge of character and attainments as Canon Isaac Taylor himself.

men eminent in the state, have risen from the ranks, and nobly upheld their dignity in circles hardly approached even by Canon Taylor. Some of the most successful missionaries have been men of the humblest origin. John Williams, of Erromanga, whom Canon Taylor views as a hero, was one such. Marsden, the apostle of New Zealand, was a blacksmith; Carey, as he took care himself to explain to a lordly snob at the Governor-General's table, was not a shoemaker—he was only a cobbler; Johnson, of Sierra Leone, said to be the most successful missionary since the days of the apostles, was a German sugar baker from White-chapel. And we might still add to the long bead-roll of holy and devoted men whose names are written in the Lamb's book of life, but from whom Canon Taylor turns with contempt. He supports his theory with a story. We do not presume to doubt the truth of it, as he says it happened to himself, but it reads uncommonly like an old Joe, older than Canon Taylor himself, a hit at the clergy in the north of England, concerning whom some facetious bishop is reported to have said that his clergy, when they came to visit him, had an irresistible tendency to gravitate towards his kitchen. However, we will venture to adapt what did happen to what might have happened had Canon Taylor been some fifty years older than he is. He might have been dining in a country house in the north of England, and have heard that there was a young Cambridge student, a *sizar* of considerable mathematical ability, in the neighborhood, so that the Canon, who is a bit of a mathematician, might have wished to see him, but his host jocularly remarking that the young man, whose name it was more easy to whistle than pronounce, was "the son of the blacksmith in the neighboring village," kindly explained that the butler objected to wait upon—Whewell, so he was dining in the servants' hall. The whole subject is one on which Thackeray might have dilated with gusto. The kind host, the genial Canon, the lordly butler, master of the position for the nonce, and the future Master of Trinity—Canon Taylor's master—dining in the servants' hall because he was the son of a blacksmith! Did Canon Taylor during his university career ever dine at the Lodge on the invitation of Dr. Whewell? He could hardly have been troubled by the butler's scruples.

Upon the stuff talked about Gautama, whose existence is by no means a proved or settled fact, we make no remark at all. Nor will we attempt to disentangle with him or for him the truth from the error in what Green terms the legendary history of Columba and Columbanus. Xavier neither gave up European comforts nor European society, as they were understood in his time, more

than other missionaries; but this is a subject on which Canon Taylor is very ignorant, nor do we think he would care to be enlightened.

Canon Taylor winds up with a saying of General Gordon's about the self-denial requisite for an apostle to Africa. We have not the slightest wish to detract from the fervour of this appeal. It is well to raise up a lofty standard to which men, especially missionaries, can look. General Gordon was in a position to do so, whatever may be the case with Canon Taylor. Still, such a lofty standard is not attainable by all men. David had many mighty men about him, but all did not attain unto the first three. Still all the rest who followed him were not "costly encumbrances." Curiously enough, just when Canon Taylor's diatribe appeared, the *Times* newspaper (September 29th) was giving an account of one sent forth by the Church Missionary Society. It says, "The martyred bishop (Hannington) was a man whose heroism was inspired by the noblest motives. He was the incarnation of one of Kingsley's ideal heroes, and he reminds us most of Synesius, the robust bishop of Hippo, who was as ready to face the fanatical hordes of the desert as to fill the camp-kettles of his followers when occasion offered. In his last campaign he writes: 'In spite of all, and feeling I was being dragged away to be murdered at a distance, I sang, "Safe in the arms of Jesus," and laughed at the agony of my situation.'"

Since then, Bishop Parker, in the service of the same society for years of his life, has been baptized for the dead, and he too has passed away. But no word concerning these men escapes from the lips of Canon Taylor. He cannot, or will not, tell that Gordon's ideal has been, and is being, realized before his very face, and in the very land in which he was lounging about an invalid last year. Mr. Mackay he terms one of the most daring and heroic pioneers of missionary enterprise. Readers of the *Fortnightly* could not gather from his statements that Mr. Mackay, whose judgment in corresponding with Canon Taylor might fairly be questioned, owes his position there to being a missionary of the Church Missionary Society.

What then may be said to be the sum of the whole matter? Infallibility does not exist in man or men. We do not believe in the infallibility of the Pope, in the infallibility of bishops superior or inferior, nor even in the infallibility of Canon Taylor himself. Boards of missions may prove fallible. Committees of religious societies are fallible. They commit mistakes from time to time, being composed of fallible men. All their conclusions and their measures are not invariably wise. So, too, all the missionaries whom they send forth are not equally gifted, equally zealous, equally suc-

cessful. Some of them have proved failures. All the native converts are far from being angels, or something unheard of in the history of the Christian church. They are not far beyond the standard of those made by the Apostles. There are bad among them as well as good, some very bad, needing discipline, expulsion, excommunication; many wanting more education and enlightenment than they have yet received. All this we most readily concede to Canon Taylor to make any use of he pleases. But there is another side of the picture on which he has not dwelt, nor does he seem to care to dwell. So far from conceding that missions are a great failure, we hold them to be a great success. We know that, in the case of the C. M. Committee, God is perpetually sought in prayer to keep its course right—not formal, ceremonious, but fervent, earnest prayer; difficulties are dealt with as Hezekiah dealt with them—they are spread before the Lord. In the ranks of the missionaries are to be found noble, devoted, self-sacrificing men, although Canon Taylor will not allow it, but other keen critics can perceive it. Among the native Christians we believe that there are many who may be addressed as “elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ,” although they need to be warned as St. Peter warned the strangers whom he so addressed. Wise and God-fearing men, obedient to Christ’s commands, look the subject all round, thank God and take courage, give more and labor more. There are others who—criticize.

Finally, we think the committee of the C. M. S. may fairly be entitled to say, much in the concluding language of the Preface to the Book of Common Prayer, “Having endeavored to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humors and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with anything that can be done in this kind by any other than themselves [not that we know that they are doing anything but carping]: Yet we have good hope, that what is here presented . . . will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.”

K.

*Chinese Music and its Relation to our Native Services.**

BY REV. W. E. SOOTHILL.

MANY years ago a distinguished professor in one of our most ancient English universities was famed for the variety of his information; he was said to know something about almost everything under the sun. One day a gentleman, who was to meet him at dinner that evening, happened to come across an article on Chinese Music in the *Encyclopædia Britannica*. "Now," thought he, "I have him at last," and during dinner he proceeded to expatiate at large on his out of the way subject. No sooner had he finished, however, than the professor turned to him and calmly remarked, "I see you have been reading my article in the *Encyclopædia*; since it was written I have seen reason to change my views on the subject."

Probably very few residents in China have any views at all (unless of an unfavorable nature) on this subject, and it is scarcely too much to say that perhaps the majority, even of missionaries, are not aware that the Chinese have so much as a musical notation.

Perhaps this is due to the fact that so little has been written on the matter. In fact, until the valuable treatise published in 1884 by Mr. Van Aalst of the Customs† the public was practically without source of information. This is certainly not because there are no Chinese works for translation, for the Chinese have many books on music; indeed in one respect they are ahead of us, for *we* have no "board of music" connected with our governments! Neither is it due to real dearth of interest in the subject itself that so little has been published about it, for to the Chinaman it is full of interest; though that perhaps is not saying much, for there are many things that the Chinese are interested in, which it would be both uninteresting and unprofitable for us foreigners to trouble our heads about. Moreover, at first sight, or sound rather, Chinese music is decidedly not pleasing to a foreign ear; indeed one's first thought is, "Where does the music come in?"

Music has been defined as being "a combination or succession of sounds, having the property of pitch, so arranged as to please the ear; the pleasure derived from music arising from its exciting agreeable sensations and raising pleasing mental images and emotions."

* Note.—This paper was read before the Ningpo Missionary Association two years ago, and is now published by request.

† Chinese Music, by J. A. Van Aalst. Kelly and Walsh, Lt. \$2.

Ask a European for a definition of *Chinese* music and he would probably reply, "Chinese music is a combination or succession of sounds, having very decidedly the property of pitch, so arranged as to distract the ear; the distress derived from Chinese music arising from its exciting excruciating sensations and raising painful mental emotions" of, say, a hot summer's night made hideous by a feline chorus, the bass being supplied by one's own watch-dog tearing his throat out to scare the serenaders away.

But early impressions are often erroneous; a tree that terrifies in the dark becomes the prettiest thing in the landscape when the sun rises. And if anyone wants to get out of the state of being scared by Chinese music, let him invite the sun to rise by studying the matter a little. During last summer I spent an hour every day with a couple of Chinese musicians and attained some proficiency on the native fiddle, besides adding to my stock of music a score or more of pleasing native melodies translated into our notation.

Chinese music has been very much misunderstood and misrepresented. Du Halde had the audacity to say that the Chinese "have no musical notes, nor any sign to denote the diversity of tones, the raising or falling of the voice, and the rest of the variations that constitute harmony." What a statement! Surely he had never put a solitary question to any Chinaman on the subject!

Let me speak to you first then on their *theoretical music*, for this is very different from the practical. The Chinese have theoretically almost the same diatonic scale of 12 degrees as ourselves—C, C $\sharp$, D, D $\sharp$, E, F, F $\sharp$, G, G $\sharp$, A, A $\sharp$, B; but they know nothing of *tempering*; they are too mathematically correct in their scale. We know, for instance, that commencing with C and tuning in fifths with strict attention to the correct intervals, *i.e.*, C to G, then from G to D, then from D to A, and finally from A to E that the last E would not chord with the first C, it would be too sharp; hence, for the sake of harmony, our scale has been tempered from the strictly correct, and now all our tones and half-tones are equi-distant. The Chinese know nothing of tempering, hence their scale being theoretically correct, is too perfect for practice. Why they have never discovered this is probably due to the fact that they know nothing of harmony; their music is all confined to the air or melody, or is played in octaves; counterpoint is unknown; the consequence is they have never yet been called upon to adjust their scale; we must also bear in mind that our ears are accustomed to our present scale; they have been educated to it, so that whatever differs from it sounds to us strange and discordant, just as we should think it very discordant to hear Gloucester pronounced

Glou-ces-ter. The scale is not a thing definitely fixed beyond the possibility of improvement; indeed some eminent musicians do advocate a change in our European scale.

The Chinese then have the full diatonic scale similar to our own, minus the temperament. And as an evidence of the importance they attach to absolute correctness, they keep an official set of tubes called the lü (呂) in Peking, just as in England the steelyard and other standards of weights and measures are preserved in the House of Parliament.

Again, as to musical notation, the Chinese have a very elaborate one, and as with most other subjects, so with their musical notation, they give flowery names in addition to plain every day ones to all their notes. Those I will not trouble you with, but the common ones are :—

合.	Corresponding to our key-note major, say C.
四.	„ to our major second D.
乙.	„ to our major third E.
上.	„ to our major fourth F.
尺.	„ to our major fifth G.
工.	„ to our major sixth A.
凡.	„ to our major seventh B.
六.	„ to our major eighth, otherwise octave C.
五.	„ to our major ninth, otherwise octave D.

These are the nine characters in every day use, describing the sounds beginning with the key-note and ascending to the octave second, say from C to octave D. These nine characters, by the way, just fill our stave of five lines, including the four spaces without the use of leger lines. For the tones above or below these, the same characters have unfortunately to be used, which makes it difficult to distinguish between a note and its octave. The staff of five lines they do not possess, and according to Mr. Van Aalst their method of writing “in columns would never admit of the adoption of a stave like ours.” Of this I am not so sure, though the more satisfactory plan would undoubtedly be to introduce our own symbols along with the staff.

I have shewn then that the Chinese have, theoretically, a perfect scale and a fairly good notation; there is, however, one great lack in their system, they have *no satisfactory method of expressing time*. We speak of breves, semi-breves, crotchets, quavers, &c., which are to music what hours, half hours, minutes and seconds are to a day; the Chinese have no equivalent expressions. This is all the more strange, seeing that in practice they are strict timists, and indeed the time-beater, who beats the small drum

with a slip of bamboo, and who works the castanets or "bones," is considered the most important man in a band of musicians. If a small band be asked for, though it consist of but three musicians, the time-beater is sure to be one of the number. Yet strange to say they have practically no nomenclature or written sign to mark the time of a piece. Consequently it is well nigh impossible for a Chinaman to play a piece of music at sight; it must be played to him before he can get the time of it. This is an immense flaw in their system; a flaw which, it is to be hoped, will lead to their adopting our system of notation some day. It would, however, be a very simple thing to adapt the tonic sol-fa system of marking time to the Chinese notation.

Now as to the *Music* of the Chinese in PRACTICE.

The Chinese in every-day life discard their theoretical knowledge and make use solely of the pentatonic or pentaphonic scale,* a scale consisting of five notes to the octave. This scale is represented by the black keys of the piano; it consists of the key-note major, a major second, third, fifth and sixth, as say, in the natural key, C, D, E, G and A. Thus it is the diatonic scale minus the 4th and 7th degrees, *i.e.*, F and B. And here let me lay down *an axiom for universal guidance* in choosing tunes that are suited to the native voice; if you don't want good tunes spoiling never choose one that cannot be played entirely on the black keys of the piano, or one that at least has no sustained notes on any of the white keys. The Chinese cannot, except after long and careful training (as in the case of children in our schools), sing a tune in which the major fourth or seventh appears, especially if it be a sustained note. We have instances of this constantly, where some of our best tunes are spoilt to us for ever through their curious manipulation by the native Christians.

This scale—the pentatonic—was the one in most common use among the Greeks; it is sometimes also known as the Scotch scale, because so many of the old Scotch tunes, Irish ones too, do not transgress the bounds of these five notes to the octave, *e.g.*, Auld Lang Syne, Ye Banks and Braes, The Boatie Rows, The Campbells are Coming, Within a Mile of Edinbro' Town, &c. I believe it is the same scale that is in use in India; one instance I can give you, *viz.*, the tune to "There is a Happy Land," which by the way the Chinese easily learn to sing. You will notice that this tune can be played entirely on the black keys of the instrument. The melodies of the negroes in America are also largely confined to this scale, *e.g.*, "Steal away to Jesus."

* The only exception to this rule is in some instrumental movements.

The Greeks had three scales ; this one, the pentatonic, was the most popular, for the very reason that it is most natural to the voice, which, unless educated, finds a difficulty in getting the fourth and seventh degrees, namely, the *f* and the *b* of the *c* scale. In passing let me quote from one who speaks with authority on ancient music: "Quarter tones," says he (that is, the *f* and *b* just mentioned), "both were and are ensusceptible of harmony, and therefore they could only be used as grace notes, to give a little graceful whine at the end of a phrase, just as the modern player sometimes whines, for expression, upon his violin. It rests upon the best authority that the quarter tones were not an essential part of the scale, and that they were not sung originally. Pentarch states that ancient singers, and singers in the ancient manner, did not employ them; and when Aristotle says, as in his 15th problem of sec. 19, that enharmonic (*i.e.*, pentatonic) melodies were preferred to diatonic (*i.e.*, the full scale of seven notes to the octave) on account of their ease and simplicity, so long as it was the custom for gentlemen to sing in the dithyrambic choruses, it may be taken for certain that the gentlemen did not attempt to sing quarter tones in chorus. The gentlemen's reason for preferring the enharmonic was a valid one. The fourth and seventh are not easy to sing by ear without accompaniment, because they come from different roots to that of the key-note, and want the support of a different base."

And here let me point out, before proceeding, that to find the European origin for our present elaborate and sublime music we have to go back through long centuries to ancient Greece, from whence also we obtain our astronomical system. We know that astronomy was obtained by the Greeks from the Egyptians, and it is now proved that "the theoretical and practical system of the Greeks was borrowed entire from Egypt or from Asia." It is really wonderful what a host of things we clever Europeans are indebted to the benighted Asiatics for! Probably many are not aware that we owe to the Chinese the musical instrument now-a-days perhaps more commonly found than any other in our Western homes, I mean the harmonium. A Russian musician (Kratzenstein) became possessed a long time ago of the Chinese instrument called the *shêng* (笙); it contained a principle for obtaining a reedy sound then unknown in Europe. The reed pipes of an organ have the tongue of the reed longer than the orifice upon which it beats; the *shêng*'s tongue is shorter than the orifice, which makes it possible to have an instrument without pipes. The Russian made an instrument on the principle of the *shêng*, but for some time nothing much came of it; it was not till 1810 that Grenié of Paris took up

the use of the free reed and invented the modern harmonium, on which principle also the American organ, the accordion, melodeon, concertina and some few of the reed pipes of the church organ are now made. To the Chinese we are primarily indebted for all this.

But to return, the Chinese, though theoretically possessing the diatonic scale, make use only of the pentatonic scale, viz., that represented by the black keys of the piano or harmonium, commencing with F sharp; or, if in any other key, always omitting the fourth and seventh notes, counting from the key-note. In our congregational singing then *the grand principle is, MAKE FREE USE OF THIS SCALE.* Tunes that do not accord with it easily ought, for the sake of the tunes themselves, for our sakes, whose ears are tortured by hearing the native way of singing them, and for the sake of the Chinese, that they may not be called upon to sing what their voices and ears are unsuited to, to be discarded, or used only when absolutely necessary.

In Western countries we should never dream of introducing tunes into our services, which involved frequent and difficult changes of key in the melody; the most effective, as well as the most popular tunes are the simplest and least complicated. And this principle should lead us in our choice of tunes for Chinese public worship, tunes that *to them* are uncomplicated, suited to their ear and voice.

This leads to another question. If you will take the trouble to study the native music you will find, as I have found, that they have dozens of excellent melodies; to our ears they at first sound uncouth, partly because they are not harmonized and partly because of the instruments used; but the more one hears and plays them the sweeter they become. Harmonizing, even among Europeans, is a very modern art, scarcely known two centuries ago. In the early years of Christianity everybody, male and female, sang only the air or melody; all the great improvements in music have been made since the Reformation.

The Chinese are almost as fond of their music as we are of ours, and our music is as little pleasing to them as theirs is to us. I have many times kept numbers of Chinese gentlemen *standing* round the piano for half an hour charmed with their own music, but three minutes of foreign music would provide them all with seats!

Many of the native melodies are really pretty, but unfortunately, like some of our own good music, the words associated with the music are not always of the best. Why not unweave some of these tunes from their garbage and appropriate them in our services? our style of singing them would be so different from the native screech that there would be no danger of recalling the original words. These

tunes would, to the majority, be unknown in their new dress, and yet they are so peculiarly suited to the native ear and voice that the musically inclined in our congregations would catch up the air almost instinctively. Rowland Hill once remarked that he did not see why the devil should have the best music. Dr. Stainer, lecturing the other day at Birmingham, said that many of our best congregational tunes were originally secular. In some parts of India this step has already been taken. Then why should we in China be behind all the rest of the world?

In adopting native airs four methods present themselves: First, the adoption of the whole air and the composition of hymns of the same metre as the original song. This is the most difficult and the least to be desired, as sometimes a single word is spread over half a score of notes. Second, the adoption of the whole air and the composition of hymns to fit smoothly to it. Third, the adaptation of the air itself to hymns already composed. This is only feasible in a few cases; and Fourth, the adaptation or altering of a portion of the tune to suit hymns already composed. Oh for the day when the native poets of China shall arise in their strength to purge our hymn books of the watery stuff they contain and give us soul-inspiring hymns to rouse the church in China into a blaze of enthusiasm for Christ.

Just one more point before closing. If trumpets, harps and cymbals were used with such effect in the Jewish temple service; if in our churches in England and America fifty years ago violins, flutes, clarionets and basses lent such an effect to the singing that many people now-a-days think the old style better than the new; and if in our own day we think so much of our choirs and spend so much on our organs, then why should we not in our Chinese services *use the instruments* THEY TAKE DELIGHT IN to make our unattractive services more enjoyable? An impulse to a better and holier life can come just as easily through good music as through a sermon; good music takes the shortest cut to the heart, it goes straight there; a sermon has to take a by-way through the mind first, during which it often gets cooled down, the mind absorbing all the impetus there was in it and the heart remaining untouched. If five Christians, with musical instincts, took the subject up in earnest, they could be trained to play any music in the pentatonic scale without great difficulty; any good native musician would be willing to teach a class for a small sum. Our services would be immensely improved, the Christians would have more pleasure in the singing, outsiders would come to hear the music and go away with the word sown in their hearts to produce fruit in due season.

This band would also be a useful help when out evangelizing. The following tunes accord with the Chinese scale:—

In Sankey's Sacred Songs and Solos:—Nos. 2, 3, 17, 21, 22, 28, 45, 53, 54, 62, 63, 64, 69, 72, 88, 129, 142, 148, 156, 183, 186, 187, 189, 204, 206, 213, 220, 230, 274, 302, 418; also 93 and 123 without the refrain, and 154, repeat the first two lines and omit the rest of the tune; this tune is very easily learnt and much appreciated.

In "Gospel Songs of Praise" by B. Helm, published by the Presbyterian Mission Press:—Nos. 2, 6, 18, 19, 20, 21, 30, 33, 45, 53, 58, 61, 69, 74, 84, 91, 97; also of Nos. 16, 64 and 68 the first half only.

The following also need but slight alteration, in some cases only a note or two, to make them suitable to Chinese voices and instruments:—

In Sankey:—Nos. 8, 10, 15, 20, 37, 38, 43, 48, 55, 71, 91, 104, 105, 117, 125, 127, 140, 150, 154, 162, 168, 257, 269, 273.

In "Gospel Songs of Praise":—Nos. 10, 16, 27, 29, 38, 48, 63, 68, 71, 75, 76, 77, 80, 85, 93 and 95.

The Intellectual Benefits.

BY REV. T. RICHARD.

WHEREVER true Christianity goes, it creates an intellectual ferment and proves itself a real stimulus to progress. This is apparent in the invention of alphabets, the creation and enrichment of literature, as well as in the establishment and promotion of education.

1—*Literary*.—First notice the invention of alphabets and the creation and enrichment of literature. In Europe, at the commencement of our Christian era, Greece and Rome were civilized, but most of the more Northerly nations and tribes had not emerged from barbarism and were ignorant of letters. Therefore when the missionary Ulfilas went among the Goths, pitying their ignorance, he invented for them an alphabet, translated the Scriptures into their language and made a dictionary, besides other books on history and religion.

Besides these Goths another important tribe to the North was that of the Slavs, who were also without an alphabet. The missionaries—Methodius and Cyrilius—pitying their lack of literature, invented an alphabet for their language, too, into which the Scriptures were translated and in which dictionaries and histories

were also written, which were the foundation of the Russian language of to-day.

The Germans were another great people. During the Han dynasty they had no literature. After Christianity had reached England, English and Irish missionaries went over to Germany and established great colleges. This was before the rise of the Emperor Charlemagne. The missionaries, among other things, taught their students to write poetry, and this writing of sacred poetry was really the beginning of the development of German literature, now so famous.

When Charlemagne saw the great advantages that would accrue to the people from education, he multiplied these colleges throughout his empire, and commanded the people to give tithes for their support and thus gave further stimulus to literature.

In those days all the literature was produced in these institutions, and as printing had not yet been invented, the copying of books was also done in them.

For a thousand years most of the literature was produced by churchmen. Others did write, but their books were mostly of no sterling value, and the very best were not equal to those produced by the church.

If we look to America we see that a few centuries ago, when the land was in the hands of the native Indians, there was no civilization anywhere, except in Mexico and Peru. Even these two lands, though powerful nations, were still without alphabets, and had only knotted cords, pictures and notches on slips of wood for the purposes of State records. After their conquest by the Spaniards missionaries established schools among them and taught them letters, first in their own native dialects, and afterwards by daily instruction opened up to them the wide domain of Spanish literature.

In North America, about two centuries ago, the missionary Elliot, after studying the language of one of the chief tribes, invented an alphabet for them, translated the Scriptures and made a dictionary, a history and other books for their instruction. Many others, following his example, afterwards went among other tribes and did similar work.

Let us now turn to Asia, and passing by the early and middle ages let us look at this last century only. India does not use one language throughout her vast domain, but about fifteen different ones. Missionaries have invented alphabets for some of these, and into all have translated Scriptures and histories for the instruction of all of every race and tongue. In 1872 there were in India twenty-five mission presses, which had printed in eleven years a

total of 3,410 different books. These were in thirty languages and dialects, and comprized 1,315,503 Bibles, 2,375,040 school books and 8,751,129 other religious books.

As to books published by missionaries in neighboring nations, such as China, Japan, Siam, Persia, &c., we need not give details, but they are very many.

Let us look now at Africa. From the second century up to the invasion of Mohammedanism, Egypt and other Northern States were Christian. These North African Christians produced much literature. Their books were brought to Europe, and Europeans in their science, religion, mathematics, philosophy and chemistry—to a very large extent followed these North African books.

During the last ninety years in the African continent we have had Moffat in the South, Saker in the West and Bentley in the Central regions, learning the native languages, inventing alphabets and making books for the instruction of the people. On the East is the Lovedale mission of the Presbyterian Church, circulating annually 30,000 copies of books.

We come last to Polynesia. One hundred years ago in all her islands there were no readers, no books, no alphabet, but now all the larger centres of population are full of schools and well provided with books. All this is through the labors of the missionaries.

Thus from a brief glance at all continents we see the rise of intellectual vigour everywhere consequent on the introduction of Christianity. If we count the various languages into which the Bible has been translated throughout the world from earliest times till now, we find they number no fewer than 303, of which translations seventy were made during the present century.

Besides translating Scripture into all languages, missionaries translate the literatures of other nations into their own languages. Thus we have the Chinese classics translated into English by Dr. Legge, and various translations of Hindu and Buddhist literature.

This shews how Christianity has conferred vast intellectual benefit to every continent.

2—*Educational*.—We now look to see what the Christian church did for education. In early times education was of two kinds—that provided by the bishops, and that given in the monasteries—sometimes the one, and sometimes the other became most prominent.

Before Constantine made Christianity the national religion of the Roman empire, celebrated schools were established by the bishops in Egypt, Syria and Asia Minor by men who had formerly been fellow-students with Emperors and statesmen in the pagan

schools. These Christian schools taught religion, philosophy, mathematics and music, and some of the most celebrated scholars of that time were educated in them.

Between Constantine and the Crusades, monasteries were established all over Europe in very great numbers. Before A. D. 800 there were, small and great, no less than 1,481 of them. These were primarily established for people who were tired of the world and desired *their own* salvation. They engaged themselves in worship, learning, agriculture and the various industries. In time they had very advanced schools, the beginnings of our universities, and became eminent for learning and for a desire for the salvation of *others*. In these schools were taught religion, philosophy, mathematics, music, astronomy, history, science, medicine and the Greek and Latin classics. The most eminent Popes, bishops, statesmen and scholars of Europe owed all their learning to these institutions.

Between the Crusades and the Reformation there was the revival of learning and the establishment of universities throughout every country in Europe, altogether sixty-five in number. There were neither monasteries nor schools of bishops, much less schools for mere secular and foreign learning. In them were combined the best teachings of all these, whilst a decided prominence was still given to religion. In these the churchmen took the leading part.

Between the Reformation and the present time, owing to discoveries and inventions, our universities have necessarily undergone modifications, giving greater prominence to secular and less to religious teaching, so as to fit men for every position, whether in government or private life. The Jesuits by siding with the Pope to prevent the people from following the teaching of conscience did great injury to Christian teaching. Still, many of the leading universities in Europe and America elect Christian scholars to be, their presidents and instructors, while there are innumerable colleges for the training of religious teachers.

The above is a general account of the services rendered to education by the church in the past, especially in Europe. The church is doing the same service still. The United States of America began as a missionary colony. One of its chief universities—Harvard—was established originally as a college to instruct twenty American Indians. Most of its colleges have Christian ministers as presidents. As to the U. S. Indians, they have, including catholics, 366 schools among them, with 12,222 scholars. The blacks in the United States have twenty-six colleges with 6,000 students. In Jamaica there are 1,123 schools with 78,600 scholars.

Pass on to Asia. We will not describe the Christian schools in Syria and Asia Minor, which were so celebrated in the later Han dynasty.

In India in 1881, under forty-eight societies, there were—

	Schools.	Scholars.	Training Colleges.
Male	4,175	168,987	56
Female	1,452	65,761	
	<u>5,627</u>	<u>234,748</u>	

In Bengal the numbers of readers was trebled in fifty years from three per cent to nine per cent of the population.

In China in 1887, under the care of thirty-eight societies, there were 13,777 pupils.

Japan in 1887, under twenty-six societies, had eighty-one schools, 7,145 scholars and fourteen training colleges.

The first people to carry knowledge of the West to Japan were missionaries.

The Celebes, under one mission, has 100 schools. In Africa, in the Han dynasty, the Christian schools in Egypt were among the most celebrated in the West. On the West Coast of the African continent three chief missions—two English and one German—have eighty-three schools with 5,297 scholars.

In South Africa the English mission school at Lovedale is the best. The French have 3,130 scholars in the same region. In Madagascar there are 745 schools with 41,457 scholars under missionary superintendence.

In Australasia (including the Islands of the Pacific), the Sandwich Islands have 653 schools with 26,170 scholars. Other Islands of the Pacific, under two missionary societies, have 2,920 schools with 94,644 scholars.

Thus we see how great are the educational advantages conferred by Christianity on the world.

A Call to Prayer.

“**G**LESS conference and more prayer” is a cry not heard too soon in the midst of the modern plethora of conferences. And yet we would rather say not so much less conference as more prayer, especially united, earnest supplication for a fuller outpouring of God’s Spirit.

Two things strike us as being deficient in most of our modern conferences. 1. They are not really conferences in any true sense. There is no mutual interchange of thought as a rule, but addresses and papers are given by a few chosen worthies and no one else is expected to take part.

We therefore think that the committee of our China conference has done well in asking that only a summary of the papers be read at the meetings, so that more time shall be left for "conferring."

But 2. We think our conferences fail even more in not looking at the matter of united prayer as a "practical" enough matter to occupy some of the *best* days of conference instead of being pushed into a corner by infinitely less important subjects. It is above all things our great need to have a baptism of prayer, a spirit of *unity* in supplication, which can claim on the ground of God's promises *special* blessing.

The times demand this:—1. We are living in a time of great opportunities in China. Opportunities that, humanly speaking, may not long be continued to us. China is now open in a wonderful way to the free spread of God's truth, but who can promise that she will remain so. As one of our greatest missionaries said the other day at home in pleading for more workers, "A thousand men *now* may be better than ten thousand a few years hence."

Hence our need, not only of special effort, but special prayer for reinforcements, for larger blessing on workers in the field, and for the native church that its members may be filled with a deeper spirituality, clothed with a greater power, and endued with the Master's spirit of compassion towards their fellow-countrymen who still sit in darkness and the shadow of death.

2. The great missionary movement in home lands demands our earnest prayer, that it may go on, that it may be kept free from mistakes, that the outcome of it may be a general awakening of the church to consider the mission field, not as the "kitchen where she may do her sloppy work," but as her great mission in the world, that she may realize her responsibility is that the keys of the kingdom of heaven have been committed to her, and that our hands may be powerfully upheld in prayer from every church and home.

3. We are now laying the foundations of a great erection—the Christian church of China—what need for prayer that we should have *Divine* wisdom in all our plans and operations.

4. Great and ever increasing numbers of God's children believe that the shadow on the dial of our dispensation is now far advanced, and that in the signs of the times we may hear the chariot wheels of the King Himself who, for nearly nineteen centuries, has been waiting for the kingdoms of the world to become His kingdoms.

What need then for prayer that the church may hasten this coming by the fulfillment of her mission. "This Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and *then* shall the end come."

In view of our May Conference the following quotations may be helpful. The first is from an article by Dr. Pierson, written just before the London Conference. The second is by Rev. A. Muny in "The Spirit of Christ:"—

"There is one outcome for which we look with greater confidence and hopefulness than for all other results combined. What the church just needs above all else is a baptism of prayer. . . . If that Conference in London shall not issue in a new baptism of prayer the highest result will not be attained. Let the whole Christian church unite in one mighty and moving entreaty that in these latter days it may come to pass that God shall pour out His Spirit upon all flesh, and God's prophecy shall at last receive its grandly complete fulfillment."

"The perfect health of a body means the health of every member. The healthy action of the Spirit in the church requires the health of every individual believer. Let us pray and labor for this, that the presence of Christ, by the indwelling Spirit in every believer, may be our preparation for the united prayer and service, which shall make our seasons of worship one ever-repeated Pentecost: the waiting, receptive, worshipping company on earth met by the Spirit of Christ from heaven."

D. S. M.

Correspondence.

REASONS IN FAVOR OF TRYING TO SETTLE THE "TERM QUESTION."

DEAR SIR: In the *Recorder* for February, p. 88, the question is asked, "Can the 'Term Question' be settled?" and will you allow me to present a few reasons in favor of attempting to settle the question in the near future.

(1.) For quite a number of years we have had the entire Bible published in the Chinese Book Language, or in the Mandarin Colloquial, with the three sets of terms in common use among Protestant missionaries in China, and therefore we now have abundant means of judging as to the fitness of each set of terms for use in the translation of the Scriptures.

(2.) There are now in China quite a number of Christian converts who use each set of terms, and therefore we have most convincing

evidence that the Holy Spirit can and will bless the truth to the conversion of men whichever set of terms we use in preaching the Gospel, so that it is merely a matter of expediency which terms we use for this purpose.

(3.) We have lately had the New Testament printed for us with a fourth set of terms, and, in view of this and of the other above facts, it would seem that we can hardly expect to have any further bases on which to found a correct judgment in the matter of the use of terms than we have at the present time.

(4.) It is manifest that the adoption of a common usage of terms for "God" and "Spirit" would secure a saving of funds in publishing a Christian literature, would facilitate the understanding of the Gospel as presented by oral teaching, and would tend to promote

harmony and mutual sympathy among all missionaries and native converts.

(5.) As there are still a number of missionaries in China who have been more or less familiar with previous discussions of the subject, the consideration of it at the present time would seem to promise a saving of time and strength in making investigations, and the harmonious settling of the question now would be a noble exhibition of candor of mind on our part and tend to glorify the Master whom we all serve.

Has not the time come therefore when we can have a calm and candid consideration of the subject?

Very truly yours,

C. HARTWELL.

FOOCHOW.

DEAR SIR: In writing last January about that secret society I should have given the name as Ko-lau-huei instead of Kau-lau-huei; 哥, instead of 高. I wonder if missionaries in other parts of China hear anything about such an organization. It was known here in former years merely as a mutual help society, and did not excite any notice till after the disbanding of the soldiers called here by the French war. It looks as if the talk about it in these parts was all gotten up to scare the credulous and extort money from them. It is said that sharpers make use of the pretended existence of such a society to ensnare fast young men by pretending to receive them into a brotherhood.

Yours truly,

J. E. WALKER.

SHAOWU.

DEAR SIR: Some of the readers of the *Recorder* may be glad of a recipe for a cheap and serviceable black ink, made from materials

which can be obtained in most Chinese towns:—

Take green aniline dye 1 part,
violet " " 2 "
in all $\frac{1}{4}$ oz.

Dissolve in 2 fl. oz. spirit of wine. (Two small native wine cups of the strongest native spirit will do). When dissolved add water to one pint.

A small lump of gum arabic will improve the ink, but it is not absolutely necessary.

I have used the above for a year and can recommend it.

Yours very truly,

WM. A. CORNABY.

WESLEYAN MISSION, HANYANG.

DEAR SIR: The work of perfecting the translation of the Bible into Chinese must be a gradual one. True the results already attained are quite gratifying, and we might rest satisfied with them, were it any other book except the Bible, but seeing that it is the word of God which we are dealing with, the end we aim at is one that can be attained only by a gradual growth, for the Chinese classical language, though already of good stature, must be rejuvenated, and do some more growing before it is adequate to receive and express the word of God, just as it took considerable hebraizing to fit the language of pagan Greece to become the vehicle of New Testament inspiration. The grammarian has viewed the process as a corrupting one, but the Christian thinker knows that it was an enriching one.

Seeing now that reverence for God's word will not let us rest satisfied with even slightly imperfect translations, but keep us toiling for something a little better, why should we rest contented to translate from an *imperfect original text*. It is indeed true that so far as the Old Testament is concerned textual criticism is yet in its infancy, but during the two centuries

and over that have elapsed since the *textus receptus* of the New Testament was settled upon, very able and devout scholars have devoted whole lives of successful study and research to the sacred task of restoring the Greek text of the New Testament to something near its pristine purity. Why should we neglect to profit by their labors? We act almost as if the mere fact that certain things are found in the New Testament as we first received it gives them such a sanctity that it would be sacrilege to touch them. Now the scholars who gave us the received text did very well with the material at their command, and as said above, if any other book than God's word were concerned, we might let the matter rest as it is. The changes to be made, though many, are mostly minute; while the few that seem more important are not vitally so. But such as they are I would rather not have them in my copy of God's word, whether it be in Greek, English or Chinese. Just for instance as with a dead fly lying on the table cloth. I might rather put up with it than disturb my host, but if it were in my butter I should certainly want to pick it out, even though I hated to annoy my hostess. This, I think, expresses pretty well how some of us feel in regard to all translations based on the *textus receptus*. Why should we continue to tolerate its defects? We certainly do not expect that it will always be re-

tained; a change must be made some time; why not now? It may be objected that there are still many points, in regard to which scholars are not agreed. Very true, but is that any reason why we should refuse to profit by the results in which they do agree? A half loaf is better than no loaf, especially when it is much the larger half. There are two sets of texts, in regard to which scholars disagree. In one set it is as to whether the received text is or is not the right one. In the other it is, granting that it is corrupt, which of the two or more different readings should take its place. The revision committee pursued the very conservative course of making no change in the received text, except by a two-thirds vote, and in proceeding thus cautiously, it seems to me that they have laid a foundation on which other translators need not fear to build. Though they themselves have not given us a revised Greek text, one of their number* has given us one which embodies the results of their deliberations. Why cannot we have a Chinese New Testament based on this?

Yours truly,

J. E. WALKER.

SHAOWU.

*"The Greek Testament with Readings, adopted by the Revisers of the Authorized Version," prepared by Dr. Palmer, archdeacon of Oxford, and published by Clarendon Press, Oxford.

Our Book Table.

(兩教辨正) "THE TWO RELIGIONS SET RIGHT."

THIS book, of some 90 pages, in easy *wen-li*, by the Rev. J. L. Nevius, D.D., is a valuable *resumé* of the controversy between the Romish and Protestant churches.

It is to be regretted that the Chinese must be distracted by the disagreements between missionaries

who profess to bring a gospel of peace and goodwill, but we suppose the conflict was inevitable.

It is claimed by the author of this tract that the Romanists were the first to begin the warfare in China, by printing books against Protestants.

In reply to these the Rev. F. H. James published a tract called "A

Comparison of the Two Religions ”
(兩教合辨).

The Romanists then issued a so-called supplement to the tract of Mr. James, which though not printed, was widely circulated in manuscript form, and was likely to work mischief among Protestant converts.

The present tract is an attempt to weigh carefully the arguments on both sides and to show the true state of the case.

It will be easily admitted by any careful unprejudiced reader that the Protestant has the best of the argument on every point involved.

But whether the Chinese, who must take the statements of both sides at second hand, and who are largely ignorant of the whole history of the controversy, will be able to get much good from it or not, will be questioned. It is well known that the Romanists are utterly unscrupulous in their statement of facts, and they have only to quote their own historians to substantiate any point they desire.

The Protestant, who has a conscience for truthfulness, will always be at a disadvantage when arguing with a Romanist, who believes it not only right but meritorious to tell a lie, if he thinks it will be of service to mother church.

To the heathen who are just as ready to believe the lie as the truth, this book will be interesting only as showing a decided want of harmony among foreign propagandists. They will rather enjoy the fight from the fact that the three religions of China clasp hands in undisturbed unity and fellowship.

The book, however, is evidently intended to confirm the faith of Protestant converts and prepare them to resist the insidious efforts made by Romanists to proselyte them into the so-called “holy church.”

To this purpose it is admirably adapted. We have heard of its

being well received and read with more than usual interest by native preachers and assistants.

We trust it will convince the Catholic brotherhood that myth and tradition, fable and falsehood, will not stand the light of nineteenth century, even in China.

—
L.

THE following books, having been bound at the Mission Press some two years ago and sent to the wrong address, have recently been returned, and the owner can have them by sending his name. It has not been possible to trace the ownership:—One “Bitter Sweet.” One “Works of Milton.” Two “History of the Reformation.” One Dante’s Visions of Hell, Purgatory and Paradise.”

—
We acknowledge with thanks the report of the American Presbyterian Mission in Canton for the year 1889. It is a full account of the working of the mission for the year, with a showing of thirty-six foreigners, three ordained native ministers, eighty-four native assistants, including teachers, etc., and 625 church members—100 of which were added last year.

Also, the report of the Mackay Medical Mission Hospital at Tamsui, Formosa, showing over 10,000 patients treated during the year.

—
AND still another “tentative revision;” this time by Dr. Chalmers, and of the Epistle to the Romans. We have studied to find out what is meant by the sentence in a note at the beginning, which reads: “This seems the only way in which those who desire revision may come to a mutual understanding.” We have consulted with a friend, but are not perfectly sure. Does it mean that revision by different and independent parties is to go on *ad nauseam*? It looks so. However, we are not of those who think the labor spent on these various versions is so much thrown away. Rather we

believe that all these efforts are preparing the way for a better and more complete version when the times and the men are ripe for it. Some day, and not the very distant future either, we believe a committee will be appointed, which shall combine the beauties and virtues of these various editions with the skill and scholarship of their own, and produce a version which shall readily be an acknowledged standard. We live in hopes.

—

We welcome with no small degree of pleasure an annotated Gospel of Mark, issued at Hankow under the auspices of the National Bible Society of Scotland. It is in simple wen-li—Mr. John's work—but it is not of the wen-li, or Mr. John's work that we wish to speak, but to note the fact that one of the Bible societies has gone so far—so far burst the bands of a too rigid conservatism—as to allow their funds to be used for printing an annotated portion of the New Testament. True, we are to rejoice with trembling, for we observe "it is not to be concluded from this that our society has adopted the principle of circulating annotated Scriptures." This then is a feeler. We trust it will meet with such a reception and response from the missionaries that the other two great Bible societies will find themselves swinging into line. At the General Conference will be another grand opportunity to bring what pressure

we can upon the parent societies to induce them to relax a little the iron rule which has bound them hitherto. We tried to do something at the former conference. We are loth to believe it was all futile. At least let us rejoice and be thankful for this gleam of day-break from the Scotch Bible Society.

As one who has used both Shin and Shiang-ti in preaching to the Chinese, we wish to thank the author of the introduction, which by the way is very good—Mr. John, we suppose—for the speaking of Shiang-ti as the 獨一無二之真神, meaning, we suppose, the one true God. This suggests something more, which we will not give utterance to on account of the quietus put upon all writers for the *Recorder* in reference to this much discussed subject. The world does move.

—

THE fourteenth Annual Report of the Central China Religious Tract Society shows a total circulation of 1,026,305, including books and sheet tracts. This society is well located and well officered for the work it has to do, and the report shows an increasing sphere of usefulness. While it is true that figures are not necessarily a criterion of usefulness or success, yet all who are acquainted with the character of the Hankow society's publications feel confident that great good is being done, and will rejoice to see its facilities greatly increased.

Editorial Notes and Missionary News.

PROGRESS OF THE INDIAN ANTI-OPIMUM
DEPUTATION IN CHINA. INTERVIEW
WITH LI HUNG-CHANG.

MR. Alfred S. Dyer and Rev. W. E. Robbins, the anti-opium deputation from India, to whom we alluded in our March issue, had an interview with the Viceroy Li Hung-chang on April 21st at Tien-

tsin. The deputation state that they were cordially received, and that the character of the conversation that ensued confirmed the confidential information they had previously had as to the Viceroy Li's sincere antagonism to the opium traffic. They presented the anti-opium memorial from India,

signed by more than ten thousand Christians, including about 800 missionaries; and also a memorial from between six and seven thousand Christian ministers and others in Scotland. These memorials, although altogether independent in their initiation and differing therefore somewhat in their wording, were alike in effect. The Indian memorial expressed "sorrow at the moral and physical havoc which has been wrought among the people of China in consequence of the opium policy of the British government, a policy which has been totally at variance with the principles of the Christian religion." In order to save China from the curse of the opium habit (so far as foreign opium is concerned), the memorial emphasizes the importance of the Chinese Imperial authorities acting upon the opportunity presented in the year 1890, under the additional article of the Chefoo Agreement (ratified May 6th, 1886), to terminate that article, and to secure the execution of a new treaty repealing the Tientsin treaty, as far as it relates to opium, and also enacting the prohibition of the legalized importation of opium into China. The Viceroy expressed his satisfaction at receiving these memorials, and promised to lay them before the central government.

Mr. Robbins returns to Bombay. Mr. Dyer proceeds forthwith to London, and will carry a message to the leaders of the anti-opium movement there. The department confidently believe that God is now about to bring the foreign importation of opium to China to a speedy termination; and that at this juncture a solemn responsibility rests upon Christians in China to make their voices heard in Great Britain upon the evils of the traffic.

—
We are concerned to learn that the C. I. M. has met with another reverse in Honan, the third in that

province inside twelve months. It appears that the landlord of the house at Chu-hsien-chen was an old and infirm Mahomedan. The day after his decease the new landlord was arrested and imprisoned in the capital. One of the brethren sought an early interview with the officials and was fortunate enough to meet both the Hsien and the Fu in the governor's yamên. Their attitude was a very determined one. Neither passport nor treaty gave a right to reside, only to travel. They did not wish to have foreign houses built (we understand that it is not the custom of the C. I. M. to build in the interior), and that there are no foreign buildings in connection with their work in Honan; foreigners were getting too numerous, and so forth. They were courteous, but determined, and for once straightforward. Ultimately an agreement was made to vacate the premises on the release of the landlord, the authorities undertaking further that there should be no trouble made at Chou-chia-k'ou.

Is the Chinese government retaliating for the recent American and English (colonial) prohibitions? The people, we understand, are as peaceable and well disposed in Honan as in any of the Northern provinces. Difficulties do not arise until attempts are made to take up residence.

—
LAST mail brought news of Dr. Gulick up to March 29th. All thought of his being present at the Missionary Conference, to be held in Shanghai in May, had been given up. He says of himself, "I do not suffer quite as much as I have done, but my strength is a very minus quantity." He looks forward to the future with hope that the Lord in His own good time will enable him to resume active service for Him in China. Let us pray that this hope, in which we earnestly unite, may speedily be realized.

D.

Rev. G. B. FARTHING, of English Baptist Mission, Taiyuenfu, Shansi, writes:—"Our work has never been more hopeful than it is at present. In this city we really have got some genuine inquirers at last. Opium-smoking is so common, *vice* so prevalent, and this whole place such a sink of corruption and iniquity, that the scant signs of some, ready to receive Christ and depart from sin, is most cheering. May God still go on to work and get to Himself a great victory."

Dr. J. G. Kerr, of Canton, has sent us a circular of what promises to be the "First Asylum for the Insane in China." Near the close, the paper says: "In the promotion of the object which we have taken in hand we respectfully and earnestly solicit the aid and support of the press—foreign and native—and of officials, business men and missionaries, who in their several positions come in contact with and influence various classes of the people." This would certainly be a valuable adjunct of the Canton hospital, and may well engage the attention of the medical missionary society, which has taken the matter in hand. May it be the precursor and model of many a similar asylum for this class of unfortunates which has been so long neglected in China.

CANTON NOTES.

It is gratifying to see strong protests appearing against the craze for asceticism and celibacy, in carrying on mission work, that has of late been prevalent in some quarters; notably an article by Dr. F. F. Ellinwood, in the January No. of the *Missionary Review*, endorsed also by other influential names.

It is difficult to understand how Christians are led to suppose that work for the advancement of Christ's church, in heathen lands, must be on an essentially different basis from what it is in Christian lands; or that missionaries have

some sort of special dispensation, not only allowing but requiring them to violate the sixth commandment by gradual but deliberate suicide.

That they should, when necessary, endure hardness, as good soldiers, is evident enough, but that they should make hardships for the sake of bearing them, or take them up when there is no compensating advantage to justify it, is by no means so evident. The missionary is sent out to live and work, work hard, but not to get ill and die when this can be avoided by proper care.

One military officer, with bugle blast, recklessly orders his men to charge, in front, upon a battery that is belching out destruction, only to see them slaughtered before his eyes; a second officer, by a skillful flank movement, quietly takes the battery, but with so little loss that his action is hardly noticed. The first attracts the most attention, very likely gains the highest plaudits for his bravery, but the one who, by all odds, deserves the meed of praise, is the second who, by good judgment and prompt action, accomplished his purpose, and still had his men at hand for farther conquests.

We feel inclined also to refer to what may be styled the evangelistic arithmetic of some of our enthusiastic brethren. The process is:—First, fix a definite time within which the world, or some portion of it, is to be evangelized, and then cipher out the problem, so as to fit the answer. Conspicuous among these mathematical calculations is one in the February number of the *Missionary Review*. It is as follows:—Country, China; population, 250,000,000 (100,000,000 less than is given by some very high authorities); number of evangelists required, 1,000; time allowed for evangelizing, five years, two of which are to be given to the study of the language. Conclusion—"If

fifty families were reached daily, for one thousand days, by each of the one thousand evangelists, every creature in China could be reached in three years' time, leaving the evangelist two or three Sundays for rest each month."

Mathematics must, we presume, be answered by mathematics. Suppose each of these evangelists talked steadily five hours every day, leaving five hours for travelling, getting families together, etc., then he has one hour for ten families, or an average of six minutes for each family. Probably the missionaries who feel that they could adequately evangelize heathen Chinese families at an average rate of six minutes for each family, are very few.

Rev. Dr. Wright, of the British and Foreign Bible Society, gave us, on the 5th April, a rare treat in the form of a lecture on "The Empire of the Hittites," including an account of his own personal researches and discoveries of ancient inscriptions on stones, showing how the empire existed, from B. C. 1900 to about B. C. 717, and was a rival of Egypt in her palmyest days. He very justly remarked that in regard to this empire "those skeptics who believe not Moses and the prophets may now be confounded by bricks and stones."

CHINA INLAND MISSION.

THE new Prayer Meeting Room and other premises of the above mission, situated in Hongkew, Shanghai, were opened on April 30th with a dedicatory service, conducted by the Rev. J. Hudson Taylor.

The meeting was preceded by an informal tea, and at 5.00 p.m. a large number of kind and sympathetic friends—probably over 200—asssembled in the new hall to join in thanking God for these commodious and much needed premises.

Mr. Taylor read and briefly commented on the 84th Psalm, and afterwards gave a very brief out-

line of the manner in which, relying simply, trustfully, on His word, the Lord has in the short history of the C. I. M. more than fulfilled His promises of blessing to those who trust Him.

Rev. J. W. Stevenson told us that there were in connection with this work 88 stations; that there were baptized last year 536 persons, and from the commencement 4,133. The present number of missionaries, including 11 absent (location undetermined) and 51 missionary students, is 382.

Remarks, the brevity of which was only equalled by their warmth and heartiness, were made by Drs. Allen, Williamson, Wright, Edkins; Rev. W. Muirhead and Drs. Nevius and Faber, all indicative of grateful praise to God for the new buildings and for all the blessing that has attended this movement.

A notice was put up in the new hall that "These premises have been erected to the glory of God and the furtherance of His kingdom in China with funds specially contributed for the purpose."

As we go to press, May 1st, word has been received of some three hundred and thirty, outside of Shanghai, who expect to be present at the General Conference, beginning May 7th. This includes some 70 children, thus leaving 260 adults besides the members of the China Inland Mission and the missionaries of Shanghai, which would bring the total number up to about 430, and this number is likely to be increased rather than diminished. Much prayer has been offered, and it is hoped that the Conference will be rich in results—spiritual and practical—and that all who come may have abundant occasion for thanksgiving that they have thus turned aside for a while to consider together the Lord's work and to provoke one another to love and to good works.

Diary of Events in the Far East.

March, 1890.

17th.—A treaty which settles the Sikkim difficulty, signed by the Chinese Amban and the Marquis of Lansdown, Viceroy of India.

22nd.—The *Chikugo-gawa*, 1,050 tons, the first steel merchant steamer built in Japan, launched from the Mitsu Bishi Company's yard, Tategami.

26th.—Eight Japanese—one man and seven young women—who were being smuggled to Hongkong for immoral purposes, found suffocated in a tank on board the Japanese steamer *Fushiki Maru*, from Nagasaki.

31st.—The convention for the opening of Chungking to foreign trade signed by Sir J. Walsham and the Tsung-li Yamên.—*Chinese Times*.

April, 1890.

4th.—Rev. T. A. Large murdered by Japanese at his residence in Tokio.

9th.—Visit of T. R. H. The Duke and Duchess of Connaught to Shanghai, when

the Duke unveiled the statue of Sir Harry Parks.—A band of 70 armed Chinese made an attack upon the farm of M. Henri Remery, at Hoan-mo, Tonkin, which, they pillaged and then fired. The owner's body was found decapitated.—Slight shock of earthquake felt at Peking.

10th.—Memorial stone of Union Church, Hongkong, laid by Rev. John Chalmers, LL.D.—Severe shock of earthquake felt at Hainan, the first for 19 years.

12th.—Death of the Marquis Tsêng.

14th.—N.-C. D. N. contains a communication from H. E. Herr M. Von Brandt, Peking, to the N.-C. B. of the Royal Asiatic Society, Shanghai, stating that the Tsung-li Yamên had written to the provincial authorities of Shensi to take necessary steps for the protection and preservation of the Nestorian tablet.

16th.—Severe shock of earthquake at Yokohama, Japan.

24th.—Disastrous fire at Foochow; hundreds of houses destroyed.

Missionary Journal.

MARRIAGES.

At Seoul, Korea, April 24th, 1890, by the Rev. F. Ohlinger, Rev. DANIEL L. GIFFORD, of the Presbyterian Mission, to Miss MARY E. HAYDEN.

BIRTH.

At Hankow, April 1st, the wife of Mr. JOHN ARCHIBALD, of the National Bible Society, of a son.

DEATH.

At Chinkiang, April 18th, EDGAR, infant son of Henry McKee Woods and Josephine Underwood Woods (Southern Presbyterian Mission), aged six months and fifteen days.

At Wanhhsien, Szechuen, March 30th, J. MOLLMAN, British and Foreign Bible Society.

ARRIVAL.

At Shanghai, April 27th, Rev. J. HUDSON TAYLOR, China Inland Mission.

DEPARTURES.

FROM Shanghai, April 9th, Rev. W. J. WILLIAMS, Mrs. WILLIAMS and 2 children, of S. P. G. Mission, Chefoo, for Europe; Miss N. R. GREEN, of Methodist Episcopal Mission, Peking, for Europe.

FROM Shanghai, April 11th, HARRY PERKS, American Bible Society, for England.

FROM Shanghai, April 15th, Rev. JAS. WEBSTER, Mrs. WEBSTER and 2 children, of the U. P. Church Mission, Moukden, for Europe.

FROM Shanghai, April 18th, Rev. A. SOWERBY, Mrs. SOWERBY and 4 children, of English Baptist Mission, Taiyuenfoo, for England.

FROM Shanghai, April 18th, Miss A. J. FOSTER, for Europe; April 19th, Mrs. CROSTHWAITE and Mrs. KAY, for Canada; April 26th, Mrs. J. E. BURROUGHS; for Europe, all of China Inland Mission.

THE CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

JUNE, 1890.

No. 6.

Deaf-Mute Instruction.

BY REV. C. R. MILLS, D.D.

THE term *deaf-mute* is commonly applied to those whose sense of hearing is, from any cause, either entirely lacking, or so defective that they are unable readily to communicate with their fellow men by speech. In ninety-nine cases out of a hundred deafness is the only defect, and the person is mute only because his want of hearing has rendered him so, and not on account of any deficiency in the vocal organs.

Deaf-mutes are divided into two classes, technically called mutes and semi-mutes. Mutes are those who are either born deaf, or lost their hearing before they had acquired the power of speech. Semi-mutes are those who did not lose their hearing until they had learned to talk, and thus make words the vehicle of their ideas. The latter have very much the advantage of the former.

In the United States the proportion of deaf-mutes to hearing persons is not far from one in two thousand, while in the countries of Europe it is about one in fifteen hundred. There are more deaf-mutes in the country than in cities, and more males than females. Of 6,166 deaf-mutes in the United States 3,568 were males, and 2,598 females, or an excess of 970 males. It has been observed that there are more mutes in mountainous regions than in the plains. There is one canton in Switzerland, where there is one deaf-mute to 189 hearing persons. It is a remarkable fact that the proportion of deaf-mutes amongst the Jews is very great. In the province of Cologne in Bavaria the proportion of deaf-mutes among the Jews was one in 560. Consanguineous marriages seem to offer the best explanation of this fact.

By computations made in the U. S. A. not a full half of the mutes are congenital. Of 4,338 mutes 1,737 were congenital, and

2,601 became so from disease. The great majority owe their deafness to scarlet fever, measles and meningitis. As to a cure, very little can be said. Very rarely, indeed, can medicine or surgery do anything for the deaf-mute, and the various inventions for aiding the hearing are practically of no use to them.

Systematic instruction of the deaf began in the West about one hundred and thirty years since. Heinike in Germany began in 1758 to teach the deaf by articulation. The Abbey Dé L'Eppée in France began in 1760 to teach them by signs. These two men have given names to the two schools into which instructors of the deaf are divided in the West, viz., those who teach articulation and writing, and those who teach conventional signs and writing. The manual alphabet, which was perfected by the Abbey Dé L'Eppée, is sometimes used with either the French or German method.

The first institution in the United States was opened in 1817 by Rev. T. H. Gallandett, who went to Europe specially to learn the French method and introduced it in the U. S. A. This school opened with seven pupils. It grew rapidly and soon other schools were established. There are now in the United States 73 schools, 8,372 pupils and 606 instructors. Of these 73 schools, 60 are supported by public money, including the national college at Kendall Greed, D. C. The average term of instruction is from six to seven years. In most institutions trades are taught.

In most of the American schools the French method is employed; articulation being taught only as a side branch to semi-mutes and others who show special aptitude for it. In six schools the German or Oral method is used. Lip reading at sight is taught in connection with articulation. A brief description of the two methods will indicate the points of difference. Under the French method a pupil enters school, knowing nothing except a few natural signs expressing physical wants. He goes into the school room and is shown the picture of a cat, for instance, and if possible is shown the object itself; becoming interested in it he makes his own natural sign for it, whereupon the teacher gives him the conventional sign, indicating the whiskers; the word *cat* is then written on the slate, and the child made to understand that these symbols indicate the *cat*; lastly the word is spelled upon the fingers; thus the child is taught four ways of indicating one idea which is not a small mental feat. When a sufficient number of nouns has been mastered the verb is taken up in the same way, and the idea of action communicated by the four-fold symbols. The next step is to combine these nouns and verbs into sentences like, "The cat sleeps," "the boy runs," etc. Later adjectives are added, then adverbs and

so on until a frame work for language is constructed. The progress of the child during the first year or so is often very rapid, while the ideas dealt with are mostly concrete. An objection to this method is that the signs are not known to people outside of the school, and are so agreeable to the deaf that they are in danger of using them to the exclusion of language, and their language in writing often follows the idiom of the sign language. To avoid this, much use is made of writing and the manual alphabet (which is an attempt to represent with the fingers the outlines of the twenty-six Roman letters,) and a great deal of time is spent in exercises, translating signs into English and *vice versa*.

The German or Oral method relies almost entirely upon articulate speech and lip reading; using a few natural signs only so far as may be necessary to establish communication between teacher and pupil. In some schools writing in the air is used in the place of the manual alphabet. In this method of instruction the teacher takes his place opposite the pupil, calling attention to the position of the vocal organs; and then seeks first of all to make him perceive the difference between a current of air issuing noiselessly from the throat as in ordinary breathing, and the same vocalized, that is, made to pass between the vocal cords in such a manner as to throw them into vibration. This can be made apparent to the eye, and still more so to the touch, when the fingers are laid on the throat. When this idea is communicated to the pupil, and the ability acquired to vocalize a current of air, the foundation is laid. All other sounds are with greater or less ease, in longer or shorter time, developed from this initial sound. Very important work, preliminary to this, may be done at first by the teacher spending sometime in a pleasant social way with the pupil and noting all sounds which he gives voluntarily, requiring him to repeat them until they are fixed in his memory and he is able to recognize them when spoken by the teacher, and these may be used as a foundation for future work.

So far as the writer's knowledge extends no skilled teacher ever undertook to educate the deaf in China until the summer of 1888. At that time two lads of thirteen or fourteen were received into the family of Rev. Chas. R. Mills, missionary of the Am. Pres. Board in Têng Chow-fu, Province of Shantung, North China, for instruction. Mrs. Mills had spent many years as a successful teacher of the deaf in Rochester, New York, U. S. A., and had a great desire to help the deaf in China. At that time she was only partially acquainted with the Chinese language, and was, of course, unable at once to do effective work, but she is now able to go forward with

the instruction in Chinese with a good degree of confidence. She has six pupils, one of whom is over thirty years of age and is not doing at all well. The others range from eight to seventeen and are all promising; one has done extremely well, both in writing the Chinese character and in articulation. The method used by Mrs. Mills is the Oral method. She discourages even natural signs, and encourages speaking and writing. She has not as yet made any use of the manual alphabet, nor has she attempted to teach the tones. Mrs. Mills has instructed a native teacher in the system and given the teaching of writing Chinese wholly, and articulation partly, to him. He has shown great enthusiasm in the enterprise, and the good progress of the boys is due largely to his ability and faithfulness. Mr. Mills, in his itinerating tours about Têng Chow-fu, has already met with more than fifty boys of suitable school age, and has endeavored to induce parents to send them to the school. There is, however, great apathy on the part of parents, partly from scepticism as to the value of deaf-mute instruction, and partly from a desire to retain these boys for farm labor. A number of girls have been offered, but Mrs. Mills does not propose at present to open a girls' school. It is not her intention to establish a large institution; her wish being to limit the number to fifteen or twenty boys; this being as many as one teacher can manage to advantage, and being, also, enough to show the Chinese that deaf-mute instruction is practicable and valuable.

Mrs. Mills is a missionary, and her main desire is to teach these children the Christian religion. The Presbyterian Board of Missions cheerfully consent to her establishing the school, but do not give her funds for running it. She has thus far been dependent on the contributions of personal friends and on deaf-mute instructors and pupils in the United States. She makes no charge for tuition or board. Some of the pupils are clothed wholly and some in part by their parents, while two are clothed by the school. None of them were beggars, but all are from good families, though some of them are very poor. Any child in a Mandarin-speaking district can be taught here, and any information regarding deaf boys in such districts will be gladly received. Mrs. Mills would receive a few young men from *any* part of China for the purpose of learning the system with the intention of opening schools. Charts, picture-cards and apparatus for teaching are being prepared, and after a while can be provided for other schools.

*The Relation of Christian Education to other Branches of Mission Work.**

BY REV. D. Z. SHEFFIELD.

IT may assist us to apprehend the bearings of the question now proposed for discussion if we ask the related but more fundamental question: What is the true place of education in the great scheme of christianizing the world? Christianity, in all its varied forms of activity, has for its ultimate end the establishment of the kingdom of God in men's hearts, the subjugation of the human will to the divine will that men may find their highest good in the loving service of God. Christian education has also its own great work to do to assist in bringing about the realization of this ultimate end. Its aim is to enrich the understanding with every form of valuable knowledge, to expand the capacities of mind and heart, to direct and discipline the will, that each life may be the consummation of the divine ideal, a piece of polished mechanism exactly fitted to its exalted use. Thus it appears that the ultimate aims of Christian evangelism and of Christian education are essentially one, the development of true manhood, that no life may have been lived in vain. Thus, teaching and preaching, if animated by the same spirit, have the same end in view; they are but the right and left hand that minister to the needs of the same body. Christianity, in its broadest application, may be regarded as a system of divine education. God is Himself the great teacher, speaking to men through the lips of prophets and apostles, through the divine Son, through the myriad voices of His Church, and through His Spirit working secretly in men's hearts. God's text-book of instruction is first and pre-ëminently His own revealed Word, but He has yet further valuable instructions to give from His books of Nature, of History, of Providence, and from that Book committed to the care of every man and woman and child, in which those that search will find written the hopes and fears of an immortal soul. Does some one say that the work of the Holy Spirit in the human heart is something more fundamental than education, that it is nothing less than a divine re-creation? Let us gladly and devoutly admit this truth, but as the germinal power is given to the seed that it may take root and grow, and bring forth fruit after its kind, so the divine Spirit imparts the germ of the new life in the human heart, that it may take root and grow, and at last bring forth the fragrant and beauti-

* Read before the Peking Missionary Association, February 7th, 1890.

ful fruits of a holy character; and the Christian preacher is as dependent as the Christian teacher upon this secret divine help, that his work may be permanent and valuable, and the teacher has the same promise as the preacher of divine co-operation in his work, if he has a like single and lofty aim before him.

But it will be said that education is a power that has been used, and still continues to be used, against Christianity. The learning of the Jews was arrayed against the infant Christian Church. Scholars of Grecian and Roman culture attacked the new heresy, which they saw spreading on every hand, with sharp weapons of argument and ridicule. Modern learning has been so infected with the spirit of opposition to Christianity that the array of scholars, who have used their learning to destroy Christianity, has hardly been less than that of those who have used it in the defense of Christianity. Christian missions encounter their severest and most protracted opposition from those forms of learning, in which heathen philosophies and religious superstitions intrench themselves; and the experience has usually been that the more of truth there has been found inhering in heathen systems of teaching, the more stubborn has been the resistance offered to Christianity.

Not only does education, under the direction of irreligious men, array itself against Christianity, but it often happens that Christian teachers send forth pupils from their schools, who have studied with diligence the various branches of secular learning in which instruction has been given but who care nothing for that higher instruction in Christian truth which has been enjoyed. It is well known that in the Christian schools in India, the number of converts among the higher castes has been painfully small, in not a few instances hardly a convert to a decade of instruction. There is no question of course but that the education of those who do not become Christians is of great social and worldly advantage, but the question may be asked, "Are they a more hopeful body of men from which to win Christian converts than are the uneducated heathen about them"? To this question we know that different answers have been given, and still continue to be given, but the paucity of results, as measured by the number of converted men, has led many men to question the wisdom of pouring Christian benevolence into such a channel, and has made them emphasize the importance of the simple preaching of the Word. This much has been demonstrated by the already achieved results of modern missions that Christianity does not need to follow in the track of education. *Christianity can make its own introduction.* It can send out its own pioneers, it does not indeed decline assistance, it matters not from what source

that assistance comes, but it has that within itself, which is more attractive and urgent than mere human education. Though its truths are so profound that the greatest intellects have been overwhelmed with awe and wonder at their unsearchable heights and depths, yet they are so adapted to the deepest needs of the human heart that the most ignorant savage can understand the meaning of God, of a Saviour from sin, of repentance, of faith, of future rewards and punishments. All this is not saying that education is of no utility as an introduction to Christianity, but that Christianity does not need to await her conquests until education has prepared the way. Nay, rather it is of importance that Christianity should precede education, that education may be under the direction of Christian men, that it may be an ally of Christianity in her conquests, and not an ally of her enemies, to furnish them with their strongest weapons of attack and defense.

Writers and speakers occasionally place a low estimate upon education as a branch of mission work, and point in confirmation of their views to the method of propagating Christianity in the apostolic Church, in which we find little or no allusion to education. They seem to look upon the apostolic method as a divinely instituted model, to be imitated in every age and in every place, in the subsequent development of the Church. We would not deny that there is an important truth to be conserved by such a view of the work of the apostolic Church, but we would urge that such a view is contracted and literalistic, and not in keeping with the spirit of freedom and power of adaptation to altered circumstances that is manifested in the teachings of Christ and of His inspired apostles. Christ showed His divine wisdom in confining His teachings to those great germinal truths that have a universal application. The silence of Christ as to many themes of instruction has its deep lesson, which we do well to ponder. He who created the human spirit and endowed it with its God-like capacities, so fashioned his instructions, that they should not be a series of external commands, to fetter the human mind in its development, but should rather be a light shining within, to illumine the understanding and quicken the heart, that men having apprehended the great principles of eternal truth, concerning the relations of man to God, and of man to man, might have wisdom to apply them in the ever varying relationships of life. God has so constituted man that one of his purest and highest sources of happiness is in the discovery of truth, and Christ did honor to the intellectual and spiritual capacities of men, in not giving instruction in those fields of knowledge, which men could enter in and explore for themselves, through the open

door of careful reflection and patient investigation. The bearing of such reflections as these, is to warn us against a slavish imitation of apostolic methods under widely different conditions and circumstances. We laugh at the Chinese school-boy's argument against the introduction of rail-roads in China, that the great sage Confucius rode about the country in a cart, but we are in danger of committing the same error, by placing a low estimate upon the wonderful power of education in its modern development, because the apostles and early Church teachers made so little use of this agency in their work. Paul and Peter and John were not inspired to discourse on the theme of education. It is not presumption to urge that the leaders of the modern Church, through the lessons that have been gathered from eighteen centuries of experience, have a profounder knowledge of the value of education than had the apostles. They have a clearer understanding of the capacity of little children to receive the truths of Christianity into their hearts. They know better how to awaken and feed and stimulate the minds of children. They know better how to train and enrich the minds of youth. They know better how to lead students in their ripening years into those wide fields of knowledge which enlarge their capacities and fit them for positions of the highest usefulness.

It is true that Christianity was first propagated by the personal testimony of men and women, who believed in the great redemption which Christ had wrought out for men, but it is not true that there was no basis of education upon which the early Church was founded. Among the Jews, at the time of Christ, education was highly valued. Synagogues were scattered everywhere, and they often served the double purpose of places of worship, and places where the children were assembled for instruction. This instruction, though chiefly confined within the lines of moral and religious themes, must have been widely enjoyed by the people. The apostles, although unlearned men, had received at least rudimentary instruction in the Scriptures, and they were not sent out to undertake their great life work, until they had a further course of three years' personal instruction from the lips of their Divine Master, and at last had received a special anointing of the Holy Spirit. Paul and Apollos were not only educated in the various lines of Jewish learning, but their minds were further enriched with Grecian culture. They had learned the art of public speech, which Greece has taught the world. In studying the evidences of a providential preparation for Christianity throughout the Roman empire, we must note the importance of Grecian education, which still flourished in the Eastern portion of the empire, and its influence was felt in every quarter. When

we ask what were the combination of causes which produced such giant theologians as Athanasius and Augustine, such golden-mouthed preachers as Basil and Chrysostom, the answer will be in part their special native endowments, in part the depth and fervor of their religious convictions, but in the list of causes we must not forget that Grecian education, which had cultivated their intellectual, æsthetic and emotional capacities, and had made them masters of a language, capable of giving expression to the profoundest thoughts of philosophy and theology, and the most delicate thoughts of moral and religious emotion. If we study the great movements in the modern Christian Church, we shall find that, almost without exception, the providential leaders in such movements have been men who had received the best education that could be secured in their times. The theological controversies which have so often disturbed the Church, but which in the end have served to discriminate more sharply truth from error, and to spread out the truth before men's minds in a more orderly and intelligible light, have not infrequently proceeded from institutions of learning, where men in their eager search after knowledge, have been zealous in proclaiming and defending what they believe to be newly discovered truth, or in attacking what they believe to be dangerous error. Many names familiar to us as philosophers, theologians and reformers, were in their day distinguished teachers. Abelard, the most brilliant theologian of the twelfth century, was a teacher in Paris. He dared to raise his voice in protestation against the superstitious reverence for authority which he saw on every hand, and exalted the voice of reason above the voice of the Church. Thomas Aquinas, the most devout and spiritual theologian of the thirteenth century, was a teacher at Paris, Cologne, Rome and Bologna. Huss was a teacher and preacher at Prague. Luther filled similar positions at Wittenberg. Wicliffe lectured for a time at Oxford. Melancthon devoted himself so diligently to education that he earned the title of *Præceptor Germaniæ*. In addition to his lectures at the University of Wittenberg, he kept a private school, in which he required his pupils to memorize Horace, his favorite classic. It has often been pointed out that the revival of education supplied the conditions for the great Protestant Reformation. It is also true in turn that the reformation gave a powerful and abiding impulse to learning. Truth had for ages been locked up in the Church and doled out to men by authority. They now learned that truth was the free gift of God, to be imparted to those who had eyes to see and ears to hear, and hearts to understand.

The three great centres of modern religious activity are Ger-

many, England and the New England, planted in the new world ; and it is pre-ëminently from these centres that civilizing and Christianizing influences are going forth that are to transform the world. In this great intellectual and spiritual transformation we must give the supreme place to Divine truth under the direction of the Divine Spirit. But we must also give a very prominent place to Christian education, which is not satisfied with simply conserving the wisdom of past ages, which would end in intellectual and spiritual stagnation, but is pressing out in all directions to the discovery of new truths, and to make new applications of old truths. The ancient Jewish seers saw God in nature and providence, but thought little of those laws through which he manifested his power and wisdom and beneficence. Modern learning, divorced from Christianity, sees only law in nature, and forgets God in the study of His works. Modern Christian learning, conducting its investigations under the higher light of Divine Revelation, traces the foot-prints of God everywhere in nature, and praises His unsearchable power and wisdom and beneficence, displayed in those physical and spiritual laws, through the agency of which He rules the universe. Thus education is not an accidental agency which the Christian Church may employ, or lay aside, at pleasure. It is the very life-blood of the Church, which is to give to it health and aggressive power.

Wise men learn lessons from failures as well as from successes, and no lesson has been taught more emphatically in the history of the Church than that the decline of education has always accompanied, and usually preceded, the decay of the spiritual life of the Church. The early Christian Church, with all of its spiritual life and fervor, did not prevent the ultimate decay of Grecian learning, and when a low value had come to be placed upon learning, great theologians and trumpet-tongued preachers no longer appeared to take their places as leaders in the Church. The sudden expansion of the Church in numbers, and its increase in worldly dignity and power under Constantine, mark the beginning of its spiritual decline. Gregory Nazianzen complains that many priests and bishops come into the Church fresh from the counting house, sun-burnt from the plow, from the oar, from the army, or even from the theatre, so that the most holy order of all is in danger of becoming the most ridiculous. He says, "Only he can be a physician, who knows the nature of diseases ; he a painter, who has gone through much practice in mixing colors and in drawing forms ; but a clergyman may be found with perfect ease, not thoroughly wrought, but fresh-made, sown and full-blown in a moment, as the legend says of the giants, "We form saints in a day, and enjoin them to be wise, though they

possess no wisdom at all, and bring nothing to their spiritual office, except at best a good will."* Dr. Schaff in his Church History quotes a striking passage from Gibbon, which vividly portrays the condition of the Church and of learning in the middle ages. Gibbon says, "The Greeks of Constantinople held in their lifeless hands the riches of the fathers, without inheriting the spirit which had created and improved the sacred patrimony. They read, they praised, they compiled, but their languid souls seemed alike incapable of thought and action. In the revolution of ten centuries not a single discovery was made to exalt the dignity or promote the happiness of mankind . . . The leaders of the Greek Church were humbly content to admire and copy the oracles of antiquity, nor did the schools or pulpit produce any rivals of the fame of Athanasius and Chrysostom."† Dr. Schaff tells us that in this period "the great mass of the laity, including the nobility, could neither read nor write, and most contracts were signed with the mark of the cross. Even the Emperor Charlemagne wrote only with difficulty. The people depended for their limited knowledge on the teaching of a poorly educated priesthood."‡

Perhaps there is no more important lesson to learn from the history of the Church in past ages than that the development of the Church must be first *intensive*, in order that it may become *extensive*, that it must be first *deep*, in order that it may become *broad*. The greatest evils that have afflicted the Church have come from *baptizing heathenism into the Church*, by calling men by the Christian name, and instructing them in the external forms of Christian worship, without leavening their hearts with the truths of the Gospel; in short, without following up Christian evangelism with Christian education.¶ We know that during the period of the Church's spiritual decadence, the minds of men were clouded with foolish and hurtful superstitions, analogous to those that abound everywhere in heathenism. These spirits of evil have only been driven out by a deeper Christian experience and a broader Christian culture. There is serious danger of undervaluing education in modern missionary activity. Men and women give their money more readily for the conversion of men than they do for their education. Mission

* Schaff's Ch. Hist., Vol. iii., p. 235.

† " " " Vol. iv., p. 588.

‡ " " " Vol. iv., p. 603.

¶ Dr. Shedd says in his History of Christian Doctrine: "The mass of merely nominal Christians who began to be brought into the Church, after its triumph over paganism was complete, and its alliance with the state was perfected, constituted a body without a soul—an aggregate of professing Christians, without any religious experience."—Vol. 2, p. 271.

boards and committees measure their successes largely by the numbers annually gathered into the Churches. Christian men and women, when they stop to reflect, know perfectly that religious character and culture are of vastly more importance than mere numbers in the future development of the Church lands. They look and pray for the appearance of Pauls, and Augustines, and Luthers in the ranks of the converts from heathenism, but they, too, often seem to expect that they are to appear as miracles of grace, without that culture which has in almost every instance conditioned the appearance of the distinguished leaders of the Church. Missionaries well know that heathenism weakens the intellectual and moral powers of men, and that converts to Christianity, out of heathenism, have at the first very often but a shallow religious experience. They have honestly accepted of Christianity, but the old leaven of heathenism has, by no means, been purged out of their lives, and without much Christian culture they will continue to act in many of their relations in life more like heathen than like Christians. It is a serious conviction of the writer that driven forward by the cry of the Church to make haste to convert the world to Christ, mission work is *too diffusive*. There is too much time employed in scattering the divine seed broadcast, and too little in turning back to water the seed thus sown, and to remove the weeds and enrich the soil, that the young plants may grow into vigorous life.

It may hardly seem necessary for a missionary to remind his fellow missionaries of the deep-seated depravity that is everywhere manifested in heathen life. There was an important truth contained in the reply of a missionary to the question, "How long does it take to convert a Chinaman?" The answer was, "Four generations!" The truth contained in this reply is that a convert from heathenism has much of heathenism still clinging to him, rather, still forming a large portion of his life, and without careful culture, extending to his children and his children's children, this evil leaven of low heathen ideas of truth and duty will not disappear even in the fourth generation.

But what are some of the practical applications of the foregoing reflections? More work should be done in educating the Church in the knowledge of the Scriptures, in storing the minds of both young and old with the facts of the Bible story. Think of the extreme poverty of the mental furnishing of the majority of converts from heathenism, and how priceless a gift it is to them to hang up those beautiful Bible pictures in the gallery of their memories for them to look upon at pleasure. More missionary effort could be given with great profit, even at the cost of less touring and preach-

ing, in imparting instruction to selected station classes of men and women. A book is also needed for such use, which should contain a brief account of the lives of men and women in the Church distinguished for their courage and wisdom and devotion to the service of the Master.

Missionaries and mission boards ought to interest themselves more deeply in supplying schools for the education of the children of the Church. No one questions the duty of parents to do this work for themselves, but parents, just gathered into the Church from heathenism, can but imperfectly comprehend the benefits of a Christian education to their children. If we await this work until parents are ready to undertake it for themselves, we simply consent to allow the present generation of the children of the Church to grow up in neglect, with their minds exposed in their most impressible years, to the corrupting influences of heathenism. If there are now four thousand native Christians gathered into the Protestant Church in China, there are several hundred thousands of children more or less intimately related to these native Christians, who could be gathered into Christian schools, if teachers could be supplied and proper supervision be given to such schools. This plea for the children of the Church does not mean that missionaries should establish schools in which heathen teachers are employed, and the schools called Christian because supported by money given in Christian lands. There has been a difficulty in securing Christian teachers in the past, and may be difficulty in the future, but the remedy is within the reach of missionaries, if they will but use it. Teachers are not nuggets of gold to be discovered by searching. They are of the nature of manufactured articles, to be produced in greater or less numbers, according to the estimate placed upon their value. Christian teachers can be supplied in increasing numbers for Christian schools, if missionaries will work wisely and patiently towards that end.

Writers on the subject of education have often pointed to the sagacity of the Jesuits in their use of education to strengthen and perpetuate their power, and Protestant missionaries will do well to learn lessons from their methods, while they aim at loftier and more unselfish results. The Jesuits perceived that the child is the father of the man, and that there is something more than the love of play hidden in the secret recesses of the child's heart, that there is a moral earnestness in childhood which needs to be stimulated and directed, or it will be dissipated in later life. They studied the character and disposition of each individual child, that they might train up men devoted to the interests of their order. Protestant

missionaries in China have a grander educational opportunity than had the Jesuits in Europe three centuries ago, and if they put forth the same efforts to bring the hearts of the young into loving captivity to Christ that the Jesuits did to bring them into captivity to the Church, the future of Christianity in China will rest on a rock-foundation, which no winds or waves of opposition can disturb.

It is high time in the development of mission work in China that more attention be given to the education of girls. What should we say for the future of the Christian Church, if the cultured and devout mothers should cease to exert their influence upon the young? But such an influence is yet to be created in China. Why do the Chinese in mature life give way so easily to passion and self-will? Why do they show so little power of self-government in places of temptation and trial? Is it not largely because their childhood was spent in the hands of mothers who were but grown up, passionate, self-willed children, or in the hands of teachers, whose characters had been fashioned by such mothers? Let us make haste to educate the daughters of the Church, that they may become the worthy mothers of the future Church, that they may order their households in wisdom and in the fear of God, and that in the future of China noble Christian men may say what they now so often say in Western lands: "My mother has made me what I am."

Missionaries in China are doing too little in the preparation of cultured preachers, who are able to edify and build up the native Church. We do not forget that there is a law of development in mission work, and that we ought not to demand mature fruits during the time of buds and flowers, but we are husbandmen in the Lord's garden, and the rapidity with which fruit matures depends much upon our diligence and fidelity in cultivation. In many missions converted Confucian scholars are employed as preachers, and some of these men have been faithful and efficient workers, but as a class they have been far from satisfactory. Their tendency is to amalgamate the higher truths of Christianity with the lower truths of Confucianism, and so to drag Christianity down. They too often fail to rise to the high Christian conception of truth and duty, and their spiritual life lacks in earnestness of purpose. They have apprehended the truth of the Gospel, but they have not comprehended its deep and solemn urgency. Their lazy Confucian habits too often cling to them, and they are more fond of being served than of serving. They are slow to recognize the importance of self-effort on the part of the native Church, and are not the leaders that the Church must look to in its future independent development. It is sometimes complained that preachers trained in mis-

sion schools disappoint the hopes of the missionaries, but making due allowance for exceptional cases, it is believed that the cause of failure can be usually traced to superficial education to an education in the acquisition of which the child and youth has not been properly shielded from the influences of heathenism, and has learned the truths of Christianity with his head rather than with his heart. It is a common testimony of teachers in China that children and youth respond quickly to Christian influences, that their powers of mind and heart expand and develope rapidly under careful training. In schools where the first of a living faith and love are kept burning brightly in the hearts of the pupils, the hearts of each succeeding class of pupils are soon kindled by the holy flame and they yield themselves in glad consecration to the service of the Saviour, and older Christians sometimes listen with wonder to the Christian testimony of Chinese children. Said one little boy in a meeting of deep religious interest: "I have resolved that living I will live unto the Lord, or dying I will die unto the Lord." And from the school in which so high a resolution was begotten in the heart of a child, there have gone out into the Christian ministry, not a few young men, who give evidence by their faithful labors, that they, too, have resolved to live and die for the Lord.

In all that has been said there is no divergence of opinion, and so no room for discussion, as to the ultimate end to be secured, which is a deep and broad Christian culture for the future Church of China; but there is much room for discussion as to *times* and *seasons*, and as to *ways* and *means*. The object of this paper is to urge the importance of education as a *missionary agency*, and to warn against that excessive zeal for evangelistic effort which forgets the part which education must have in building up Christian character, without which evangelistic efforts will be crowned with but partial, and often with disappointing results.

On Some Aspects of Prayer.

BY REV. C. HODGES.

IT has been suggested that it would be well for us to take for our consideration at our monthly meetings some subject connected with our devotional life, which we may turn to a practical use, and when I was asked to take such a subject I thought that our time might not be unprofitably spent if we selected one which, though quite familiar to us, yet from its very familiarity, might not receive all the attention it de-

serves ; for the reminder of St. Peter to those to whom he wrote his second epistle, holds good equally to ourselves. He tells them that he is not going to take up some new questions, but only to remind them of that which they already knew and to stir up their minds by way of remembrance concerning the old truths (what they already knew), and as we often have to stir up a fire, so that it may not die down but burn up afresh, so it is necessary that we should have constantly brought before our minds those old and well known principles of our most holy faith, lest we forget and neglect the importance of them. One of the chief, if not the very first of these, is the subject of prayer, the great importance of which it is impossible to overestimate. As we see work accumulating around us, and as we become more and more engrossed in it, there is the danger of forgetting that in order that it may be carried on successfully, we must learn that our "strength is to sit still," that it is in a measure derived from those seasons of inactivity which must be spent in the recognized presence of God when we can ask for orders, and guidance, and strength to carry them out, and receive the words of command and encouragement from our Master. I am glad to think that this necessity for earnest united prayer has been impressed upon the hearts of some here, and that a union for prayer has lately been inaugurated, so that God's people may be reminded of their duty and privilege, and by a constant, united, believing supplication to God for ourselves and others, especially in this place, we may draw down upon us an abundant supply of those showers of blessing which God has promised, and is so willing to pour out on those who ask Him. It is a cheering and hopeful sign of the times that during the past few years, the subject of united prayer has been taken up by God's people. I belong to what is, I believe, the first private prayer union ever started in England. In 1848 some undergraduates at Cambridge started a prayer union for members of the university. It now numbers about 1,900 members, and there are now, as the direct outcome of that union, 16 others in connection with it belonging to various colleges and professions in all parts of the world, such as the Lawyers' Union, Army and Navy, Moore College at Sydney, Madras Native Christians. In addition to these there are also others, perhaps more widely known, which have been started by some of the members of our Union ; *e.g.*, that of the Rev. E. Boys and Rev. H. L. Harkness, who was one of the earliest members of our union, who many years ago commenced a union, whose object is for the members to pray daily for the Holy Spirit. I may also mention that which has the largest number of members of any private union, managed by the Rev. T. Richardson. All these various unions are a proof that there is a felt want among God's people for

constant united prayer, a want which the Church of which I am a member has provided for her children by giving them a form of Common Prayer for use twice a day, the object of which is to confess our sins to God, to thank Him for benefits received, to set forth His praise, to hear His Holy Word and to ask Him for those things which we need for soul and body.

I need scarcely remind you of the great stress our Lord laid upon the necessity of prayer. He gave express commands, and His whole life was one of constant communion with His Father. No long or exhausting day's work ever furnished a pretext for curtailing prayer. He spent nights alone on the mountain top after weary days of incessant labor. Almost, if not the last command to His disciples before His death was, 'Watch and pray'; and that because He knew the dangers to which they were exposed, and because they failed to help Him by their prayers in that His hour of greatest need; and that injunction was given just after he had offered his own High Priestly prayer to His Father, in which He had prayed for them and for all others who should believe on Him through these means. Our Master coupled the injunctions, 'watch and pray': for the utmost vigilance of man, apart from God's guardianship, must fail to secure the tempted soul in the hour of temptation. The two must go together. We must act like Nehemiah, when building the walls of Jerusalem; when he was threatened with danger he made his prayer to God and set a watch night and day; we are, or ought to be, engaged too, in raising a spiritual fabric, and we have to do it amid the scorn and opposition of spiritual foes. St. Jude bids us build up ourselves on our most holy faith, and we shall look in vain to see this building rise, unless while we build we pray in the Holy Ghost, as he also exhorts. We must indeed keep *ourselves* in the love of God by watching, but it would be in vain, unless God Himself should keep us in His love through His strength invoked into our souls by prayer. "Praying in the Holy Ghost, keep yourselves in the love of God." Prayer has been well called the soul's breath of life, and it is truly and really so. In the breathing by which the natural life is continued there are two distinct processes, one following close on the other, inhalation and exhalation—and to perform these functions is to live. Similarly in the spiritual world, prayer has in it a double process—a receiving and giving—an inspiration from God, an aspiration toward God. The inspiration must come first. No real prayer was ever offered, except by God's grace, prompting the heart to offer it, or making the heart uneasy and restless until it was offered. Then follows the aspiration toward God, some petition to Him for some blessing He has to

bestow ; the best of all blessings, that which alone can fill the soul and satisfy all its cravings, being Himself ; as St. Augustine says, "Thou hast made us for Thyself, and our heart is restless until it find rest in Thee."

But prayer is not only the offering up of petitions; it is something more, and this we are apt to overlook. In all real prayer there is a continued reception from Him, a continual inspiration by Him. We are to look to God, not merely for the primary grace to set our prayer agoing, but also for answers made to us while we pray. We often miss the answer and therefore the comfort and support which we might receive from prayer, because we do not look for it. We should, while we offer and after offering it, "stand upon our watch" as the prophet did, and set us upon the tower and watch to see what He will say to us. It has been truly said, 'Prayer is a dialogue, not a soliloquy.' One of the essential considerations of prayer is, that we realize while we offer it, that God is present with us, listening intently to us, scrutinizing our hearts, understanding at once what our real wish is under all the imperfections of our expression, and giving intimations every now and then that He is listening, by the movements and whispers of His Infinite Spirit within our finite Spirit.

Our blessed Lord gave injunctions with regard to both private and public prayer. He knew there was a necessity for both, and has promised an open reward to those who pray in secret, as well as to the believing and united petitions of the two or three gathered together in His name. What I wish to touch upon is *the character of successful prayer*. Prayer may be viewed under two aspects, and practised with two intentions, either as homage done to God or as a means of supplying human needs. Our Lord deals with the subject of prayer twice in the Sermon on the Mount and perhaps it is for this reason that they are separated one from another. In the earlier section is found the warning against using vain repetitions as the heathen. But we know that there are repetitions which are not vain, for we have our Lord's own example, who used the same words thrice in the garden, and St. Paul tells us he besought the Lord thrice to remove his thorn in the flesh; on the other hand we see the beautiful balance of our Lord's teaching in the later section of the sermon when He urges the importance of great earnestness in prayer, not only to ask but to seek, not only to seek but to knock. It is evident that He meant to teach the lesson of importunity in prayer when at a later period He spake a parable to this end "that men ought always to pray and not faint," and by the parable of the friend at midnight, which represents that

men will obtain by their urgent importunity from a fellow creature what they could not obtain on the ground of friendship. This is the undoubted meaning of the injunction, 'Ask and it shall be given you, etc.,' and I shall endeavour to bring out this meaning, feeling sure that it has a practical bearing, and that the right understanding of it will account for the non-success of many earnest prayers, and teach the petitioners how they may hope to succeed. First then 'ask and it shall be given you.' The asking is simple prayer, in the hope that if it be good for us and for God's glory, He will supply what we ask for. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." The petition should be stated in the simplest words, just as a child would make any request of a parent. Take as an example Jacob's prayer when he was dreading the approach of his brother, 'O God of my Father Abraham, and God of my Father Isaac, I am not worthy of the least of all the mercies and of all the truth which Thou hast shewn unto thy servant . . . Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I fear him, lest he come and smite me and the mother with the children'; and there is little doubt that Jacob persisted in his prayer during the night, and he received an answer and a new name as a token and pledge of blessing. To Jacob then the promise was fulfilled, 'Ask and it shall be given you.'

Now what is seeking as distinct from asking? 'Seek and ye shall find.' Let us endeavor to obtain an answer from our Lord's parable about seeking, 'What woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house and seek diligently till she find it?' All the vows and prayers in the world would not discover for her the piece which she had lost; she must hunt for it herself. Then by seeking is probably meant the effort and endeavour which ever accomplishes true prayer; or to put it in another way, prayer in the form of endeavour, prayer under the aspect of an effort after the thing prayed for. As Luther said, '*Laborare est orare.*' Prayer to be successful must be something more than a wish, a mere aspiration; it must become also a determination, and all determination leads to effort and exertion; wishes are lazy, but the will is active and energetic. We might pray; e.g., that sickness may be averted from our neighbourhood. But we must also bestir ourselves to make the best possible sanitary arrangements; we must call in the physician and nurse, and use their skill and care, for it is upon the diligent use of means that God's blessing, which alone can achieve the desired end, is granted. Or is our prayer for victory over our temptation and besetting sins; it must be accompanied by watchfulness—or rather watchfulness is the form it must take when we pass

from the closet into daily life. 'Watch and pray, lest ye enter into temptation;' and again, it must be accompanied by compliance with that injunction, 'Resist the devil and he will flee from you.' We must *fight against* our spiritual foes, as well as pray, if the victory is to be ours. The Amalekites would never have been defeated by Israel if while Moses was holding up his hands in prayer, Joshua and his soldiers had not been fighting in the plain. Prayer without watchfulness and resistance is a mockery. Watchfulness and resistance without prayer are a presumption; there must be seeking as well as asking.

And now what is the distinctive idea shall we suppose to be denoted by the third clause, 'Knock and it shall be opened unto you'? Knocking denotes the expectation of an answer, an attitude of mind which comes prepared for an answer and realizes it before it actually comes. No one knocks at a door without expecting it to open, if he knock loud enough and wait. When Peter knocked at the door of Mary's house, he continued knocking until it was opened, and this is also illustrated by a parable of the friend who came to beg for three loaves at midnight. Though his friend within remonstrated with him, he persevered until his friend, even against his will, came and answered him and gave him as much as he desired. But in the heavenly reality there is a joyful yielding of Him who is also more ready to hear than we to pray, and even though the answer may be delayed, when it does come, it brings a fuller blessing than we expect, as was the case with the Syrophœnicæan woman, who not only obtained the restoration of her daughter's health, but was dismissed with the sweet commendation, 'O woman, great is thy faith, be it unto thee even as thou wilt.'

And yet though our Heavenly Father is so ready and willing to grant, how few and faint are the applications made to Him. In one of the "Guesses at Truth" Archdeacon Hare says very truly, yet quaintly, 'As I recently was strolling down a street I observed a cobweb which a spider had spun over the door-knocker of a house door, and I was surprized for it was not on the gate of heaven.'

But what our Lord wishes to impress on us is to have the attitude of confident expectation. We must not think that everything is done when we have offered prayer; we must wait and listen expectantly like a man who has knocked at a door, and it is just because our prayers are so little animated by the anticipation of the result that our prayers are so fruitless. If our prayers were answered we should often feel as surprized and taken aback as those early Christians who were astonished when they saw Peter at the door, for whose deliverance they had been praying. Prayer can only live

in an atmosphere of hope; taken out of that atmosphere it expires instantly. We may conclude then that in this version our Saviour teaches that in any successful prayer there are two other elements besides the wish and fervent desire—a *will* that bestirs itself to use the means, and a *faith* which confidently expects results. Not as though our Lord were prescribing duties wholly distinct from prayer, which must be performed however *alongside of it*; but rather that He is teaching us that *true prayer involves and wraps up in it the will* to strive after, and *the expectation* to anticipate, no less than the *wish* to obtain the blessing prayed for.

Our Lord has left behind Him, not only the words of the text to which I have alluded, but others which at first sight seem to give us a wide and unlimited range. ‘Whatsoever ye shall ask in My name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it’ Four times do similar words occur in the discourse which He held with His disciples on the eve of His Passion. But lest we should suppose such a promise to be without condition inherent in the characters of those to whom it was given, on one of the occasions a very stringent condition was added. ‘If ye abide in Me and My Words abide in you, ye shall ask what ye will and it shall be done unto you,’ and this condition must be understood as limiting or qualifying all those large and munificent promises which our Lord was in the habit of making to prayer as; *e.g.*, ‘Ask and it shall be given you . . . For every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh it shall be opened.’ Yes, this condition and others, connected either with the Hearer of prayer, or with the petitioner, or with the thing asked for.

Another aspect of prayer is that it is used by God as an instrument of discipline; there are certain limitations to the apparent universality of prayer *which arise out of God’s own character and the relation in which He stands to His own people*. He is, as He had declared Himself to be, a hearer of prayer. But He is also something besides. He can never resign or overlook the other relations in which He stands to us as our Father, our Judge, our moral Governor, our Educator for eternity. Moreover, God’s hearing of prayer is not an end in itself but only a means to an end. His way of dealing with petitions, laid at the throne of grace, is part of the educational discipline by which He is training His children for glory, or is an element in His moral government or in His judicial procedure. Moses begged, and begged most earnestly, that he might go in to the promised land, but God answered, ‘Let it suffice thee, speak no more unto me of this matter; thou shalt not

go over this Jordan.' David besought God on behalf of his child, but God's sentence was executed, 'The child that is born unto thee shall surely die.' St. Paul thrice besought the Lord to remove the thorn in the flesh, which seemed to him a great hindrance to the work of his ministry. It was not removed, but he received the loving assurance, 'My grace is sufficient for thee, for my strength is made perfect in weakness.' So we see that God in these instances punished and disciplined His children by His refusal to answer their prayers, and we may see Him granting prayer in anger and judgment to impress upon His people that the gratification of the fond wishes of the natural heart may be the greatest of curses. When the Israelites found fault with the manna and lusted for flesh He gave them their desire and sent leanness withal into their soul. When they asked for a king, though warned of the burdens to which it would subject them and they said, 'Nay, but we will have a king to rule over us,'—He gave them a king in His anger and took him away in His wrath.' All these instances go to shew that in granting or refusing prayer God acts as a moral governor, and with reference to the interests not of the petitioner alone, but of those by whom he is surrounded, or of those who shall come after who may need warning or encouragement or some particular instruction as the case may be. In short, *God makes prayer and the answer to it, or refusals of it, one of His great instruments of discipline.*

And again, *answers to prayer are conditioned by the character of the petitioner.* Several conditions of this kind are mentioned in Scripture, and where they are not mentioned are implied and must be understood. Thus prayer must be persevering; it must be the outcome of intense earnestness if it is to be successful; not an asking only but a seeking, not a seeking only but a knocking in the spirit of him who said, 'I will not let thee go except thou bless me;' then again, a belief in the efficacy of our prayer is made by Christ and St. James essential to success, 'Whatsoever ye desire when ye pray, believe that ye receive them and ye shall have them.' 'Let him ask in faith nothing wavering'; then again, 'When ye stand praying, forgive if ye have ought against any that your Father also, who is in heaven, may forgive you your trespasses.' No prayers will be answered but those which are offered in a spirit of love. But the one condition in the character of the petitioner, which embraces every other, is that to which I have already referred, 'If ye abide in Me and My Words abide in you, ye shall ask what ye will and it shall be done unto you.' The more the believer lives in the atmosphere of communion with Christ, and the more the Words of Christ exert a real living influence over his character and

conduct, so much the more power does he acquire of commanding at the throne of grace just what he wills. And if the communion between his mind and that of his Master were absolutely perfect, as it never can be in this state of existence, then the whole of God's treasury would lie open to him, and he would have whatever he wished. It is because we are so out of harmony with God's own mind when we approach the throne of grace, that our prayers are utter failures,—fetch down nothing at all. Such failure is no proof that the divine promise is false, when the promise is understood rightly and in connection with those other passages of Scripture which impose limitations on it.

But further answers to prayer are conditioned by *the nature of the thing prayed for*. 'That we may obtain our petitions, make us to ask such things as shall please Thee.' 'Grant that those things which we have faithfully asked *according to Thy will* may effectually be obtained.' 'With strong crying and tears' our Lord besought His Father that the cup might pass from Him, but He added, nevertheless, not as I will, but as Thou wilt! It is a lesson to His disciples for all time that in laying our innocent desires before God, as we are bidden to do, we should be careful to submit our will to Him, and ask for what we have set our hearts upon, subject to what He sees in His wisdom to be expedient, not for ourselves alone, but for all other members of His great family, for whom in His government of the world He has to consult.

Thus I have endeavored to bring before you some of the aspects of true prayer. It must ever be combined with watchfulness. Whether it be offered in private or in public, there must be an earnest asking in faith, accompanied by a looking for an answer and a patient waiting upon God until He send an answer. We must consider, too, our relation to God and to others, and remember that if we are real in our prayers and feelings, our desires will not be so much set upon individual or temporal blessings as upon that which shall bring a blessing on the largest number or bring forth most glory to God. There is an irresistible attractiveness in the conception of a God who hears and answers prayer in the exercise of fatherly wisdom and love as it is written, "O thou that hearest prayer unto Thee shall all flesh come." Let us go to this God who hears prayer, in faith, in love, in entire submission to His wisdom and will, and we shall assuredly carry away, if not what we ask for, yet an influx of peace and joy and hope into the heart which will convince us that we have indeed been heard; that our labor has not been in vain in the Lord.

Memorial Sketch of Carstairs Douglas, LL.D.

ABRIDGED FROM THOSE FORMERLY WRITTEN.

CARSTAIRS DOUGLAS was born on the 27th December, 1830 at Kitbarchan, Rewfrewsline, where his father was the parish minister, and himself educated his six sons, of whom Carstairs was the youngest, until one after another they became students in the University of Glasgow. His mother was the eldest daughter of Rev. John Monteatt, D.D., minister of the adjoining parish of Houstoun, and was left a widow in 1846, spending the remainder of her life chiefly at Ayr, where her house was his home in his holidays as a student, and during his two furloughs as a missionary. She greatly helped to form his character, and she encouraged him in giving himself to mission work in China. During all his wanderings he never missed writing to her by the monthly mail, and she was taken home just ten days after he left her on his return to China in 1873.

He studied in Glasgow from October, 1845, till April, 1851, and took the degree of M.A. with honors. His University long afterwards recognized his learning by conferring on him the degree of LL.D. While in Glasgow he attended the ministry of Rev. William Arnot, an eminent minister, who exercised a special influence on young men; and profited much by a weekly Greek Testament class, which Mr. Arnot taught. Phonography was then newly introduced, and he studied it eagerly. This method of writing he found very useful in catching and recording the Chinese sounds, which vary in singular ways; the tones used quite altering the meaning of many words. Both in Glasgow and Edinburgh he labored to improve himself as a speaker, taking lessons in elocution and carefully putting them in practice, till his reading and speaking became singularly clear and effective, though quiet.

In Edinburgh he joined the "Speculative Society," a debating club there, which has been celebrated since it was founded in 1764, and which has many historic names on its rolls. He carefully prepared for its frequent meetings, and constantly took part in the debates.

What follows is chiefly quoted from a contribution by Rev. Mr. Swanson (who joined the E. P. Mission at Amoy in 1860) to a short Memoir of Dr. Douglas, printed in 1877. They had lived together for nearly seventeen years.

He studied Divinity at the Free Church College, Edinburgh, for the required course of four years. Here he adopted the principle

of total abstinence, which he practised and advocated throughout his life, speaking very earnestly on the subject at a meeting at Shanghai two months before his death. He was licensed to preach by the Presbytery of Glasgow on the 7th February, 1855; ordained a fortnight later by his friend, Mr. Arnot, and sailed for China in March, 1855, along with the Rev. William C. Burns, whose companionship was most helpful to him.

On the 6th June he wrote: "In Straits of Sunda.—In the end of last week I finished my first reading of the New Testament in Chinese; I have also gone through a good many other books. Norman Macleod was quite right that as the voyage drew near its close we would wish it longer, yet I am, of course, longing to set to work in China. Our meetings have gradually increased. First came a sermon in the forecastle on Sabbath evenings; then the same once during the week; also a class four times a week for improving the reading of some who read very ill; our text book being the Bible. Two Germans and a Dane are among those who attend."

At Shanghai Mr. Burns parted from him, and he went on alone to Amoy, where he hoped to find Mr. Johnston in charge. But to his own and the Church's deep regret, Mr. Johnston had been forced by dangerous illness to leave China and return home. Mr. Douglas keenly felt this, having to begin single-handed, so far as brethren of his own Church were concerned. He would have felt it still more had not Mr. Johnston, although beginning the work of distinctive stations for the English Presbyterian Mission, labored in essential union with the brethren of the Reformed Dutch Church of America, and in warmest sympathy with those of the London Missionary Society. These brethren did all they could to assist and encourage Mr. Douglas, as he was ever ready to acknowledge. "The first work he had to undertake was the acquiring of the language. To this he set himself with the most conscientious zeal and thoroughness, and the same persevering industry that distinguished him in every part of his life. He brought to the study a scholarly mind, trained to systematic ways of doing work, and a minuteness of research that one rarely finds equalled, and never, I think, surpassed. The study of the language was at that early date especially difficult. There were few aids, and each student had to choose his own methods. There was one dictionary in manuscript, prepared by Mr. Lloyd, an American missionary, which was wonderfully accurate and full when the time at which it was prepared and the materials then at hand for such a work are taken into consideration. But still the study was most difficult, and involved such an amount of long continued drudgery as called for the greatest per-

severance. He looked upon this as his work for the Master at the time, and we who followed him can remember how faithfully he used in our times of discouragement to put the work in this light. He soon saw the great need for a thoroughly well prepared dictionary of the Amoy colloquial, and he began to collect materials for it, Wherever he went, his note book and pencil were in his hand; collecting, revising and verifying. In 1873 the dictionary was published, and has proved very useful.

He was equally distinguished for his intimate acquaintance with the literary style and his extensive reading in Chinese literature. Among Chinese literates he was reckoned a great scholar. I have frequently seen their amazement on finding the extent and accuracy of his knowledge. How a foreigner could ever have gained it was to them a mystery, and they regarded him on this account with a kind of reverential deference.

In these respects his example was invaluable for those who succeeded him. To speak some words intelligibly in Chinese and to express some Christian truths in that language is not all that a missionary has to do. He has to carry on new and strange work amongst a very acute and clever people, who are never slow in discovering the flaws in any man's furnishing, and who, when the man himself may not know it, may be ridiculing him and bringing his message into disrepute. And besides, he is dealing with a subject entirely new to them, and has of necessity to create its very terminology, which certainly is work of the most delicate kind, not to be entered on rashly without sufficient preliminary preparation."

His love of sacred music and endeavors to promote its study among the converts should be mentioned. He took part in composing a Chinese hymn book, which was the joint work of several missions, and he prepared a sol-fa music book for it, adapting good tunes to the native voice, which does not easily sound semi-tones. From this book, when time allowed, he taught not only the students in the training institutions, but the children in the juvenile schools with much success. He thought the choice of good hymns and music was most important, not only for attracting and instructing the people, but for glorifying God. And though, like life, it must sometimes be sad, he thought it should mainly be cheerful, stirring and even joyful, as a Christian's life should be.

"When Mr. Douglas arrived at Amoy the only special outstation of the English Presbyterians was Pechnia, about twenty miles to the South-west. During his life time a chain of Churches was planted on the South and West, extending about a hundred

miles on each side from the centre. In 1860 he began work North of Amoy; his first move in that direction being to An-hai, a town about fifty miles off. Here, in that year, he nearly lost his life from the violence of an enraged mob. But he lived to see a large and flourishing congregation in that town and the work spreading out from it to the district around. Over all this region his voice has been heard, and the Chinese all knew him. Accompanied by one or two native preachers, he went out from some station already planted and evangelized over all the neighborhood. His powers of endurance were most remarkable; the Chinese used to say that, while he could wear them out, it was impossible to wear him out. But we felt that he was wearing himself out, and we tried to remonstrate; too often in vain.

He was as zealous in Church organization as in Church extension, for he felt that the one was as important as the other. As soon as congregations were sufficiently strong, they were organized. They had free election of their own office bearers, and the Presbyterian polity was found to be peculiarly acceptable to the Chinese. Representation by election and the relations of judicial bodies were not new ideas to them. Their own social and political systems are, to some extent, built upon the same principles. In due time a presbytery was formed, and in this our American brethren and we had seats, but the natives formed the great majority of its members. I can never forget the enthusiasm with which he entered on all presbytery business. His name was sure to be put on all important committees, and he faithfully discharged all such duties.

From the very outset he perceived the great importance of training up a native ministry and of educating native agents to carry on the work, and, when alone and single-handed in his mission, did what he could in this department. He never ceased his care and anxiety about it until he saw a well-equipped institution established. When he died it was in full working order, and he was surrounded by a band of natives, who had been trained in it and who were actively engaged in preaching the Gospel to their fellow-countrymen. In 1860 he passed over to Formosa and remained a few weeks in the Northern part of the island.

During a short stay at home in 1862 he succeeded in persuading the Church to take up work in that island, and on his return, next year, was accompanied by Dr. Maxwell, the first missionary to Formosa. As soon as Dr. Maxwell was ready for work, Mr. Douglas went over with him and aided in setting the mission a-going. The first converts in that island received the Gospel from his lips. On the 4th April, 1868, William Burns died at New-

chwang, where Mr. Douglas went in hope of being helpful to him when the news of his serious illness reached Amoy, but found on arriving that he had been gone for weeks. He felt it some comfort that he had made the attempt, and was interested in seeing the work he had begun there and the great respect shown to his memory. He himself died a comparatively young man, being in his forty seventh year. But his work was finished. Among the last things he did was attending the Missionary Conference which met at Shanghai in May, 1877. More than a hundred delegates were present, gathered from all China, and representing very fully the various Churches and societies having agents there. An American and a British President were appointed, and this high honor was unanimously conferred on Dr. Douglas by the British Delegates. There seems to be a peculiar fitness in this, forming as it were, the closing scene of his public work."

He died at Amoy on the 26th July, 1877, of cholera, after twelve hours' illness, during which he was watched and attended with most loving care, both by missionary and medical friends. Rev. W. Macgregor, in a deeply interesting account of his last hours, says: When already very weak, he was told that a native minister had come to enquire for him. Dr. Douglas, slightly raising himself and holding out his hand, said in Chinese: "Ah, Yap Sian-si, be always ready for the Lord's will. . . . Staying here we may benefit the Church, but to be with the Lord is far better!"

The following extract is from a letter of Rev. J. Sadler, L. M. S., to Rev. Principal Douglas:—

"It has been our privilege to live with your dear brother (by his own kind invitation before we left England) ever since our arrival here in January last, and we are deeply thankful it has been so, for a closer and more intimate friendship grew between us than ever before existed, though I have always regarded him as my best friend in China. His loss to the work here is serious indeed; he lived and died for it. No real rest did he give his often wearied body; only change of occupation, which all bore on the benefit of the Chinese. It is a satisfaction to me that I was near him at the beginning of his sickness and till he breathed his last."

Extract from a letter of Rev. Dr. Talmage, of the American Reformed Mission, Amoy, published in Oct., 1877:—

"By overwork he had worn himself out and made himself an old man while comparatively young. He came to China quite young, and at the time of his death was about forty-six years of age, and yet men who had recently become acquainted with him thought him over sixty. Is any one inclined to blame him for this,

as though he wore himself out and sacrificed his life before the time? If so, he did it in a good cause and for a good Master. Besides this, he did more work during the twenty-two years of his missionary life than most men accomplish in twice that time. And then he reminds us of One, who, when only a little over thirty years of age, from similar causes, seems to have acquired the appearance of being nearly fifty."

Extract from a letter of Rev. H. L. Mackenzie, Swatow:—

"I remember a little incident that for seventeen years has exercised a helpful influence on me. When travelling with him in 1860 I noticed him looking at some writing on his fan. I asked what it was, and he told me that it was the names of four men at Anhai, the first four converts of that whole North-eastern region, where there are now flourishing stations. From his manner and way of speaking of those four I was quite sure at the time, and have often remembered since, that he had written them on his fan that he might be constantly reminded of them and might pray for them. His whole heart was given to the salvation of this people and the establishment of Christ's kingdom among them. I feel bereaved and very sad, but he rests from his labors. He is with the Lord, and on his account I must give thanks and praise. I like to think of him *resting*."

Hainan and its Missionary Work.

BY FRANK P. GILMAN.

HAINAN is a tropical continental island. Physical geographers have observed that peninsulas and continental islands receive and retain, as in a crucible, various peoples and principles until the pure metal is prepared for the benefit of mankind, and especially for the development of the neighboring mainland. Thus Greece developed philosophy, literature and art. Italy under the Romans perfected law. Spain developed the spirit of discovery and Scandinavia strengthened the Protestant reformation. While insular Great Britain, combining various nationalities, has developed a people, who have contributed to all these elements of progress, and have taken the lead in bearing their results to the peoples everywhere who sit in darkness.

Tropical islands have never yet exerted their due influence on the world's progress, but the time seems not far distant when they

must come into greater prominence. As the extension of scientific knowledge shows the ease of securing a living in the tropics, while the crowded condition and expensiveness of living in temperate regions causes distress; as the progress of medical science and the development of useful inventions make living in the tropics more safe, and the solution of various labor problems secures a more uniform distribution of population, it is evident that the tropical islands, being of even temperature and easy of access to immigration and commerce, will more and more become centres of influence.

In our generation progress is greatest in the temperate zone. Of its continental islands, what Great Britain is to the Occident, Japan is fast becoming to the Orient; and as the light of progress moves along the coast of China, Formosa, already seeing the grey of the dawn, must become enlightened. Hainan is the next large continental island to the South-west; and like Formosa in many other respects, shall we not expect that, though within the tropics, she will soon yield her unknown and undeveloped resources and receive in return the gift of Christianity and civilization, which will make her also a power in developing the neighboring lands? With Japan and the islands of Formosa and Hainan exerting the influence upon the East, which the British isles exert upon the West, who can calculate the good which would be effected upon the coast of Asia from Bhering's Strait to Singapore?

The object of this paper is (1) to bring before you the character of the island of Hainan and of its inhabitants; (2) to relate some incidents connected with the history of its missionary undertakings; (3) to describe the present condition of the work and what remains to be done.

I.—BRIEF DESCRIPTION OF HAINAN AND ITS INHABITANTS.

The island of Hainan lies at the extreme South of the Chinese empire and makes up the prefecture of Kiungchow, the largest prefecture in the Kwang-tung province. It is wholly within the tropics, being South of 20° N., though on account of its insular condition its temperature is much more moderate than many other places in the same latitude, and the thermometer rarely indicates above 97° F. during its longest heated term.

It is briefly described as 150 miles long from North to South, and 100 miles from East to West. Its area is about twice that of Palestine West of the Jordan.

Its surface is generally level in the North and West, and mountainous in the South and East. Its exports are chiefly betel nuts, eggs, leather, sugar and live hogs. In 1887 there were 85,000

hogs taken from the island, and the deck of nearly every steamer leaving for Hongkong is covered two or three tiers deep with bamboo baskets containing live pigs.

Any further discussion of the diversified character of its surface, climate or productions is not permitted by the limits of this paper. Its undeveloped and unexplored resources, consisting of fertile, unoccupied land, forests of valuable timber and mines of gold, silver and copper can only be mentioned.

We must, however, pause to briefly describe the inhabitants. They are estimated to number a million and a half, and are made up of a number of heterogeneous peoples, speaking from twelve to sixteen different languages and dialects, though having nearly all submitted to Chinese rule, adopted Chinese dress and customs. The only exceptions are the Loïs of the interior, who have generally submitted, but retain their own dress and customs. They, together with the other aboriginal population of the island, who are also locally called Loi, speak a variety of languages, and though their origin is as yet unknown, they are, the writer believes, related to the Anamese or to the Shan tribes of the mainland.

It seems that the Chinese settlers of the island first took possession of the North and East, crowding the aborigines into the mountains of the South and West, where among the aboriginal dialects and languages are distinguished King-toa-loi—spoken extensively in villages within a mile of the city of Kiungchow—Lim-ko-loi, Tam-chow-loi, Leng-sui-loi, Beh-toa-loi and several others.

The Chinese dialect, used by the majority of the inhabitants, and the *lingua franca* of the island, is Hainanese. It is related to the dialects of the Fuhkien province, from which the original colonists came, the natives tell us, seven or eight generations ago. While this may be distinguished as the language of the island, nearly every other Chinese dialect has its representatives. There is an extensive district settled by Hakkas, another by Mandarins, and a small district where Cantonese is spoken.

While their languages are so numerous, their tongues are not abusive. It was refreshing to the writer on a recent journey from Canton to Hainan, after hearing abusive language in nearly every city, market and village, to be able to enter Kiungchow city without hearing an offensive word, and to travel weeks in Hainan rarely hearing an abusive epithet.

The people have been generally well disposed. The gentry and officials alone have placed obstacles in the way of missionary work. The amount of medical work done in the island has conciliated all classes, and everywhere the missionary is greeted as teacher, and his

medicines are sought after by men and women, for the women are much more accessible, than those of most parts of China.

II.—HAINAN MISSIONARY INCIDENTS.

Holding in mind the situation, the size and the character of the island and its population, let us consider briefly some incidents connected with its missionary undertakings.

Missionary work was begun and carried on successfully in Hainan many years ago by the Jesuits, and one of the places of interest near Kiungchow is the Catholic cemetery, containing the graves of three Jesuit missionaries, bearing dates over 200 years old. Their work has not survived persecution, for while once numbering their converts by thousands, there are now but a few hundred Catholic adherents in the island, mostly the descendants of Christians.

Protestant mission work began with the coming of Mr. C. C. Jeremiassen in Nov., 1881. He had begun as an independent, self-supporting missionary in Formosa, and after making considerable progress in the language, he concluded to study medicine in the hospital in Canton, before entering on regular work. While on his way to Canton his thoughts were providentially directed to Hainan as a field still more needy than Formosa, and he formed the plan of going there, which he did on the completion of his studies. During the spring following his arrival he made a journey of exploration around the entire island, keeping only a few miles in from the coast.

During the autumn of the year following; *i.e.*, 1883, after making several excursions through the interior, he had the company of Rev. B. C. Henry, D.D., on a journey through the country of the aborigines, which Dr. Henry has described in the *China Review* and in his book *Ling Nam*.

On their way into the Loi country they passed through Nodoa, a large market town, about thirty miles from Tam-chow, on the North-west coast. It is the centre of an extensive Hakka settlement, and here at the beginning of the following year (1884) a chapel was opened and placed in charge of a native Hakka preacher. The truth he preached awakened great interest, and at the beginning of the next year there were about sixty who had expressed a desire for baptism. Rev. H. V. Noyes visited Nodoa in May of 1885, and after carefully examining twenty applicants, he administered the rite of baptism to nine. Then persecution began; for the missionaries had left Nodoa but two days, when an attempt was made to extort money from the converts. Through the kind assistance of the British Consul at Hoihow the persecution was stopped, but the money, illegally taken, was never returned to the Christians.

In the latter part of the year 1885 Mr. Jeremiassen joined the American Presbyterian Mission of Canton, with which he had been previously associated, and H. M. McCandliss, M.D. and Rev. Frank P. Gilman and wife, were appointed by that mission for work in Hainan. In preparation for the arrival of the reinforcements the head-quarters of the work were changed from Hoihow to Kiungchow, four miles distant, the capital city of the island. Arrangements were at the same time made for the purchase of property on which to erect residences. Through fear of the mandarins, the original owner deeded the land to an irresponsible person, who deeded the property to the mission, the same person acting as middleman in both transactions. The term *sale*, found in the old deeds, was copied into the deed to the mission. These facts were made the ground afterwards for imprisonment of the middleman, and have apparently hindered the sealing of the deeds by the magistrate.

About this time, while Mr. Jeremiassen was in Nodoa assisting the recently persecuted Christians, and Dr. McCandliss was spending his first few weeks in Hoihow, there arose near Nodoa one of those lawless sectional or clan fights, which so often afflict the loosely governed sections of China. The people of a neighboring district had been boastful; the rougher element near Nodoa decided to accept their challenge, and a small party set out armed for battle. They met with little opposition and were soon in possession of considerable property, which had been deserted on their approach. Mr. Jeremiassen experienced no inconvenience, though he was near where the trouble originated. A report, however, reached Hoihow that he had been seized by the robbers and compelled to assist them in various ways, and H. B. M.'s Consul Watters kindly sent a messenger in from Hoihow to him to make enquiries and to offer assistance. This insurrection affected the mission work seriously, though indirectly, for some of the stolen cattle came into the possession of one of the baptized converts, and on account of this he was afterwards beheaded, and because the missionaries could not interfere and save his life, the membership at Nodoa was reduced during the year by nearly half, through the defection of those who saw no good in belonging to a society which had so little worldly power. Do not imagine they came to the missionary and declared their want of faith. With great fears of receiving a scolding they made fair promises whenever spoken to, but never came near the Christian services, and went back to their old manner of life.

This execution and disaffection did not take place till later, for in February of 1886 Dr. Henry made a second visit to Hainan, and

with him came the new missionaries and two native Hakka preachers. One of the latter was stationed in Nodoa, where several converts were baptized by Dr. Henry, and the other was stationed in Namfung near Nodoa, where a new chapel was opened. A second trip was made into the Loi country to learn the best means of its evangelization. After this trip came a time of discouragement, for with indifference manifested by the converts in Nodoa, came trouble about the land in Kiungchow, and the tautai warned the missionaries that he did not think it was safe for Mrs. Gilman to remain in the city during the literary examinations then in progress, and it was thought best that she should leave the island. Things then looked discouraging, though the dispensary in Kiungchow continued to be well attended. Toward the end of the year, however, after many disappointments, a place was rented for a hospital, and the condition of affairs gradually improved, and the next year 1887 was filled with useful work. The hospital in Kiungchow, during the time of the literary examinations, was thronged with students, who listened attentively to the preaching of the Gospel and the cure of a soldier, wounded on the streets by robbers, made the hospital widely known. In Nodoa during the first half of the year a large force of soldiers was stationed under Fang tautai as commanding general. He was sent by the Viceroy in Canton to bring to justice the disturbers of the peace of the previous year, and to open up roads through the Loi country. While he was thus engaged, a severe epidemic of fever broke out among his troops, and many of them died. Mr. Jeremiassen was there at the time, and it was soon evident that the medicines he used cured nearly every one who came to him, and General Fang telegraphed to the Viceroy that his troops would have been nearly all destroyed by fever, if it had not been for the efforts of the foreign doctor.

Mr. Jeremiassen was kept so busy travelling around in the hot, tropical sun, visiting sick soldiers, that his health was endangered, and he suggested to General Fang the erection of two cheap buildings for a hospital. The General at once consented, and told Mr. Jeremiassen to select any place which he thought suitable, and he would give him \$600 for the erection of the hospital, and added that he would give the property to Mr. Jeremiassen when the object for which he was sent had been accomplished.

The site was selected. One of the buildings was erected, and the second begun, when the General left for Kiungchow. Mr. Jeremiassen followed a few days later and asked for a paper, stating the terms of the gift, as he had heard that the General was about to leave the island. Before it could be secured the General had changed front.

A telegram had come to him from his superior in Canton, telling him to have nothing to do with the foreigners, and accompanying it was an order to the district magistrate of Tam-chow, ordering him to report within three days that the building in Nodoa had been destroyed, or he would be removed.

The building was not destroyed, and it was afterwards reported that the order was sent to the local mandarin in Nodoa, whose life Mr. Jeremiassen had saved during the epidemic, and that he destroyed the order instead of destroying the hospital.

This savage attack was made in response to a petition of the anti-foreign gentry of Kiungchow, who reported that General Fang was building a large chapel for the missionary, and it is needless to state that from this time all official aid ceased, and that the paper securing title was never given.

Later in the year, being ignorant of the attack just described, and feeling that the work was progressing favorably, it was decided to take possession of the property purchased for the mission in Kiungchow, and this was quietly accomplished without opposition. But two days later came thunder out of a clear sky. The middleman of the transaction was imprisoned; the personal teachers of the missionaries were threatened with arrest, and a placard was posted at Mr. Gilman's gate, threatening the life of his wife and child unless he induced Mr. Jeremiassen to give back the land which he had purchased. This was an empty threat, but it produced anxiety nevertheless, and to enable Mr. Gilman to do his share of guard duty at the house on the property, which had also been threatened, it was thought best that his family and the teachers should go to Macao.

Then came a time of useless official correspondence, and everything remained as before for several months. Then on the payment of \$50, the middleman was released from prison and the teachers returned unmolested.

Previous to their return Mr. Jeremiassen had been able to complete the buildings he had begun in Nodoa, which had however to pass through another hostile attack, this time instigated by the same man who had formerly given the property. He returned to Nodoa to finish up the business begun the year before, and had apparently decided to destroy the hospital and then report to the Viceroy that he had corrected the only fault which the Viceroy had found with his administration of affairs. A petition was prepared, to which the names of the most prominent men of Nodoa were attached, and it was presented to General Fang. It stated that in all his conduct of affairs he had done wisely and well, except in the erection of the foreign hospital, and as it was no longer needed,

and its preservation was not desired by the petitioners, would he kindly remove it, and thus clear away every stain from his bright record?

Mr. Jeremiassen was in Kiungchow when the petition was written, but returned to Nodoa before it could be acted upon, and on his arrival he was presented with the cards of several of the most prominent men of the place, stating that they had nothing to do with sending a petition to General Fang concerning the hospital, and if their names were attached to such a petition it was without their consent.

As soon as possible Mr. Jeremiassen presented these cards to General Fang, whom he then believed to be friendly, and was by him referred to the district magistrate at Tam-chow. General Fang was going to see the magistrate the same day, and Mr. Jeremiassen unsuspectingly asked him to speak to the magistrate about the case, which he promised to do. Fearing that everything might not be all right, Mr. Jeremiassen determined to go himself to see the magistrate, which he did the following day. He first, however, prepared a written statement of the conditions on which the property had been given, and sent it to General Fang, in hopes to secure a reply in writing, which would acknowledge the truth of his statements. As no reply came he sent to the magistrate a copy of his letter to General Fang, together with an explanatory statement. This providentially reached the magistrate, while General Fang was calling upon him, and each therefore knew of the knowledge of the other on the subject. The same evening a trusted messenger came from General Fang to Mr. Jeremiassen, saying: "General Fang asks you, as a friend, to remove the cheaper of the two buildings, which he considers is his." This Mr. Jeremiassen declined to do, saying that he did not think it the part of a friend to make such a request.

The messenger continued; General Fang says further: "I ask you as a friend to do this, and if you do not do it, I will put out proclamations telling the people to tear it down."

Mr. Jeremiassen replied: "Tell General Fang he may do as he chooses. I will not take down the building, and if it is torn down by his orders, he must remember that he is tearing down my property, for which he will be held responsible."

It is sufficient to add that the building still stands. The magistrate was informed of the threat and advised, since it was for his interest to maintain quiet in his district, that he had better hold a certain hostile graduate in Nodoa responsible for any disorder. This he afterwards did, and quietly notified the military mandarin there to preserve order, and since then everything has been pro-

gressing quietly in Nodoa. The boarding school continues prosperous. The Church membership had been sifted by all these troubles, and it was necessary to take from the roll the names of several, who had gone back to their heathen practices.

While Mr. Jeremiassen was resisting this attack in Nodoa, Mr. Gilman was stopped in his improvement of the mission property in Kiungchow, by threats against his workmen, made by some of the local gentry.

A couple of months later the Viceroy at Canton sent an order to the magistrate in Kiungchow to give back to the mission the money which had been paid for the property in Kiungchow, and to request the mission to seek for other property, as he claimed that the sale had been illegally transacted, and that the people objected to the mission having the place. After considerable correspondence Mr Jeremiassen was sent to the magistrate to say that the latter had acted very unjustly towards the mission in imprisoning the middleman without previously discussing the matter with a representative of the mission, and that now people were afraid to sell or rent to foreigners. The mission was willing, however, for the sake of peace, to give up the site in question, as soon as they had secured another suitable location, and would he kindly put out placards, telling the people of the treaty rights and thus assist in making an exchange? He replied that he had no authority to assist the mission to secure other property, and Mr. Jeremiassen replied that he had no authority to take back the money till another place was secured. There the matter rests, with the property still in the possession of the mission, but unimproved.

During the year just closed the work has been much interrupted by an epidemic of cholera, which visited the Northern part of the island; though both in Nodoa and in Kiungchow good work was done in all departments.

During the year Mr. Jeremiassen and the writer made a journey across the island, following the telegraph line constructed by General Fang to the centre of the Loi country, and from there travelling on a road never before traversed by a white man, to Leng-sui on the Southern coast. They were everywhere hospitably received by the natives, who generally understand Hainanese, and who listened to their heaven-sent message with great interest.

Towards the close of the year a journey was made by Rev. W. J. White of Canton and the writer down the peninsula of Lui-chow, opposite Hainan, and they ascertained that this extensive region, where Protestant mission work has never been attempted, uses everywhere a variety of Hainanese, and can be best worked from Hainan.

In the incidents which have been related, it will be noticed that the business characteristics of the work have been made especially prominent; for, though the mission contains no lawyer, it has had to communicate with consuls and legations, and with mandarins, civil and military, in its efforts to secure land and permanently establish the work. It will also be noticed that the work described has been that of the American Presbyterian Mission. This is because no other Protestant mission has opened up regular work on the island, although the Church Mission had a dispensary in Hoihow for a time, and the British and Foreign and the American Bible Societies have had agents visit the island at different times.

III.—PRESENT CONDITION AND OUTLOOK.

Let us now briefly consider the present condition of the work and what remains to be done. The whole island has been explored and found to be open to the preaching of the truth. It is determined that Hainanese is the language of the island, being understood even by the Loïs of the interior.

The Gospel has been preached for four years with success in Nodoa and Namfung by native Hakka preachers, and in Kiungchow a chapel has been more recently opened. Hospitals have been successfully worked at Kiungchow and at Nodoa. Land has been secured in these two places, and in Nodoa buildings have been erected, including a foreign house soon to be completed. At Nodoa a boarding school has been opened for two years. About twenty communicants are connected with the work in various places.

But what is this compared with what remains to be done? Of the thirteen districts of the island, only two have as yet had regular preaching. Of the hundreds of markets, in only two have chapels been opened. Of the thousands of villages, you can count on one hand all who have been brought under the influence of the truth. To complete the great work is the task to be performed, and with the various peoples of Hainan as firmly united in the bonds of a living faith, as they are now united by the strong arm of Chinese power, who can tell what God will not do for them, and what He will not enable them to do for others? And shall it not be accomplished? It is written: "The Lord will be terrible unto them, for he will famish all the gods of the earth, and men shall worship him; everyone from his place, even all the isles of the heathen."—Zeph. 2. 11.

In Memoriam : Jacob Mollmann.

BY J. W. W.

MISSIONARIES in China are frequently called upon to rejoice over the arrival of recruits from the home lands, and it is well that new workers come, for the senior laborers are being called away one by one to another sphere and a higher service. To-day we have with much regret to record the death of a missionary who, out of some 27 years spent in China, consecrated more than three-fourths of that time to God as a laborious and painstaking colporteur. Jacob Mollmann was born in Revel, Russia, in the year 1838. The son of a serf, he early became possessed of a strong desire for fuller liberty than his relatives enjoyed, and this desire resulted in his leaving his native country while still a mere boy. As a common seaman, Mr. Mollmann visited various countries, and it was in this capacity that he ultimately found his way to China. On arriving at Hongkong, about 27 years ago, he availed himself of an opportunity to leave his ship, and succeeded in finding employment on shore. With his life in the colony he seems to have been well enough satisfied, until in the good providence of God, he heard and received the Gospel message in such a way as to make him a new man. From that time he became anxious to engage in some form of mission work among the Chinese, and being brought under the notice of the late Mr. Alex. Wylie, that gentleman secured his services as a colporteur in connection with the British and Foreign Bible Society. It was then that Mr. Mollmann's career as a missionary commenced, and with the exception of one or two periods spent on furlough in England, he continued to the last to act as a travelling agent of the great English Society—an institution which has good reason to mourn the loss of a devoted and experienced servant! Of late it had become apparent to several of Mr. Mollmann's friends that the nature of his calling had made serious inroads upon his constitution, and the fears they entertained are now, unfortunately, proved to have been only too well founded. A very few weeks ago he left Chung-king with the intention of working in the North-east district of Szech'uen, and it was while making this journey that God met him and took him. Thus it may be said of him that he literally died in harness!

Mr. Mollmann knew West China very thoroughly, although he was almost equally well acquainted with the majority of the provinces. He had travelled extensively in sixteen out of the eighteen, and when we say "travelled" we mean that he visited all

these places, not with the significantly modern idea of "delivering a testimony" and hurrying on, but with the double object of scattering the Word of God among the people, and of enforcing the *truth* and *value* of the Book by earnest speech and example. His work necessarily involved long and wearisome journeys, but from these he never recoiled. Almost from the commencement of his career he possessed such a thorough mastery of Mandarin colloquial as made his work a pleasure to him, while it also gave him a decided advantage over most foreigners in dealing with large and promiscuous Chinese crowds. His undertakings were never performed in a perfunctory spirit, for it was his joy "to serve the Lord Christ." We know that many took objection to his methods, and others have complained of his personal idiosyncrasies (forgetting for the moment that Mr. Mollmann never claimed to be more than other men), but among those who knew him best none will ever challenge the loyalty and devotion and conspicuous sincerity of his efforts.

The first intimation of Mr. Mollmann's illness reached the brethren at Chung-king by telegraph, and merely announced his arrival at Wan Hien in a state of high fever. A further telegram, received on the following day, announced his death on the premises of the Inland Mission on the 30th March.

It is comforting to know that our brother succeeded in reaching Wan Hien. That city is the only place between Ichang and Chung-king, at which there is a Protestant mission station, and the pathos of the old man's lonely circumstances is at least brightened by the fact that in his last moments he was nursed and soothed by loving Christian hands.

Jacob Mollmann may not be known as "a distinguished missionary," but he was certainly a devoted and sagacious worker. His extensive travels had taught him to know and to appreciate the depth and urgency of China's need of the Gospel, and it may be truthfully said that he proved by a long and arduous service that *he* was willing to do what he could in order to meet it! "His works do follow him."

It may interest Mr. Mollmann's friends in other parts of China to know that at the usual English service, attended by the missionaries residing in Chung-king, the following resolution was unanimously adopted:—

"Whereas an all-wise Providence has seen fit to call from labor to reward our esteemed brother and fellow-worker, Jacob Mollmann, who for about a quarter of a century has been a most devoted and efficient laborer in the cause of Bible distribution in China, therefore, Resolved: That we, the missionary community of

Chung-king, do hereby desire to express our sense of loss and bereavement, and would prayerfully commend his orphan daughter to the tender mercies and abiding comfort of our loving Heavenly Father. May she abundantly realize in this time of great sorrow the consolation and peace which her father's God has promised to bestow upon all in her circumstances! It was while away on a customary journey that our deceased brother received the summons to the higher service above. Earth is poorer, but heaven is become richer. 'Let me die the death of the righteous, and let my last end be like His.' Also, Resolved: That a copy of this resolution be forwarded to Mr. S. Dyer, for transmission to Miss Mollmann in England.

Correspondence.

DEAR SIR: Can you or any of your readers inform me where, or from whom, and at what price can be purchased Bridgman's Translation of Premarie,—*Notitia Linguae Sinicae* (Malacca, Cura Collegii Anglo-Sinici, 1831)? If out of print, what part or parts did he translate?

Yours truly,

MOIR B. DUNCAN.

TAI YUAN FU, SHAN HSI.

DEAR SIR: Mr. Walker seems to be rather behind the times with regard to the work of Bible translation. I presume most of your readers are aware that the translational work now and for some time past has been based upon the reviser's

Greek Text and not the Authorized Version, either Greek or English. The most cursory examination of any of the later Versions, either in Wenli, Mandarin or Colloquial, will show this, and the two great Bible Societies of England and Scotland have given their sanction.

The above remarks apply to the Old and New Testaments alike, and it is to be hoped that no one engaged in Bible revision or translation will fail to avail themselves of the latest results of scholarship and learning with which the Revised Version supplies us, although it cannot be expected that we shall always endorse their views.

Yours truly,

LL. LLOYD.

FOOCHOW, 15th May, 1890.

Our Book Table.

WE have received two books—one "An Introduction to the Korean Spoken Language, by H. G. Underwood, A.M.;" the other, "A Concise Dictionary of the Korean Language, in two parts, Korean-English and English-Korean, by the same author, assisted by H. B. Hulburt, A.B., and J. S. Gale, A.B." Not

being adepts in the Korean language, we cannot express a critical judgment upon them. They are well printed, and should be a great help to those beginning the study of the language. The prices, as given in Chinese, is \$4.00 for the first vol., and \$5.00 for the second. For sale at Messrs. Kelly & Walsh.

AN ILLUSTRATED LIFE OF CHRIST, with no pictures of Our Lord (救主行迹). By Rev. Hampden C. DuBose, author of the Dragon, Image and Demon (English) and The Street Chapel Pulpit (Chinese). Presbyterian Mission Press. Eight copies for \$1.

MR. DuBose appears again before the public, this time in cardinal. His book begins life with red on the covers only; we predict that its intrinsic worth will secure for it many years of usefulness, and that ere long it will be read through and through. The style is easy *Wen-li* (淺文), and the ordinary Chinese reader will readily apprehend the subject matter. The book is bound well, printed well; its appearance is very attractive, and the large type with the pictures, which are decidedly Oriental, will doubtless commend it to the Chinese taste. The book contains just 100 chapters, but most of them are very short and some are composed of sections of the Bible. In his Apology the author says: "I earnestly desire that men should search the Scriptures. To facilitate the study, I have prepared this book, which briefly sets forth the words, the acts and the perfect, eternal righteousness of our Saviour. I hope that it will prove a help to those who are just beginning a study of the Gospels." The author does not believe in pictures of our Lord, but quotes the words of the Prophet Isaiah (chap. 53) in reference to them, adding: "It is fortunate that

no likeness has been handed down to us as it might prove a temptation to idolatry." "The term 上主 for the Triune God is employed throughout the book, and we fail to see how the most conservative 神 or 上帝ist can object to the appellation. A map of the Eastern Hemisphere is given, and the reader is told to examine it, and he will find that Judea is not far from China. Of course we who have the telegraph and railroad know what Mr. DuBose means here, but it is to be doubted whether a Chinese, even with *his* resources for adjusting contradictions, could reconcile the fact just stated with the one which follows "only 10,000 *li*"!

The work is not exhaustive, but it does not claim to be. Including the maps, there are about 60 cuts, most of which are very large and illustrate their subjects in a very apt and pleasing manner. Page 38 shows the comparative size of the planets with their distances from the sun; on its sides are the characters 造主天地. From this the Chinese will observe that the world is not so large after all.

To those who wish a compendium of the events in our Saviour's life, we heartily recommend this book.

S. I. W.

UNDER the title of "Preaching In Sinim" a series of papers on preaching to the heathen has been prepared by Rev. H. C. DuBose, and will appear at an early day.

Editorial Notes and Missionary News.

CANTON NOTES.

"THE Chinese Enumeration Bill," which has passed the United States House of Representatives, is more stringent than anything which has preceded it. It allows no China-

man to enter the country, except members of the legation. Should the government finally go as far as this, it might just as well exclude the legation also and stop intercourse altogether.

The mortal terror, which the peaceful and industrious Chinaman inspires in the politicians of a country which makes such large boasts of its wealth and power, has a very ludicrous side indeed, and might be dismissed with a smile, were it not for the outrageous violation of justice to which it leads.

It is a great pity that Christian nations cannot set heathen nations a better example than they do.

The Indian, the Chinaman and the African all have abundant reason to complain of the exceeding wickedness with which they have, in some respects, been treated by nations professing to be Christian.

Missionary operations are often badly handicapped by those from whom we have a right to expect better things.

We trust the unjust bill mentioned above will not gain the approval of the Senate and the President.

It is a hopeful sign that prominent religious organizations are earnest in their condemnation of it.

The *Chicago Advance* says:—"What is termed 'The Chinese Enumeration Bill' is not only a wanton violation of our treaties with China, but a flagrant insult to that nation. Representatives of the American Board of Foreign Missions, of the Presbyterian Board of Foreign Missions, the Episcopal Missionary Board, the American Baptist Missionary Union, the Evangelical Alliance and the Society of Friends met in New York one day last week, to consider the bearings of this bill on missionary work and property in China . . . In the New York Chamber of Commerce strong resolutions were also adopted, protesting against the dishonor of it."

The *New York Evangelist* states that at a meeting of the American Bible Society, "action was taken representing that any violation of treaty rights, or of proper international relations, would be a

calamity likely to prove disastrous to present efforts to communicate the knowledge of the Bible to the Chinese." Also that "the Newark Conference of the Methodist Episcopal Church adopted a memorial asking the U. S. Senate to reject the Chinese bill."

From the *New York Observer* we learn that at the meeting of the New York East Conference of the Methodist Episcopal Church, held at Brooklyn, "Rev. Dr. C. C. McCabe read a series of resolutions protesting against the bill now before the United States Senate for excluding the Chinese. This protest represented the views of about three hundred ministers and fifty thousand members. The resolutions were unanimously adopted, and the bishop was authorized to send them to Senator Evarts for presentation." And further, on the Saturday previous to April 10th, a "petition was presented to the Senate from the President of the Methodist Episcopal Church Mission, against the passage of the bill for deportation or imprisonment of Chinese found in this country without certificates."

If these Christian organizations and others will persist in this good work they will tone down the rabid politicians. We are glad to feel that among politicians there are honorable exceptions to those persecuting the Chinese. We only wish the number of these honorable statesmen was greater.

May, 1890.

WE have much pleasure in presenting our readers this month with the excellent portrait of Dr. Douglass, one of the Chairmen of the first Conference, for which we are much indebted to the kindly offices of Rev. William Campbell, of Taiwan-foo. It comes very opportunely just after the Conference which has recently closed, and many will

recall with pleasure his benignant look and dignified bearing.

THE General Conference has met and separated, and is now a matter of history.

The members enrolled were 442, and the different denominations were well represented. The two daily newspapers gave careful and excellent summaries of each day's proceedings, and deserved the best thanks of the Conference, which was duly awarded them at the close.

We have not space this month to review its proceedings fully, nor discuss the various resolutions arrived at. We can only say—and it seems to be the universal opinion—that the issue has been more satisfactory than the most sanguine dared to hope.

Three strong features appeared very prominent to all. The first was the wonderful harmony and marked courtesy which characterized all the debates; and this was the more striking, in view of the various nationalities and very many denominations to which the members belonged, showing not only a profound spirit of unity beneath all, but strong good sense to subordinate individual opinions to the common good. The second feature was the high value of the papers and the ability of the discussions thereon. Some were markedly able, and will remain as permanent sources of reference on the subject treated. The third point which forced itself on the grateful attention of every one, as the Conference went on, was the practical and most valuable ends achieved. We need only refer to the unanimity arrived at, after forty years division on the question of Union and Standard Versions of the Bible in

three different forms, *viz.*, the Classic, the Easy Wen-li and the Mandarin Colloquial; and the wise and efficient measures taken to prevent the splitting up of the Committees of translators and so to secure the completion of the three works.

This of itself crowned the Conference with glory, and vindicated its existence.

The usefulness of these measures was increased immeasurably by the succeeding resolutions to have an Annotated but portable Bible for general use, and the appointment of a Committee to carry it out. This will supply a want universally felt; and more and more felt as we gain access to the people; and enable us to circulate in China a Bible which will be self-interpreting to ordinary readers. But time would fail us even to note the many important points carried day by day—mostly unanimous—which speaks well for the future. We therefore must leave fuller consideration to some future time. One thing we must record, and that is the many promising young men who signalized themselves in the discussions, proving that if God spare them there are among us those well able to take up and bear the standard of the cross, when it has fallen from the hands of the veterans who now so worthily lead the van.

This was another benefit of the Conference; and it was particularly gratifying to the seniors to see so many with auburn locks and raven hair and vigorous frames stepping forth in the beauty of early manhood and in lucid speech and with warm hearts evin-

cing the whole souled interest in the great questions before them.

May God multiply such and bless the fervent official appeals which have gone forth from this Conference for more laborers.

THE following letter, having been read before the General Missionary Conference on Monday, May 19th, 1890, was adopted by unanimous vote and ordered to be sent to the *Recorder* for publication:—

TO ALL OUR FELLOW-MISSIONARIES IN
CHINA WHO HAVE BEEN DETAINED
AT HOME.

*Dear Brethren and Sisters in Christ
Jesus.*

On behalf of the General Missionary Conference of eighteen hundred and ninety, I have the honor to tender you affectionate greetings.

In the midst of all our deliberations, social enjoyments and devotional services, you have been held in constant remembrance. Many heartfelt wishes for your presence have been expressed; many inquiries have been made and hopes entertained for your personal welfare and safety; many fervent prayers for your spiritual prosperity, as well as for your abundant success in the work, have gone up to the throne of heavenly grace.

You will be gratified, I am sure, to know that your prayers and ours have been answered; that the Lord has been with us, preserving, sustaining, leading and blessing His children through all the days of their journeying and sojourning here, and both you and we may assuredly congratulate each other upon the signal manifestations given during the sessions of the

Conference of the Holy Spirit's presence in our midst. May we not join again in the advent song of the angels—

“Glory to God in the highest!
Peace on earth!
Goodwill to men!”

For what has been accomplished by us and through us on this occasion, for the love and harmony that have prevailed amongst us, for the successful issue of so many of the important measures which have been before us for consideration, we ask you to join with us in ascribing all the praise to God, our common Father; to Jesus, our gracious Redeemer; and to the ever-blessed Spirit, our Sanctifier and Comforter.

Praying that the work of our hands, as a Conference, may be established upon us, and that it may prove a means of fresh inspiration to every worker for Christ in China.

I am,

Yours sincerely and fraternally,
W. B. BONNELL,
Cor. Secy.

SHANGHAI, May 19, 1890.

CHEHKIANG BAPTIST ASSOCIATION.

THE annual meeting of the Chehkiang Baptist Association was held with the Church in Zaoshing April 21st, 22nd and 23rd. Letters were read from eighteen Churches, including three beyond the province—in Shanghai, Soochow and Kweng Saen. Two newly formed Churches were admitted into the Association. Fifty-eight baptisms were reported during the year, and a total membership of 503, an aggregate in each case greater than in any previous year. Over \$450.00 were raised by the native

Churches in support of the work. The question of the adaptation of sacred music to Chinese instruments and tunes was referred to a committee to report at the next session. It was recommended that during the coming year each native preacher attempt to conduct a Sunday school each Sunday, or a short service for the instruction of the young.

MISSIONARY FIRE INSURANCE SOCIETY.

MISSIONARIES' houses are not less subject to fire than are the dwellings of other people, and cases have been known where such has been too painfully experienced. Doubtless others have feared such a catastrophe, surrounded as our inland houses often are by other Chinese houses of inflammable material.

The premises belonging to one mission station have been in great danger of ruin through fire twice within the last few months, but the good hand of God prevented such a calamity. Otherwise much loss of goods, waste of time and hindrance to missionary work would have resulted.

In view of the danger and loss that we are all exposed to, wherever our mission premises are situated, it has been proposed that a Missionary Fire Insurance Fund be established, and several important reasons are here given for such an action.

1. Missionaries residing at open ports do, it is believed, insure their private property and mission premises against fire, and inland missionaries cannot be free from

blame if they consider they are specially protected by Providence, if at the same time they neglect common-sense means to prevent delay to the work they have come to do. Thus this scheme while bearing on its surface the appearance of a secular undertaking, would, we feel sure, prove to be one of the many auxiliary helps to our work, and thus promote the glory of God.

2. It is improbable that any public Fire Insurance Society would be willing to take such a risk,—thatched houses surrounded by other buildings of a like description; and, even supposing they would, we live in such out of the way places, making it, if not impracticable, at least not worth their considering the matter.

3. We ought to provide against hindrance to our work if possible, as stewards to the Boards we represent, in charge of houses they build, or with whose money we rent premises for missionary purposes.

4. Supposing the house belonged to the Society, and was destroyed by fire in part or in whole, the money for rebuilding the same might not at once be forthcoming—being an unforeseen call upon its funds—and while trusting God to supply the same, we should not fail to use the means. If the house was rented, and destroyed by fire through neglect of ourselves or servants, we should be expected to make it good, or lose much influence with the people. And we all have books, which we prize very much, and yet would not feel justified in replacing immediately if the money was borrowed.

Therefore in view of these reasons, would not a Missionary Fire Insurance Fund be advisable, which, in case our fears were realized, would help us in an expeditious manner to get straight again by having on hand in the proposed Society the necessary funds to meet the case?

That this scheme may not appear infeasible by those who know the amount of work and number of officers necessary to an ordinary Fire Insurance Society, the following suggestions are presented:—

1. That the missionary make his own estimate of the value of house and goods, and pay the premium for a policy at a rate to be decided by the Society, thus making it unnecessary for the premises to be surveyed, and thereby saving a lot of expense in travelling.

2. In case of only partial damage by fire the missionary to make an equitable estimate of the proportionate loss, compared with the policy of insurance taken out by him.

3. That all the premiums fall due at the same time, thus minimizing the work in receiving them; missionaries entering the Society before the expiration of first year's policy, either to pay the premium for the whole year, or wait till the premiums for the second year fall due, thus avoiding the secretarial work being distributed through the whole year.

There are doubtless other things that the reader will think ought to appear in an article on the subject, but since the object is only to introduce the same and suggest its feasibility, we wait for the opinions of others, which are earnestly solicited. Some are already in favor of this scheme, and it is believed others will favor it also when brought under their notice. In order to accelerate any movement in the matter will those who are desirous of such a Society kindly send in their names at once to A.

F. H. Saw, Nankin, care of the Shanghai Local Post Office, and if the number is sufficient to justify the inauguration of a Missionary Fire Insurance Fund, further steps will be taken in the matter.

MARCH 20th.—Rev. T. G. Vanstone, of Fuh Yin T'ang, writes most hopefully of his work there. He says:—One afternoon a boy came into our preaching hall and said, "We have one of your books at home, and evenings father reads it and explains the doctrine to our neighbors who gather around." Thus the truth of God is spreading in ways we know not of. I have great faith in the circulation of the Holy Scriptures.

A FRIEND informs us that Rev. G. W. Painter, nominally of Hangchow, has, with the exception of a few days at his station, been constantly itinerating in the silk district since last October.

THE Southern Presbyterian Mission has 29 missionaries at the four cities of Hangchow, Soochow, Chin-kiang and Tsing-kiang-pu, each 120 miles apart on the Grand Canal, and its current expenses, including the several departments of mission work, are \$18,000 *gold per annum*.

VARIOUS articles, such as umbrellas, handkerchiefs, gloves, tortoise-shell hair combs and pins, an ivory memo-tablet, note book, &c., which were lost by members of Conference during the accident on the day the photograph was to have been taken, or left in the Church, have been left at the Presbyterian Mission Press. Persons having lost articles will please write to the Superintendent, describing the same, when, if they can be verified, they will be sent.

Diary of Events in the Far East.

April, 1890.

17-19th.—About 100 shocks of earthquake took place on Miyake island, Japan; many houses destroyed and several landslips occurred.

22nd.—Foundation stone of St. Hilda's Hospital, Azabu, Tokio, laid by H. R. H. the Duchess of Connaught.

May, 1890.

3rd.—Several shocks of earthquake at Hoihow.

7th.—Opening of the General Missionary Conference, Shanghai.

9th.—The New Town Hall, Tientsin, opened.

10th.—H. E. Li Hung-chang gives a special passport to Mr. Kinder, of the Railway Co., to survey the railway line along the Northern frontier.

29th.—Destruction of the s.s. *Paoching* by fire, on the Yangtsz; captain, 2nd engineer and some 20 natives lost.

Missionary Journal.

MARRIAGES.

At Shanghai, May 6th, by the Rev. H. C. Hodges, M.A., assisted by the Rev. W. W. Cassels, B.A., Mr. A. ORR EWING, to Miss MARY E. SCOTT, both of the China Inland Mission.

At Shanghai, May 14th, by the Rev. H. C. Hodges, M.A., Mr. A. HUDSON BROOMHALL, to Miss ALICE A. MILES, both of the China Inland Mission.

BIRTH.

At Tientsin, May 15th, a son to Rev. and Mrs. H. PERKINS.

DEATHS.

At Shanghai, May 6th, LUCY MAX, infant daughter of Dr. H. W. and Mrs. Annie E. Boone, aged 2 years, 7 months and 23 days.

At Tungchow Fu, on May 8th, at noon, of malignant small-pox, BERTHA, wife of Rev. Geo. P. Bostick.

At Chinkiang, May 17th, Miss ANNIE F. DUNN. China Inland Mission.

At Shanghai, May 23rd, W. M. SOUTER, China Inland Mission.

At Los Angeles, California, April 12th, J. HAMILTON RACEY.

ARRIVALS.

At Shanghai, May 10th, Rev. JOHN ROSS, Mrs. Ross and two children, U. P. Church Mission, Manchuria (returned.)

At Shanghai, May 16th, Miss E. REIFSNYDER, M.D., Woman's Union Mission, West Gate (returned.)

At Shanghai, May 10th, Dr. H. D. PORTER

and Mrs. PORTER, Pangchuang (returned).

At Shanghai, April 29th, Rev. C. H. PARSONS, from Australia, for China Inland Mission.

DEPARTURES.

FROM Shanghai, May 17th, Dr. D. D. MAIN, Mrs. MAIN and two children, C. M. S., Hangchow, for Europe via Canada; Mrs. R. C. FORSYTH and child, English Baptist Mission, Tsingchoufu, for Europe via Canada; Rev. G. L. MASON, Mrs. MASON and two children, American Baptist Union, Huchow, for U. S. A.; Mrs. J. R. GODDARD and two children, American Baptist Union, Ningpo, for U. S. A.; Rev. D. RAPALJE, Mrs. RAPALJE and three children, Dutch Reformed, Amoy, for U. S. A.; Rev. D. Z. SHEFFIELD, Mrs. SHEFFIELD and 3 children, A.B.C. F.M., T'ungchow, for U. S. A.; Rev. H. C. DuBOSE, Southern Presbyterian Mission, Soochow, for U. S. A. via Europe.

FROM Shanghai, May 23rd, Rev. C. HARTWELL and Mrs. HARTWELL, A. B. C. F. M., Foochow; Mrs. J. R. WALKER and daughter, same Mission, Shaou, all for U. S. A.

FROM Shanghai, May 24th, Mr. F. M. WOOD, Mrs. WOOD and child, Mr. HUGHESDON, Misses G. BROOMHALL, S. SEED and Master EDWIN JUDD, all of China Inland Mission, for Europe.

FROM Tientsin May 4th Rev. D. C. and Mrs. McCoy Presbyterian Mission (North) Peking for U. S. A.

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

JULY, 1890.

No. 7.

*The Missionary Invasion of China.**

BY REV. H. D. PORTER, M.D.

WITHIN thirty years the position of the Occidental in Eastern Asia has greatly changed. What, at the beginning of the period, was a military onset of the West upon China and the Far East, has changed its aspect. Friendship has supplanted fear. Influence has supplanted force. Diplomacy has disenchanted hostility. Commerce has created cordiality. Education has aroused intelligence. The new spirit of the new age has begun its resistless, endless process of renewal. Foremost to receive the imprint of this renaissance is mild and mobile Japan. It was fitting that so lovely and favored a land should press eagerly forward in acceptance of all the good a Christian civilization offered to it. With unalloyed interest we watch the evolution of Christianity in Japan. The central force of the universal comity already beginning to arise among the nations is the force of a common religious aim. We are not to overlook the fact, in our rejoicing over Japan, that the same forces are working with similar if not equal power, in China.

The most significant, if not the most powerful, force solving the problem of civilization in the Far East is the missionary force. A recent writer has said: "Of the great moral movements characterizing this greatest of centuries, the greatest is the missionary movement." The unsolicited and almost unconscious testimony of the secular press in China recognizes and emphasizes this fact. Thus the *Chinese Times*, in an article on education, says: "The missionary spirit is as much a living force in the world as the greed of gain or the passion for knowledge; and the China field is so large and attractive that we may reckon on substantial and perhaps startling results from its operation, in the course of a generation or

* Reprinted from the *New Englander and Yale Review* by request.

two. It is probably the most potent factor in the coming INVASION OF CHINA, and as such challenges attention to its methods."

The missionary force is a living force. As such it attracts and challenges the attention of men. It is probably the most potent factor in the coming change in the East. This force demands a scientific attention alike to its methods and its successes. The challenge to attention has been accepted. But it has not been accepted in the scientific spirit. This attention is not infrequently that of superficial observers, or it is the sincere though faulty judgment of those unacquainted with the facts.

Of the former, the most conspicuous recent instance is that of Lieut. Wood of the United States Navy.

Had this officer felt that he was under obligation to as great accuracy regarding mission work in China as he was to exactness about the climatology of China or the light-house equipment on its sea coast, in his reports to the government, he would not have appeared in print as the author of ignorant assertions, nor have made himself the laughing stock of the residents of China over his brilliant nonsense about "The Patois and the Mandarin." Had he been as inexact respecting the anchorages and harbors of China as he was respecting the number and character of the native Christians, our Government would have found no further need of his service in the "Geodetic and Coast Survey."

Of the latter class, sincere sympathy is overbalanced by partial and inadequate views of the method and result of the missionary work in China. A recent article in this Review entitled the "Appeal to the Pagan," though written with the best intentions, is such an instance.

In the beautiful Battell Chapel of the University in New Haven, a window commemorates the distinguished services of Dr. S. Wells Williams, the most widely known American scholar in China of the past generation. The admirable memoir of Dr. Williams, written by his son, bears testimony to his devotion to science, as well as to his long services in behalf of literature. That he should end his scholarly life in the peaceful retirement of Professorship at Yale, was in fitting accord with his life work. His high standard of excellence had made him for half a century a living force in the uplifting of China. It is eminently fitting, then, that the estimate—given in the article to which we have referred—of the methods which have been pursued by the missionaries in their work in the Middle Kingdom—an estimate which is very incomplete and in fact altogether misleading—should be supplemented by some more exact statements.

In this article the methods of appeal which have been used with the Pagan Chinese are criticised from three points of view. The first criticism is introduced with an interesting letter from a Chinaman in America to his Pagan father, showing the advantage of Christianity over Confucianism in the fact that it asserts that there is a reasonable cause for the operations of Nature. Here then is an admirable method of preaching the truth! This is teaching science to the unscientific! The claim is that the methods of the missionaries have been deficient in this, and owe their failure to this fact.

The second criticism is that the educated and official class in China have not been reached, owing to the imperfect methods of the missionaries.

The third criticism is that the very method which of all others is the special instrument of appeal, namely, the translation of the Scriptures, has been so imperfectly used that the work has been delayed rather than abetted.

The purpose of the writer of the article in question was manifestly a friendly one, and he writes in full sympathy with the work now in progress in China. He holds the missionaries in high esteem, and mentions some of them by name in terms of great respect. He shows, also, an interest in the progress of Christianity in China, but all this adds to the weight of what he says of the inadequacy of the methods which have been used.

Now the sources of information relied up by an author are always interesting. When it is remembered that the writers on China are surpassingly abundant, both English and American, that the missionary literature is steadily increasing, that distinguished diplomats have testified to the value of the mission work with hearty approval, it is significant at least that none of these sources are so much as referred to. Instead of this "Lieutenant Wood" is quoted and with apparent approval. His testimony "simply illustrates" how utterly ignorant this officer was both of the natives and of the missionaries. Had it been possible for the Lieutenant to have "mixed" with the natives at all, to say nothing of the native Christians, he would have escaped the many errors into which he has fallen. Another source of information is the testimony of the late Mr. J. Crossette, who had furnished him with the interesting translation which he gives of Chin Tan's letter. The writer of the article also regrets, as we all do, the sad death of poor Mr. Crossette. And yet he falls into the mistake of speaking of him as uneducated, and as possessing the "mentality of a day laborer." The inference would seem to be, that chiefly those who possess the mentality of a day laborer had attempted the difficult task of influencing the "literary

gentlemen of China," and that such work is foredoomed to certain failure. Let us say a word in justice to the memory of Mr. Crossette. Instead of being the uneducated man represented, he was a graduate of Hamilton College and of Lane Theological Seminary. His studies in Chinese were wide, as is seen in the translation of the letter. He had also studied Mongolian with some success and had begun the study of Tibetan. For years he devoted hours of every day to a re-translation of the Greek New Testament. He had attempted a pious commentary of the same. The sad fact respecting this humanitarian worker was that his fine mind succumbed to mental disease. His benevolent purposes were attractive in their aims rather than their possible results. He gave way before his own too sincere devotion to a Buddhistic doctrine of self-denial of which he was enamored. "The students of empirical evangelism," whoever they may be, may rather rejoice that a wearied mind unequal to the task of contending with old forms of error should find glad rest in His presence whom he followed, however waveringly, with self-forgetful devotion.

We shall reverse the order of criticism, and ask

First: What has been done in Bible translation for the Chinese? The reviewer says very truly: "The great civilizing agency of the world is the Holy Scriptures." This principle has been the guiding one of the Church ever since Christianity discovered itself to be the world religion. The Latin Vulgate was an early type of the wise effort of men who were fully assured that the Word of God was a light shining in a dark place. The Bible of Luther, and the great English versions carried forward this tradition. Under the guidance of such a principle all the earlier and later missionaries have given their first and longest effort to the task of reproducing the Bible in the best possible form. Three hundred versions and translations of the Scriptures have been made in as many languages and dialects. This is the noble result of that imperishable purpose to give the Word of God to men. This was in the hope, as old Wickliffe said, that it might be "understood of the people." Such a purpose has guided the successive translators in China. Morrison began it in 1810. Thus for nearly eighty years the best talent in the mission force in China, whether it be English, or American, or German, has been loyally devoted to giving "THE BOOK" to the native people. The Scriptures have been given to the Chinese people both in the general language and in at least nine different dialects. Of the entire Bible there have been seven versions or revisions. There have been at least ten versions of the entire New Testament, and portions of the Scriptures, viz., the Gospels and other parts, in eleven different dialects.

This difference of dialect is the great stumbling block of Lieut. Wood. That he should be lost in the mazes of the divergent speech of the people, which he made no perceptible effort to understand, is not strange. Making a parade of his carelessness he invites the world to believe that generations of careful scholars have vied with himself in mistaking the relation of the "colloquial speech to the language of the books." Even his reviewer detects him in confounding: "The Classical and the Mandarin languages," and yet is so inadvertent as to allow the criticism to stand: "That the hope of Christianizing the East continues to rest upon a patois Bible."

Let us bear in mind that the Chinese nation has a literary language known to us as the "Classical." This is not a tongue at all. Much less is it the "Official language over the country." It is simply the terse, concise, written language of the country, called by themselves "Wen-li." As Dr. Alex. Williamson says: "It is not a dead language, but wonderfully alive, expressive, and powerful. It is the language of proclamations, advertisements, contracts, deeds, correspondence, and newspapers. It is the language taught in the schools and used in all the transactions of life." To this precise statement we add, it is the language of the Ancient Classics, and, as such, is held in chiefest regard by the twelve or twenty millions who are alone able to read its concise and terse style.

Let us bear in mind that there is a second written language called "Mandarin and Colloquial." It is the common speech of nearly two-thirds of the population. This is the vernacular of North and Central China, extending in some of its forms to the far southwest. Literary men as a rule know both these languages; but the former is alone universal.

Let us bear in mind once more that there are at least ten dialects, separate and distinct from each other, and from the two just mentioned. These are the common speech of the coast provinces, the dialects of Canton, Amoy, Foochow, Swatow, Ningpo, Shanghai. These are the "Lingoes which stand in relation to the Mandarin tongue," not as an obscure negro dialect of Louisiana to classical English, but as the common speech severally of from ten to thirty millions of people—spoken alike by Mandarins and coolies—stands to the language of the more widely used books, or to the dialectic speech of three-fourths of the people.

The task before the translator was then no ordinary one. It was not as Henry Martyn found it in Persia. Nor as Smith and Van Dyck in Turkey—to master a single speech which in translations would reach all the people who could use the national tongue.

The task was to make one version which should commend itself to the precise criticism of supercilious scholars. It was to make another which should meet the real needs of the common people, who must be taught to read. The latter was to be so simple that it could be understood when read in public, as the first one could not, —and to be so well done as to secure the attention of those who despise literature that is of itself intelligible.

Again, each local dialect must be made serviceable to the same end. The common people of the coast regions must each have their own simple version.

That these tasks have been accomplished with more than transient success is already the praise, and will become the glory of the patient scholars, who have done such good work. Take the instance of the Fuhkien province to which Lieut. Wood makes his especially invidious reference. This province with Formosa contains a population of 25,000,000 of people. The Bible translated into their dialect, as we have termed it in this article, can be readily understood by them when read from the pulpit. Such of them as can read it at all can read with the assurance that they understand what they read, and any or all of the common people who embrace Christianity can be easily taught in their own every-day speech the simple story of the Gospel, or roused to newness of moral purpose by the strong words of the Apostle Paul. To have secured such a result, even in a faulty way, were to have done much. To have done it with the care which some of the most eminent scholars in China have given to it is occasion for constant spiritual awakening to the ten thousand Christian disciples of Fuhkien who are the recipients of this blessing.

Again, the earlier versions of the Bible in the classical style, those of Morrison, Medhurst, Gutzlaff, and others served each its temporary purpose. That these should be displaced by later and more perfect versions is no more strange than that the Winchester should replace the old Springfield rifle. Of one of the newer versions, it should be said that it meets the condition laid down by the critics. The "Delegates' Version" was made under the leadership of Dr. Medhurst after his thirty years of close and precise study of the language, of unremitting purpose and toil to reach the intellect of China. It was made in that "Language of the Mandarins" which the critics so much affect. It was in the highest classical style. A corps of English scholars who had full knowledge of the classical were united with several Chinese scholars in this translation. The Chinese scholarship of this version has never been questioned. Its clear and precise sentences are its chief, if not its only fault. It is too brief, too classical, too literary. It is not simply enough to

render the exact and simple meaning of the Bible. The version of Drs. Bridgman and Culbertson aimed to correct this severe classicism. Their version, published in completion in 1863, has the admirable quality of being as careful in giving the exact meaning as the former in the precision of its style. Let the native Christians in the American churches in South China attest their loving regard for this version.

We now come to the Mandarin Bible. Omitting the tentative version made at Shanghai, the Peking version in the Mandarin colloquial fulfills the requirement of our reviewer. He proposes "a religious publishing house" at Peking, whose purpose should be that of starting the great work of translating the Bible into the "language of the Mandarins." Forgetful or ignorant of the fact that he is a quarter of a century behind the times, he suggests a plan put into execution as long ago as 1865. A committee, made up of the six closest students of Mandarin then to be found in China, began their work. An American Missionary Board established a publishing house for the express purpose of doing what was afterward so well accomplished. Its first result was the Mandarin New Testament of 1872, followed by the Old Testament by Dr. Schereschewsky in 1874. This completed Bible supplied the first great need of the vast Mandarin-speaking population. It brought the Old and the New Testaments into the immediate range of perhaps two hundred millions of people. It was better than any classical version because it was more readily intelligible. It was intelligible, not merely to the common people but also to the "upper classes" themselves. However reluctant they might be to read the looser syntax and the expanded style of the every day speech, the fact was evident that at last the Scriptures were brought into common speech, common thought, and common life. It was a noble contribution to the literature of China. That it needs revision already, that it will be largely improved upon in the near future, is only to be expected. It will stand as the basis of the future perfected colloquial version of the Mandarin Bible. It already is far more than this. It is the basis of the newer versions into the classical style. Dr. Griffith John has already published the New Testament in a simple classical style, called by scholars "Easy Wen," and the reference to the association of Drs. Blodget and Burdon in a new version directs attention to the fact that these translators are using their previous Mandarin version as the basis of a version similar to that of Dr. John. This is not for the "unlearned" as our reviewer supposes, but for the "literary class" who, whatever their learning, cannot read with intelligibility the classical versions. It is the present aim of the missionaries to secure a version in a

simple classical style which shall serve as a middle path between the high classical and the looser Mandarin. Nor will these take the place of the version in the dialects. The dialectic versions will hold their place until that happy time in the future when the vernacular Mandarin shall have become the single and universal speech of that vast people. The dim hope of such a unification of thought and speech rises as the ultimate result of the growth of Christianity in China.

The proposal that a syndicate of scholars be sent out to begin the work of preparation for a still future translation of the Bible has not even the merit of originality. It would find its work done for it. It would be guilty of the sublimest touch of literary plagiarism. It would assume that the monumental work of such careful scholars as Medhurst, Boone, Stronach, Bridgman, Blodget, Edkins, Martin, Burdon, Schereschewsky, and John, and the lesser known work done in the dialects must pass for nothing. "America is not so poor, nor is its intelligence so limited," as not to give to every worthy effort to reach the learned and the ignorant its full measure of merit. He who would be treated generously must treat generously the patient and successful work of others. The long list of Bible translators in China have ever held the conscious purpose, and the conscientious trust, of giving to her people the glorious Gospel of the blessed God in their own tongue in which they were born.

The second point of criticism is that the missionary methods have failed to give due importance to science in their appeal to the Pagan. This criticism falls as readily to the ground as the first when duly examined.

The fact is, as the reviewer admits: "This appeal is being made at present." The entrance of Protestant missionaries to China was signalized by an immediate preparation for instructing the natives in the wonders of the material world. The five hundred and more male missionaries at present in China are, as their predecessors were, enthusiastic students. They are persuaded that vigor of thought feeds upon scientific studies. Read the discussions at the great conferences. Notice the place given to education and secular study. Education means, not education in the Bible, which is the prerequisite of all Christian instruction. Education means a knowledge of geography, history, mathematics, physical science. "I wish to speak," says Dr. Allen of Shanghai at the London Conference, "of the place of education which we offer to China. We have forced a revolution upon China, and that revolution involves the education of China. We have placed upon China the necessity of learning, and I am glad to say that she has accepted the situation."

"Missionaries have been called to take part in this great work of educating the nation." "The missionary alone stands prepared to give the people this education." As in evangelism and in philanthropic effort the missionary only is the one able and ready to educate the nation. The missionary seeks the coming revolution in Chinese thought by touching the source of spiritual aspiration. The visible heavens, or Nature around him, is impressive to him as to all mankind. He is asked for the origin and cause of this Nature. The Bible, given him in his own speech, pretends at least to account for the world and for man. Out of the riches of his own knowledge, the missionary feeds the newly awakened mind. He becomes the necessary creator of a new secular literature. The lines along which this new literature has grown are seen under three heads: 1. History and geography. 2. Mathematical and physical science. 3. Mental and social science. In each of these great departments incessant work has been done. The first missionary from America gave the Chinese a history of the United States. He also gave them a version of the Bible. Forty years ago an ex-governor of the Fuhkien Province published a geography. Its preface refers to a missionary as its chief source of information. Within ten years Webber's Universal History has been given to the people in a translation. Its careful literary style and accuracy is the work of a missionary. The agent of the British and Foreign Bible Society, a scholar revered wherever science was loved, gave translations of astronomy, of Euclid, of the wide range of mathematical studies. Dr. Martin published many years ago a valuable work on physics, which has had a wide circle of influence. Officials in China looked to it as a source of information in its specialities. Thirty years ago Dr. Williamson published on botany and other useful topics. These are but samples of work done long since. The Shanghai Conference of 1877 determined to systematize this work of scientific translation. A committee on "school and text books" was formed and all workers were invited to share in its effort. The number and variety of its useful works is very great. Every department of science has been touched, including geography, history, geology, chemistry, physics, the medical sciences, as well as mental and moral science. The fine productions of Dr. Williamson in comparative science, comparative history and religion, the three great treatises on International Law of Dr. Martin, the series of science primers of Dr. Edkins and the medical works of Kerr, Osgood, Dudgeon and others, all attest the purpose and the work done. Others have been brought out under government patronage, much of which is the work of the missionary translator. The special translations of the professors in the Imperial

University at Peking, the list of ninety works by the corps of translators at the Shanghai Arsenal and other individual translations, all attest the purpose to furnish China with useful and serviceable scientific literature. Mr. J. Fryer, the editor of the "School and Text-book Series" and the chief translator of the Arsenal corps, said at the London Conference: "I have done all I could to provide a suitable literature, both Christian and scientific. I have myself prepared fifty or sixty standard text-books on various subjects of Western science, not all of entirely religious nature, but the majority having a religious bearing."

The periodical literature supplied almost solely by the missionary has been a constant source of scientific instruction. The mass of such fugitive work has been as large as it has been valuable. The book makers may be few. The magazine writers have been in great abundance, a fruitful source of wise instruction.

The work thus done in teaching science has been immense. The Bible breaks into the moral life of men with its portent of retribution. It breaks into the sorrows of life with the gracious promise of the Divine love. Science breaks into the intellectual life of men with the strong note of certainty, with the firm tread of intelligence under the guide of law. The missionary's weapons are the Bible and Science. The latter is to him the hammer by which ignorance and prejudice are broken. It is a chosen ally. He trusts it as fearlessly as he trusts the God of order and of law. He therefore delights in preparing translations of every kind of scientific truth, believing as he does in the penetrating and solvent power of intelligence. Whoever is an educator is a teacher of science. The literature for the 20,000 pupils in the mission schools in China necessitates careful work in every branch and department of secular study. He who translates never has a single class in mind. The work for the child is also the work for the man, since even the literary graduates are children in science. They need tutelage. The missionary has always magnified his pleasing office of being eyes to the blind, ears to the deaf, teacher to the untaught. He gladly becomes in things distant a spiritual telescope, in things near, but invisible to the untrained mind, a mental microscope.

The final criticism, that the missionary does not reach the upper and educated classes, we are therefore ready to meet with an assured confidence.

The claim is that "upper class Chinese have a contempt for Christianity, because it is usually presented in so grotesque or extravagant or unseasonable a manner." The assertion seems to be made that these classes have been avoided, and the Gospel call

limited to the ignorant. Such is the hasty judgment of the passing traveler and the hastier inference of uninformed criticism. It may be true that upper class Chinese have in general a contempt for Christianity. The same is equally true of lower class Chinese! And their contempt is even more bigoted. The difficulties of reaching in any effective way the gentry and literati of China are assuredly very great. Let us recognize them. The chiefest is that Christianity comes to them as a foreign religion. It makes great demands. It brings with it surprising intelligence. Its expounders are not all nor always as courteous or as gracious as they should be. A few—happily few—may rudely startle men into prejudice by saying that “Confucius is at present suffering the torments of Hades.” The large mass of missionary workers are strong, intelligent gentlemen, as well as Christians. They know that inveterate hostility or prejudice can only be won by serene and patient forethought. They know that ignorance can be but slowly replaced by the certainties of clear and considerate intelligence. They carry with them all the good, all the hope and all the vigorous truth embodied in the Christianity of the present era. What influence have they gained with the educated class in China? Said an official to me in my own study in a little village in North China: “I have been often in the chapels when living in Peking and am familiar with the Christian doctrine. It is all good.” This man was a graduate of the highest rank, a literary doctor. The Rev. Dr. Martin has recently given a brief account of Si Chen, a Chinese statesman of unusual promise, a president of the Board of Civil Office, the highest of the six departments of the Imperial Government. This high official, whose early death is to be deplored, had a singularly candid and open mind. He had acquired a mastery of the map of the world. He was familiar with the maps and charts of Asia and Europe, and fully appreciated the altered position of China and the new responsibilities of her statesmen. His youth—he died at the age of forty,—his readiness to absorb the new era, his familiarity with so simple a matter as geography, are of special interest. We read in the intelligent interest in Western affairs of such a man a witness to the indirect influence of the missionary. Without the careful preparation of maps and geographies by the missionary he could neither have been interested nor familiar with the great outlying world.

It is indeed a matter of regret that so few of the influential officials in China have come to realize that the Christian religion is for them as well as for others. But what would it involve should they do so? They must lose government position. They must lose

caste and power. They must lose the enormous gains of their secret peculation. Public life in Christian America, if accounts be reliable, would not make so great demands upon men. The step from the ranks of selfish and oppressive robbery, or from that of ambitious purpose, is indeed a vast one to the "simplicity that is in Christ." We need not expect it in this early stage of the Christian evolution in China. Nevertheless the indirect influence of the missionary is advancing with steady progress. It is assuming a vast proportion. It demands the unbiassed judgment of all critics capable of estimating evidence. Mr. Fryer tells us that in three years he received \$16,000 for books sold. These have been chiefly sold to the educated classes. He adds: "I have been able to print 20,000 volumes, and these are now being spread over Chma." In the 14th century the Franciscan and Dominican monks went everywhere in England, spreading a new intelligence and a new morality. Such has been the recent work of the Protestant missionary in China, only with a thousand-fold wider range of knowledge and a greatly intensified sense of need and of opportunity. Notice the increase of renovating influence and power. One hundred and twenty literary graduates of that class, which are the real rulers in China, append their names to the special request that Dr. Happer, a missionary of more than forty years, establish his missionary college at Canton rather than at some other centre of influence. And this notwithstanding the Viceroy of the Province was spending large sums in building up a government university in the same city. The son of a viceroy, in retirement because of his father's death, learns the English language from the New Testament. He thumbs a dictionary made by a missionary. He familiarizes himself with foreign ideas through books translated by missionaries. This is the earliest history of the one now so well known as having been the distinguished Minister to England for eight years, the present Minister of Marine in the Foreign Office, the patron of scientific study not merely in the University, but the one through whose influence mathematics are raised to the level of the old and now fruitless classics in the civil service examinations. The revolution sought has already appeared. And still the claim is that the missionary does not reach the educated classes! The chief diplomat of China and her Northern viceroy has for more than ten years admitted to his home and welcomed to his family acquaintance a missionary. In that home the whole circle of visitors, children, guests, as well as the mistress of the household, vie with each other in doing honor to their friend from the West. They are interested in her religion as well as her philanthropy. It cannot be said that they have not been reached. In that same

home a missionary is selected as the suitable tutor of the sons and grandsons. If manliness and morality, as well as intelligence, can be carried into such a home, could one ask for a more hopeful opportunity. In the large commercial houses on the coast one finds among the shrewd and intelligent compradores and native managers many a former pupil and now a constant friend of the missionary. They may not be Christian in the technical sense, but they have brought to their commercial life a high regard for the personal friends who will always be their example of Christian faithfulness and devotion. This indirect influence is not limited to his personality nor derived merely from association. In his regard for literary ability the Chinaman is unsurpassed. The present tendency of the new education is to expand indefinitely the estimate and the influence of the missionary. Notice the position of the missionary schools. The colleges that are springing up in every settled centre of missionary work are the sign of a great advance. At Canton, at Fuchow, at Shanghai, at Ningpo, at Hankow, at Têngchow in Shantung, at T'ungchow in Chihli, and at Peking, a movement is already far advanced, which holds the future of the intellect of China in its helpful and assured possession. Take Dr. Mateer's college as a sample of the whole. In an obscure city, Têngchow, a missionary college has been growing for a generation. Its leader has impressed his scientific learning upon the educated not merely in the long series of books produced, nor simply by the fine scholars who have been educated by his careful methods. Governors of provinces have gone to him to learn how to smelt their silver and gold. The tradesmen of the province have learned electroplating from him. Other useful arts have been abetted by his methods. His pupils, adepts in astronomy and practical mathematics, test their scholarship in the local literary contests with success. Such a clear, strong impression cannot go on for another score of years without profound result. Notice Dr. Allen's work at Shanghai. For years the head of the government school of translation, decorated by the Government, with the prestige of wide acquaintance and influence, he is seeking by more permanent methods to touch the awakened intellect of youthful China.

The indirect influence of the missionary is seen in the possibility of a printed literature. The great missionary printing house at Shanghai, with type foundry and its large equipment, is a monument to the inventiveness and success of missionary diligence. The Chinese daily newspaper is as much due to the missionary as is the translation of the Bible. The 1700 official towns that receive the daily paper from Shanghai or from Tientsin are perhaps the unwilling witness of the epidemic expansion of missionary thought and purpose. The

native job offices in the ports of China, with conveniently arranged fonts, are equal witness to the same. The Japanese literature, with its vast expansion, all in the Chinese text, evinces the energy and the faith of that missionary purpose which has wrought so great a change upon the intellect of the Far East.

The famine of 1878 brought the officials into special intercourse with the missionaries. The value of their work as philanthropists has had legitimate results. The later famine of last year found native and foreigner working side by side for humanity's sake. Mutual interest and mutual service has begotten mutual regard. In that mutual regard there is to be large fruit ere long.

Finally, the influence of the medical missionary has been profound. To the physician and surgeon, with his marvel of daring of skill and of energy the Chinese upper classes have accorded the highest praise. The great institution at Canton, visited and inspected by intelligent Chinamen from all parts of the country, receiving the regular gifts of the viceroy, the Hoppo, and numberless officials; the viceroy's hospital at Tientsin, under the care for ten years of the lamented McKenzie, whose skill was only equalled by his devotion; the London mission hospital at Peking, visited daily by officials with their retinues through long years, these may bear their testimony to the increasing and lasting influence of the missionary upon the upper as well as the lower classes in China.

This rapid survey of the process and progress of missionary influence in China is meagre and incomplete. The hundreds and thousands of well to do or educated men, to whom Christianity is much more than a name, have scarcely been referred to. The painful sigh of anxious ignorance about the upward lift of work in China may well be relieved. With fuller sympathy or fuller knowledge let men observe the vigorous work in its fruitful progress. The invasion of China has reached a high stage of vantage. The revolution of thought has begun. It advances with eager and steady step to larger results. Beneath all outward evidence a people is being prepared ready for good thought, good life, good works. The Gospel is preached to the poor. The poor are growing rich in thought, rich in hope, rich in intelligence, rich in all the things that make life good. Ere long these will mould anew the life of the coming generation. Christianity in evolution is a noble theme. The weak in life, the weak in intelligence, the weak in morality or in spirituality, must give place to the strong. The missionary force with its outlook, with its sublime purpose, with its strong grasp of great problems, with its gentleness and its humanity, is the guiding force of this evolution. We call it an invasion. It is called so fitly.

It is the invasion of light into darkness, of clear intelligence into profound ignorance, of morality into seething evil. It is the invasion of spiritual apprehension into earthly despair. It is the invasion of spiritual life into the realm of death. Such an invasion does not fear criticism. It seeks, instead of shuns, attention. The missionary as the Christian, knows that his purpose is good, that his method is not far from the right path, that his result must be the lifting of a great people out of ignorance and earthliness into the life of love and of God.

*Chinese Music.**

BY MRS. TIMOTHY RICHARD.

IF I am able to throw any light upon the subject of Chinese Music, it is because ten years ago my husband went into the study of the subject, putting the result of his research into Chinese in a Book on Music in general, in 4 vols. The only part I took in it was to put Western exercises and tunes into Chinese notation, to put intelligible time-marks to Chinese airs, and to adapt Chinese chants and airs for use in Christian worships. These are contained in Vols. III and IV of that book. A smaller edition of these was afterwards printed and used—the small yellow book on the table.

What I give here on the history of each department of the subject is mainly from notes taken from my husband's volumes.

As the subject opened up it seemed too vast for one to do justice to it in an hour's paper; you will therefore excuse the partial treatment of several of the points.

We shall first give a short General History of Chinese Music, then say something on Chinese notation, time, mathematical proportions, modulations, modes, harmony, tune-books, instruments and orchestras, dancing, and lastly on the uses and effects of music according to the Chinese.

I.—GENERAL HISTORY OF CHINESE MUSIC.

Like Babylon, Egypt and Greece, China has had its ancient music, which was cultivated as one of its special studies, but in common with the ancient music of these countries that of China has been hopelessly lost. Though the ancient names remain, the present meanings, in most cases, are very different from what they once were.

If we listen to the Legendary History of Chinese Music, we are told that about B. C. 2600—that is, between the time of Noah and Abraham—the Emperor Hwang-ti commanded his minister Ling-

* Read by Mrs. Richard before the Literary Society, Tientsin, April 22, 1890.

lun at the Thwun-lun mountains in Central Asia, to cut bamboo tubes, blowing which would produce an imitation of the notes of the fabulous bird Fung-huang or Phoenix, the male giving six notes and the female other six. The most common account is that the male bird gave the notes equivalent to our C D E F $\sharp$ G $\sharp$ and A $\sharp$, and the female C $\sharp$ D $\sharp$ F G A B; or in other words, the male bird, beginning with C, gave six notes a tone apart, and the female also gave six notes a tone apart, but beginning with C $\sharp$, thus making between them a chromatic scale.

Another fanciful way of accounting for the twelve lü or pitch pipes is this:—That the male and female birds sang alternately the following notes; those of the female bird being a sort of echo or response to the notes of the male bird:—C-C $\sharp$ upper octave D-B, D $\sharp$ -B $\flat$, E-A, F-A $\flat$, F $\sharp$ -G. That is, the male bird, beginning with C, ascended first a whole tone, then proceeded by semitones; and the female bird, beginning with C $\sharp$ in the higher octave, descended first a whole tone, and then proceeded by semitones till they met together half way.

These same couples of notes were the key-notes in the music used in the worship of the different spirits. The first couple were used as the key-notes in worshipping the spirits of the sky.

The 2nd worshipping the spirits of the earth.

- | | | | | | | |
|-------|---|---|---|---|---|------------------------|
| „ 3rd | „ | „ | „ | „ | „ | points of the compass. |
| „ 4th | „ | „ | „ | „ | „ | mountains and rivers. |
| „ 5th | „ | „ | „ | „ | „ | female ancestors. |
| „ 6th | „ | „ | „ | „ | „ | male ancestors. |

In a book called the Tsz yo, 志樂 (Book 7., p. 2) we are told that in the ancient worship of heaven and earth the instruments played the following notes in all the twelve keys, ascending in succession, viz., 5th 2nd, 6th 3rd, 7th sharpened 4th, sharpened 8th sharpened 5th, sharpened 2nd above sharpened 6th, natural 4th (or sharpened 3rd above) and last the 8th of high key-note.

While the instruments played these, voices gave other notes alternately with the instrumental notes. The vocal notes were:—Sharpened 4th 7th, 3rd 6th, 2nd 5th, 1st 4th, flattened 1st flattened 3rd, flattened 6th and flattened 2nd. These also were given in the twelve keys but descending.

It would be amazing if voices could take those alternate notes without an instrument to guide them. The instruments give a progression of fourths, and the voices perfect fifths; instruments ascending and voices descending as the fabled birds were said to have done. If it be what it professes, it is the most ancient music in the world.

The next most ancient music (professedly) is that sung to the ancient odes, unless we except the original music of the song of Moses, which the Jews say they still possess. It is from a standard work published in 1544, and purports to have come down through Chu Hi of the 11th century.

Be these fabulous stories and ancient music what they may, we know for certain that before Confucius there were national music teachers, that in the time of Confucius (B. C. 500) music was one of the six arts to be learned, and that Confucius accompanied his own songs with musical instruments. Ancient books on education state that thirteen was the proper age for boys to begin to learn the art of music and to read poetry.

The other particulars regarding music, which we are perfectly certain existed long before the burning of the books (3rd century B. C.), are the following:—

1. The twelve semitones composing an octave divided into six male notes and six female notes.
2. The five notes of the ancient Pentatonic scale.
3. The eight different kinds of sounds produced by eight kinds of instruments, viz., metallic, stone, earthen or porcelain, leathern, stringed, wooden, melon or wind, and reed.
4. The six kinds of dances with which music is accompanied.

The mania which Confucionists had of fathering all these theories on some mythical Emperor of the far past, had become such a pest that Tsin Sz-hwang determined to put an end to it by destroying most of their books; for he had come to the conclusion that it was far better to have no books at all than to be hampered on all sides by would-be precedents. In this catastrophe about B. C. 200 perished the ancient music of China, though some writers claim that a few books on music *did* survive the general conflagration.

As it has been the firm belief of Chinese scholars for milleniums that ancient music had not only power to change the savage nature of animals, but that music, along with worship, surpassed all other powers in transforming the manners and customs of a people, and that it had power in heaven as well as earth, therefore all the ablest men through all the ages have been in search of that ancient music. The scholars of Han, while reconstructing the ancient books of China, labored hard with the theory of music, but to this day almost all declare that ancient music has been lost beyond recovery and always speak of music as a lost art, and this loss of ancient music in China, as in the West, was probably for want of a proper musical notation.

In the 6th and 7th centuries original and foreign music was introduced, Indian music being introduced by the Buddhists. In the beginning of the 8th century the Emperor Ming Hwang established a conservatoire, or dramatic college, called Kiao Fang, in the Li Yuen or Pear Garden at Si-gnan-fu. The actors to this day call themselves "Students of the Pear Garden." Modern music really dates from the Tang dynasty (A. D. 600.)

About the time of the conquest of England by the Normans in the 11th century, Chinese scholars again declared that, however much might be the boast of individuals here and there, ancient music was a lost art. Terribly against the prejudices of the Confucianists (as recorded in the books of that date) they had no other alternative but to adopt what to them was foreign music, or be without it altogether, for it was then that the music of the Northern Liao dynasty was generally introduced, viz., the 工尺 system equivalent to the sol fa of the West.

But notwithstanding this adoption of this foreign system, the Chinese throughout the ages have retained the ancient nomenclature and ancient instruments, and try on all great occasions, besides giving modern music, to give what they would fain believe to be ancient music.

In closing this part of the paper, in order to give some ideas of the many layers of strange views that have accumulated about the original five notes, equivalent to our do, re, mi, so, la, we give the following translation:—The five notes are in heaven the essence of the five planets, our earth the soul of the five elements, in man the sound of his five organs, viz., Do the splun, Re the lungs, Mi the liver, So the heart and La the stomach. They correspond also to the five virtues. The full translation is as follows:—

"Do is earth, its symbol a Prince, its nature faithfulness, its taste sweet, its colour yellow, its business is with thought, its position is central, its length 81, its sound heavy but easy, like a cow lowing at drinking water; it is founded on union!

Re is mineral, its symbol a minister, its nature righteousness, its taste pungent, its colour white, its business is with speech, its position is Westerly, its length 72, its sound clear and quick, like a sheep having lost its companion; it is founded on expansion!

Mi is vegetable, its symbol a subject, its nature love, its taste sour, its colour green, its business is with appearances, its position is Eastern, its length is 64, its sound is defensive and careful, like a pheasant lighting on a branch; it is founded on courage!

So is fire, its symbol affairs, its nature worship, its taste bitter, its colour vermillion, its business is with seeing, its position is

Southern, its length is 54, its sound is overflowing and quick, like a pig screaming; it is founded on independence!

La is water, its symbol things, its nature knowledge, its taste salt, its colour black, its business is with hearing, its position is Northern, its length is 48, its sound is scattered and hollow, like a horse neighing in the desert; it is founded on putting forth!"

Again, "listening to Do one feels comfortable and broad.

"	"	Re	"	"	upright and fond of righteousness.
"	"	Mi	"	"	pity and love.
"	"	So	"	"	fond of doing good.
"	"	La	"	"	correct and fond of religion."

When they got the 7 notes they said these corresponded to the 3 powers—heaven, earth and man—and the 4 seasons. The 12 semitones corresponded to the 12 months of the year and the 12 hours of the day.

While very much of this is fanciful, *all* of it is not so. The comparative lengths given are mathematically exact. Some Western musicians also associate certain colours with certain sounds. Curwen, too, gives effects of each note of the scale on the mind, in order to assist the student in recognizing the notes when heard, viz., Do strong or firm, Re rousing or hopeful, Mi steady or calm, Fa desolate or awe-inspiring, So grand or bright, La the sad or weeping tone, Si the piercing or sensitive tone.

Many years ago the effects or characters of the various keys, as given by Beethoven, interested me very much. Some treat this as fanciful on Beethoven's part; but as long as the fifths are not equally tempered, there must be a different effect. If the system of equal temperament were better carried out, the difference would be less apparent than it is.

Beethoven, at all events, had such a distinct idea of the uses of the various keys that he altered the keys of songs sent to him for criticism. Has this not some resemblance to the ancient notion of the Chinese that only certain keys were suitable to be used in the worship of the spirits of the sky, of the earth and of ancestors?

So much for the general history; we now come to consider:—

II.—NOTATION.

The earliest instrumental notes, as we have seen, are 12, equivalent to our chromatic scale of 12 semitones. They are called the 12 *lū* or pitch-pipes. Their names are Whang-tsung, Ta-lū, T'ai-ts'u, Kia-tsung, Ku-hsi, Choong-lū, Rui-pin, Lin-tsung, I-tsé, Nan-lū, Wu-i, Ying-tsung. These give the names to the key-notes. These existed, as we have said, before the burning of the books 3rd century B. C.

In the days of Mencius the ordinary notes in use for singing were 5, called Kung, Hsiang, Kioh, Ty, Yü, equivalent to the 1st, 2nd, 3rd, 5th and 6th of our modern scale, and can easily be found by playing only the black keys of a piano. These form really the most natural scale, as it pleases men universally. The tunes of most primitive peoples are founded mostly on these 5 notes. That limited scale is sometimes called the Pentatonic, sometimes the Doric and sometimes the Scandinavian. Though in a volume of Modern Scandinavian Songs I could not find one song without semitones, we in Scotland have yet songs and Psalm Tunes on this scale, such as "Auld Lang Syne" and "Ye Banks and Braes" among our songs, and Balerma and Morven among our Psalm tunes. Among the Jubilee airs sung so sweetly by the negroes there are many without semitones, as, "Swing Low," "In Bright Mansions Above," "The Gospel Train" and "Steal Away to Jesus."

The fact that most of the Chinese native airs are founded on this scale accounts for the difficulty the grown up Chinese have in singing well our Western tunes that have semitones. While they sing perfectly such tunes as "Auld Lang Syne" (which we use as a D. C. M.) and "Ye Banks and Braes" (which we use as a D. L. M.), "Happy Land" and "Jesus Loves Me," which also contain no semitones, they cannot possibly sing correctly Old Hundred, which seems so simple to our ears, because it has a semitone in each line. (Might I say here that it would help us greatly in our Christian Psalmody in China if any musical friend here would find or make for us some good tunes without semitones.)

That Pentatonic scale then was *certainly* known in China B. C. 300—how much earlier we cannot tell.

In the Han dynasty (B. C. 206, A. D. 190) other 2 notes were in use, viz., the sharpened 4th, called Pien-tsü and the 7th called Pien-kung (*i.e.*, tone below the fifth and below the key.) These 7, however, are not the ordinary diatonic scale from C to C, for the semitones were between the 4th and 5th and 7th and 8th, but it is right for key of G.*

In the reign of Wu-ti (561-578) the K'in-tsü nation, from Turfan in Central Asia, brought new music to China. Their 7 notes, though called by different names, were the same as those the Chinese already had, with semitones between 4th and 5th and 7th and 8th.

This was about the time that Gregory the Great introduced his chants from Egypt throughout Europe, and which were called after him "Gregorian Chants."

* Some say this scale must be more natural than our scale of C with F natural as 4th, because beginning from C the F is the 6th perfect 5th, while the F natural is the 11th or very last. But that of course depends on what our definition of natural is.

In the Sung dynasty (960-1126) the notation known as **工尺**, equivalent to our sol-fa notation, had become common. It has the 7 notes with semitones between 3rd and 4th and 7th and 8th. This scale came from the Northern Liao dynasty, a race related to the Mongols and Manchus. This was a little before Guido (who died 1050) invented the stave and introduced the use of the syllables *ut re mi fa so la*; these being the 1st syllables of a 6 lined Hymn to John the Baptist. The *ut* was afterwards changed to the more open syllable *do*. Not till 1600 odd was the 7th name added by a Frenchman called Lemaire, who called it *si*. We thus find that the Chinese had the complete names for the diatonic scale 600 years before it was completed in Europe, and that China had its sol-fa system over 900 years before Curwen (about 1840) started his sol-fa system.

This notation, whether Chinese or foreign, when thoroughly learned first, and afterwards applied to the stave—then called *solfeggio* and the key-note always being *do*—makes the most expert readers at sight of any music. We would strongly advise in teaching the Chinese that either Curwen's sol-fa or the Chinese **工尺** be used in teaching them to sing. The **工尺** has the advantage of being already universally known over the empire. The stave could be used afterwards.

Although the Chinese have been from 9 to 10 centuries before us with their sol-fa system, they have not yet in that system a complete scale of 12 semitones. In fact they have only one accidental—the sharpened 4th, called *Ken*, which was added to the new scale to make it correspond more to their previous scale, in which the sharpened 4th was a very special feature, so modern missionaries have had to add the others to make it complete.

In time-marks their **工尺** notation is also sadly defective, but this we shall consider under our next division, Time.*

Most of the music of the world is transcribed in these three systems of notation—the old and new of the West and the **工尺**. This last has no mean following in China and Japan.

III.—TIME.

The chief time marks in common use by the Chinese are two—a cross, thus $\times$ (called *pan*) and a circle, thus *o* (called *yen*)—the first put at side of the accented and the second at side of the unaccented note, equivalent really to the beats in our bars. If

* Owing to the imperfection of their notations for instrumental purposes, the Chinese have had to invent a new notation for almost every kind of instrument they have. The endless trouble they have had on this score makes us think more highly than ever of Guido's invention of the stave.

they want more than one note to be sung to the one beat, they just crowd in the number of notes to be sung to it at the side of the *pan* or *yen*, it may be 2, 3, 4, 5, or even more. The awkwardness of this must be apparent at once. To supplement, therefore, we have used Curwen's marks for all divisions of time ($\frac{1}{2}$, $\frac{1}{4}$ and triplet), viz., for half-beat, for quarter-beat, and inverted commas " for triplets. On the other hand, if they want a note to last two or more beats, they crowd in the $\times o$ at the side of that note. This crowding of *pan yen* we have obviated by using Curwen's dash, only made vertically, of course.

Other time-marks are used variously in different Chinese books, but there is no uniformity. The fact of the indistinctness of the time-marks, and anciently the want of them altogether, accounts for the fact that a musician has to *hear* a tune before he can play it, and also for the fact that we hear the same tune rendered so differently in different parts of China.

In Europe, Franco of Cologne in the 13th century was the first to indicate the duration of notes by their form. It is hard to find out when the time-marks ($\times o$) were introduced into China, but most probably it came with the 工 尺 in the 10th century. Music used at worship of Confucius has no time-marks. It is so slow, each note seems a bar in itself.

The Chinese have only simple common time; so triple and compound times are novelties to them. For triple we use one cross, *pan* ($\times$), and two circles, *yen* (o), and for compound a large *pan* $\times$ and two *yen* for the first beat, and a small *pan* $\times$ and two *yen* for the other beat or beats.

As to beating time—when the music of the Shih Liang (near Central Asia) came to China, they beat time and called it "p'ō pan," that is, striking the board. A time baton is mentioned in one place as among the musical instruments. It is said that a little drum filled with chaff was used to mark the time in the Chow dynasty, which ended B. C. 255.

Now we come to consider:—

IV.—MATHEMATICAL PROPORTIONS.

As the scientific men of the West, in order to have uniformity in all their calculations, have in modern times agreed to adopt the C. G. S. system of weights and measures, so the Chinese at least 2,000 years ago endeavoured to get some common basis from which to calculate their weights and measures.

They chose twelve bamboo tubes, which would give notes neither too high nor too low. The Hwang-tsung or lowest of these pitch-pipes was made from a bamboo 9 inches long and the bore about one inch

in diameter. This was filled with millet grains, and from the size of these grains some say they got the fractions of their inch in ninths; 9 inches give 81 parts as the length of this lowest note. From this they calculate all their weights and measures. Hence the relation of their ancient music to their sciences.

Their table of weights and measures goes:—100 millet=1 chu, 12 chu=1 yo, 2 yo=1 oz., 16 oz.=1 catty, 30 catties=1 kuin, 4 kuins=1 tan. But for finer divisions they begin with the thickness of a silk fibre, which they call a hu; 10 hu=1 miao, 10 miao=1 hao, 10 hao=1 li, 10 li= $\frac{1}{10}$ of an inch.

This hu is about $\frac{1}{100,000}$ part of a centimetre, from which the C. G. S. system reckons; the centimetre is $\frac{1}{1,000,000,000}$ part of the quadrant of the earth. The object of both is to start with something in nature as a unit from which to calculate. But, true to the almost universal contrariety, in the West the Frenchman makes the circumference of the earth the unit from which to calculate, and the Chinaman the smallest thing he can think of—a single fibre of silk, as emitted by the silk-worm, for the finer calculations, and one grain of millet for the commoner.

On the subject of lengths of strings and tubes producing certain sounds they exhibit a vast amount of mathematical knowledge. Strange to say, though the Chinese at present seem to know little or nothing of vulgar fractions, these minute calculations, as given in Ch'in Yang's Music-book (Yo Shu, 樂書) of date 1195, are worked out not merely in vulgar fractions, but the integers are neither duodecimal nor decimal, but so many nines!

Instead of going into details, which would be wearisome, we give the gist of the result:—

Sz Ma-ch'ien, the Herodotus of China, who died 85 B. C., gives the lengths of pitch-pipes for producing the 5 notes as follows:—Taken by 5ths they are: Do or C 81, So or G 54, Re or D 72, La or A 48, Mi or E 64. Or ascending in their order of sound: C 81, D 72, E 64, G 54 A 48. He also gives the simple rule by which he found these figures, viz., starting with 81 and subtracting $\frac{1}{5}$ and adding $\frac{1}{5}$ alternately, he finds the values by fifths. The scholars of the Han dynasty applied this rule to all the 12 semitones, and this is precisely as we reckon vibrations and on the same principle as our tuning by fifths.

The date of fixing the measurement of strings is not so easily got at, but they got octaves by halving the lengths, and the other notes by subtracting and adding thirds. But as the lengths of octaves by halving are slightly different from the octaves got by progression, by fifths found by subtracting and adding $\frac{1}{5}$ alternately,

they have to distribute the difference as best they can to suit their ears, precisely as we have to do, in tuning, with what we call the wolf.

The Chinese seem to have known about allowing a difference in the length of a pipe from that of a string producing the same sound, though perhaps they could not give a scientific reason for it any more than our musical instrument makers in the West. The simple reason probably being that a little must be added to the length of a pipe to allow for the compression of the air when the tube is blown on.

In connection with this a recent incident may be interesting as showing that the Chinese are not so far behind in this subject as some are apt to suppose.

At the Shanghai Arsenal Prof. Tyndall's Book on Sound was translated. In it the Prof. gave the lengths of tubes and strings as exactly the same to produce the same sound. This must be regarded as a mere slip of Prof. Tyndall. A Chinaman who read this and finding it different from that given in Chinese books, sent to "Nature," through Mr. Fryer, a paragraph questioning the accuracy of Prof. Tyndall's statement. Tyndall himself did not reply, but some one else replied for him, expressing his astonishment that a Chinaman should ever dare to question the accuracy of any statement coming from such a source; but the explanations he gave shewed that he knew nothing of the difference. Had he applied to any organ builder or musical instrument maker he would have found that the Chinese were right.

[To be concluded.]

Chinese Superstition.

BY REV. ARTHUR ELWIN.

THAT the Chinese are superstitious we all know, but except that they worship idols and their ancestors, very few would be able to give any intelligible account of their superstitious observances. In the present paper it is proposed to pursue the subject further, and to enquire in what Chinese superstitions really consist. And here it may be well to remark at the outset that Chinese superstitions are really endless; there are superstitions connected with births, marriages and deaths; superstitions connected with eating, drinking and sleeping. Indeed, the more one knows of the Chinese, the more amazed one is at the number and variety of their superstitions. On the present occasion it will be well not to follow any plan of our own in treating of this subject, but if possible to follow a guide, and such a guide we have in a certain Mr. Song Lo, who has written a small book to exhort his countrymen to avoid foolish notions and false

superstitions. Mr. Song Lo in the preface to his book mentions that he has been a Christian for more than twenty years. His book is therefore of course written from a Christian point of view, and indeed is addressed to those who have already embraced Christianity. He says: "Every one who believes and follows it (that is, the true doctrine) must banish everything that is false and embrace that which is true, and reverence and worship the only Creator—the true Lord—repenting of past sins and following that which is good." Mr. Song Lo goes on to say that he has noticed a great difference in Christians, some being wise but some very foolish. He says, speaking of the last mentioned: "If we examine their hearts, we find they are still inclined to old customs and are altogether without knowledge, not knowing true doctrine and right principle which proceeds from heaven and cannot be changed; this truly is to be deeply lamented." Mr. Song Lo is very modest, as may be seen from another extract from his preface: "Therefore I have taken the forbidden false customs, which injure the true doctrine, and have made a little book. Women and children can learn and read it, and they will know the strange and false sayings which those who do not believe in the Lord follow, but which they ought thoroughly to hate and detest."

After the preface we have the introduction, written by a Mr. P'in San, a personal friend of Mr. Song Lo.

He begins by saying: "We Chinamen are very much given to pursuing the wind and grasping at shadowy things, in which he who believes, is only deceived thereby. From childhood to manhood, the half of that which the ear hears and of that which the eye sees, is full of deception, to which the ear and the eye, having become accustomed, it is at last reckoned as if it ought so to be. Concerning doubtful things, one says in his heart, these things are not idolatry; there is no offering incense to idols; there is no burning paper to the spirits; there is no following Buddhists and Taoists, becoming vegetarians and repeating litanies. These things run on even lines with true doctrine and do not contradict it. Alas! he says this because his unstable heart recognizes error." Mr. P'in San continues: "Mr. Song Lo, being anxious to repel this immense wave of error, wrote this book of instruction, so we may say his heart was thoroughly in accordance with the Lord's doctrine; this also it was that influenced me and made me happy to write this introduction." He concludes: "That this excellent doctrine may proceed from us complete; that that which is false may from this time be exterminated; that all may be perfect, thoroughly cleansed, without the least fault, and so obtain the Lord's approbation; truly this is my desire." No apology is needed for giving these extracts from the preface and

introduction to this little book, which may certainly be read with profit, not only by women and children, but by others also. Indeed it may be said at once that there are very few women and children who would be able to understand the strange Chinese characters in which it is written.

It must be mentioned that only some of the superstitions noticed by Mr. Song Lo can be alluded to here; those referring to Chinese customs, which would take a long explanation to make intelligible to English readers, have been purposely omitted. The following selection will perhaps prove interesting:—

The adorning the children with gods of longevity and images of Buddha.

Chinese children on holiday occasions nearly always appear with their caps ornamented with little gilt images of gods and saints. These images are supposed to protect the child and bring good luck.

The piercing the ear of the child with a golden ring, lest it should be difficult to bring up.

The golden ear-ring piercing the child's ear is supposed to give considerable assistance to those engaged in bringing him up.

The collecting money from one hundred families to make a locked chain.

In the country districts especially, boys with rings round their necks are constantly met with. Sometimes it is a small silver chain fastened with a padlock, but more often only a silver wire. In either case the meaning is the same. It is a life-preserving ring, which will ward off sickness and disease of every kind. Such a ring, bought only by the father or mother, or presented by a friend, would be of no avail. It must be bought with money collected from at least one hundred families. When once put on it is never removed day or night. Men may be seen who have worn the ring forty or fifty years. It is no slight test of a man's sincerity when he removes this ring preparatory to being received into the Christian Church by baptism.

The placing a broom beside the bed of a sleeping child.

Evil spirits are supposed very much to fear a broom, probably because the Chinese broom is not unlike a hatchet in form.

The pasting up T'ien-wang when a child cries at night.

The Chinese say eight out of ten babies cry at night. How trying this is some of us know. The Chinese remedy is to write on a piece of paper the following sentence and to paste it upon the door or wall: * T'ien wang-wang, Di wang-wang, Ngo kya yiu yi

* 天皇皇地皇皇我家有夜哭小兒郎過路君子讀一遍一駒驕到大天光

k'oh siao r law. Ko-lu kyün-ts doh ih pien, ih hoh kw'en-tao da t'ien-kwang. (King of heaven, king of earth, in my family there is a little child that cries all night. You respectable passers by read this sentence, and my child will sleep without waking until broad daylight). Respectable passers by may read what is written and so help to bring sleep to the little one.

The giving the name Tsao-nan (beckoning a son) when there is no son.

The Chinese long, above all things, for a son. They think that by giving the name "Beckoning a son," or "Beckoning a little brother," to a girl, they will ensure that the next child born shall be a boy.

The hanging a knife or mirror on the breast, lest the spirits should cause injury.

Little knives, made of silver, are made expressly for this purpose. Parents hang them on the breasts of their children.

The pasting up "Beware of small-pox" on the door or wall.

This sentence is posted upon the house to keep strangers from entering. Not, as might be supposed, to warn strangers against the danger of infection, but to protect the children who have just been inoculated from the danger of being gazed upon by strange eyes. The eyes of strangers are said to exercise a very evil influence at such a time.

The rubbing soot on the nose of the child going to the house of its mother's brother.

This is only done on the first visit. It is not done when the child goes to the house of its father's brother. The origin of this strange custom is lost in obscurity.

The causing the voice to be heard afar when calling back the soul in the evening.

The Chinese believe that every man has three souls. Sickness is sometimes caused by one soul being lost; it is therefore necessary to go and find it.—It is night. Our boatman, having fastened the boat to the bank of the canal, has retired to rest. Before following his example we are quietly reading in the little cabin set apart for passengers. Suddenly in the quiet evening air we heard a sound of calling. As the voice draws nearer along the canal bank, we can distinguish the words: "Ah-long, lai-lai; Ah-long, lai lai." (Ah-long, come, come; Ah-long, come, come.) As the man passes the boat, we look out of the little hole that does duty for a window. There is the man, lighted lantern in hand, seeking the soul of his sick friend, while again and again he raises his voice in the mournful cry: "Ah-long, come, come; Ah-long, come, come". Sometimes this

man is followed by another who personates the lost soul. This man follows some distance behind the first one and cries from time to time: "I am coming, I am coming." But the men pass on, their voices being gradually lost in the distance, while we retire to rest more convinced than ever of the necessity of bringing the Truth to the knowledge of these poor blind superstitious people.

The magpie proclaims happiness, the raven disaster.

In the evening the cock crows, fear Tsoh-Yong (the god of fire).

A cock flying on to a house must be at once secured and killed.

The cock crowing in the evening, and the cock flying on to the roof of the house, are both signs that the house will be burned down, but it seems the threatened evil may be averted if the cock is immediately slain.

By the bird chirping in the middle of the night you may suspect that evil spirits are near.

If a mouse gnaws holes in your hat or coat, you may expect disaster.

If a dog or a snake bite you, it is on account of what happened in a previous state of existence.

It will be noticed that most of these superstitious sayings refer in a greater or lesser degree to Buddhism. The man in his previous life injured or killed a dog or snake, therefore in his present life he is injured by one of these animals.

A dog sleeping with its head on the threshold of the door portends coming misfortune.

The saying that a sick dog is weeping when it cries : E-ho, E-ho.

Weeping, that is, on account of misfortune coming to the house.

The saying that a dog scratching a hole in the earth is digging a grave.

The saying that a dog or cat with a white tail, coming to a house, brings mourning.

The giving salt in exchange for a cat, and passing it round the legs of the table.

These are common practices to keep the cat from running away.

With a sheep comes the wearing of mourning clothes ; with a cat comes wealth.

A Chinaman will not turn a stray cat out of his house—he might dismiss wealth.

The friend who enters your house, wearing mourning, is not to be endured.

For this reason, a man for forty-nine days after the death of his parents cannot visit the houses of his friends.

The saying that he who meets a monk or a nun will not grow rich.

Upon meeting a coffin carried out of doors to say that riches are coming.

This is a strange saying. The word for coffin in Chinese is a compound word 棺材, which in sound resembles two words 官財, which mean a magistrate and riches. The people do not think of the thing signified (the 棺材), but only of the sound of the word, the magistrate and the riches (the 官 and the 財).

The singeing the shoes upon returning home after a funeral.

An universal custom. A fire is lighted on the ground outside the door of the house and every one steps over it.

The filling the seven apertures of the dead with gold and gems.

The custom has fallen into abeyance. The seven apertures are the eyes, the ears, the nostrils and the mouth.

The covering the feet of the dead with a cane measure lest they should move.

The feet of the dead are always tied together and secured in some way.

On the first day of the year not daring to throw anything on the floor.

Nutshell for example.

On the first day of the year fearing to use the knife or needle.

These implements, being made of iron, might do injury. The Chinese never touch them on New Year's day.

On the first and fifteenth days of the month disliking anyone to come and beg a light.

One symbolical meaning attached to fire is prosperity. Giving a light on the morning of the above mentioned days, would be like giving away prosperity.

Not daring to cook beef in the kitchen.

One of the most important of the Chinese divinities is the kitchen god, found in every Chinese kitchen. The Chinese say, the kitchen god, being a vegetarian, would run away if he saw beef being cooked.

Not daring to chop garlic or onions on the kitchen range.

Vegetarian, are not allowed to eat garlic or onions, therefore they must not be taken into the presence of the kitchen god, lest he should smell them and be offended.

By a "thief" attached to the lamp wick, reckoning upon the arrival of a guest.

It is not only in China that coming events are said to be foreshadowed in lamp wicks.

By the extinction of the lamp, guessing that trouble is near.

Sometimes owing to a flaw in the wick or to some other cause a lamp will gradually go out. The Chinese think this a very bad sign.

By twitching in the eyes expecting grief and trouble in the heart.

Upon the body suddenly becoming numb, to balance a piece of firewood on the tip of the nose.

This is certainly amusing, and one would think hardly superstitious. It would effectually prevent the body from becoming numb.

By a sneeze, a red face or a hot ear, supposing that someone is slandering from behind your back.

This superstition may also be heard of in other countries besides China.

In sea sickness, stealing a drop of water from the tip of the boat pole.

Here is a new remedy for sea sickness. It is most important that no one should see the drop of water being taken from the end of the boat pole.

The placing an iron knife on the cover of the medicinal cooking pot.

The ingredients in a Chinese medical prescription, sometimes numbering as many as twenty, have to be placed in a pot over the fire and all boiled together. If the iron knife was not on the lid of the pot, the evil spirits might come and lift the lid and mix something injurious with the medicine.

The obtaining good luck by pouring the dregs outside the gate to be trodden under foot.

When out walking, we suddenly come upon a dirty looking mess of leaves, beans, and no one knows what, scattered on the path; we know that someone has been ill and that what we see is what remained of his prescription after the liquid part had been strained off. The idea is that as the passers by step on or over this residue and then depart in different directions, so the disease of the sick man, who took the medicine, will also be dispersed abroad.

The saying the sick man's incoherent speech is caused by evil spirits.

The begging a charm and hiding it in the hair to drive away ague.

The charm is to be hidden, lest the evil spirits should see it and take it away.

Mr. Song Lo concludes with the following words, with which we shall all agree: "All that has been said above is altogether false. Every place, village and district has its own customs. Only truly follow the holy religion, obeying the Lord's instructions and yours will be happiness without end."

"Lest we should offend them."

BY HALEG FAX.

THE first two months of the Chinese year are now nearly over, and it is with a sigh of relief that the writer returns from the arduous duty of patching up a doubtful peace in two or three out-stations. It has been a time of great anxiety; in one or two places nearly the whole population having assembled before the doors of the Christians with violent intentions. But for the writer's presence the trouble would have been far more verious, and now, though for the time being, patched up, it may break out as bad as ever almost any time. It is not so much, however, the persecution, as the changed attitude of the people that has forced itself on my attention. Hitherto the people have been very friendly, attending at times by hundreds to hear the Word, and hearing it with pleasure; and even now they have nothing but good to speak of Christianity itself.

Then what is the cause of this opposition, of this persecution, which in one place has led one branch of a clan to bind themselves to allow no member thereof to join us, the result being that between 20 and 30 who had just begun to attend regularly, but who, of course, have not yet got a thorough grasp of the Truth, have had to withdraw their attendance through fear of the consequence? And "Why should you do this?" I ask the heads of the clan. "To save ourselves the trouble that has been caused elsewhere." "What trouble?" "Well, the Christians refuse to pay the clan taxes, and then a disturbance always follows, which it is not in our power to prevent, and the whole village is put into a turmoil; now if *you* will only say that the taxes may be paid all will be at peace." And, in the experience of the writer, this is the one chief cause of all our persecution in country places hereabouts, the non payment by Christians of the local taxes.

I have searched through the *Recorder* for the last twenty years, but do not find that this subject has ever been discussed; probably because it has been taken for granted that Christians must not pay this money. Whether Coleridge's maxim, that in questions of morals first thoughts are best, applies to this question, does not seem clear; but as that maxim has not yet become an axiom in the realm of moral philosophy, I may not be thought too much on the down-grade if I venture to enquire, "Are we Missionaries acting wisely in withholding permission from the native Christians to pay these

local taxes? Being but a learner I have hitherto followed in the wake of the majority, feeling still too uncertain of my judgment to venture off on a course by myself; lest the end of it should be disaster. If then any conclusions arrived at in this article be mistaken, or likely to injure the work of Christ, may I beg my seniors in the field to put me right.

I.—THE NATURE OF THE TAXES.

The number of these taxes differs in different places: in some there are as many as five in a year, in others only one. But in this part of China there is the usual number; one for theatricals, a second for the feast of lanterns, and a third for the dragon-boat festival. The taxes are not always collected in the same manner: in some places the amount is fixed at so much per head of the male population, in other places it is so much per family; in some cases it is collected in money, in others in kind; but the amount per annum is a mere trifle, only reaching a few hundred cash. The collection of these taxes has been from time immemorial, and it is, *ipso facto*, as definite a tax as if the Emperor himself claimed it, more so indeed; no one is allowed to shirk it, no excuse, not even poverty nor illness, is accepted; the payment of this money is even more rigidly enforced than the payment of the land tax. It is, therefore, not correct to style it a subscription, though it is true the wealthy do voluntarily give more than their poorer neighbors; nevertheless, it is to all intents and purposes a local tax, like our municipal taxes, and there seems little doubt that if a *non-Christian* were sued before the Mandarins for payment of the money he would be ordered to pay.

What then is this tax used for?

1. In providing the annual *theatricals*. The object of these is theoretically, to thank the deities for their aid during the past year, and thereby to obtain a continuance of their kindly offices. For this purpose the idols are brought out and placed before the stage. Practically, however, this has become a secondary consideration, the chief object now being to have a few days of gaiety. To one gentleman who had only recently been baptized and who had paid the money unwittingly, I expostulated, "But these plays are for the benefit of the idols." "Oh" was his reply, "they are more for the people than for the idols." To the plays themselves little objection can be taken; in the country-places they are usually at least harmless, their object being to exhort the people to good-living. Nor can any objection be taken to the dress; it is seemly, which is more than can be maintained of European theatres.

2. In providing the *feast of lanterns*. I have enquired in vain as to the origin of this festival. The only answer the Chinese can give is that it is a time of jollification. In this part of the country it is elaborately carried out; the streets, houses, shops and temples being lit up with many-colored lanterns; the children also being decorated with lantern-fishes, lantern-animals lantern-birds, &c., and more important still, huge cloth dragons sixty or eighty feet long, with a ferocious head, in which is a lighted candle, the cloth body being supported by lanterns carried by a dozen or more young men clad sometimes in silk, and paraded through every street in the towns and through every courtyard in the villages,—the object being to drive away evil spirits.

3. In providing the *dragon-boat festival*. The writer has not yet met in English dress a detailed account of the origin of this festival, so the following may be interesting to some. (Vide 古文記, an abstract of 當司馬遷儀):—

屈原 was a statesman of the 楚 kingdom (modern Hupeh) in the time of king 懷 (fourth century B. C.) The king appointed him to make out some important laws. Before he had finished the draft thereof, another statesman, jealous of his abilities, happened to see it and asked for it. 屈原 refused, whereupon the jealous statesman aspersed him to the king, saying, “Everybody knows, oh king, that you have appointed 屈原 to frame the (new) laws, but his conceit surpasses all bounds; he even dares to say there is nobody living who could do this work but himself.” The king was greatly annoyed, and when 屈原 was taken ill soon after, showed his displeasure by contrary to custom entirely neglecting him. 屈原 noticing the changed demeanour of the king, was exceedingly distressed, and wrote the famous elegy called the “Sadness of Separation.” (See the excellent metrical version by V. W. X. in the *China Review*, vol. vii., p. 309.)

Soon after this the king of 秦 desired to make war on the kingdom of 齊, but the latter was in friendly league with 楚. In 秦 was a statesman, celebrated in Chinese history, of the name of 張儀 who, in order to get rid of any possible opposition on the part of 楚, made a pretext for paying a visit there, and in course of conversation with its king, casually remarked that he had heard it hinted by his own sovereign that, if only king 懷 would repudiate his friendly relationship with 齊, 秦 would give 楚 600 *li* of 齊's territory. The king swallowed the bait, and broke the aforesaid relationship in such a manner that its renewal was impossible, but on sending a messenger to 秦 to ratify the 600 *li* bargain, the crafty statesman, 張儀, replied, “I only said six *li*, and never heard such

a thing as six *hundred* mentioned." The king seeing he had been duped, was very wroth, and went to war with 秦, in which, however, he was worsted. Other complications arose, the end of which was a considerable loss of territory on the part of 楚. Later, king 懷 was invited to pay a ceremonial visit in 秦; his still faithful minister 屈原 besought him not to go; he yielded, however, to the advice of his youngest son, went, and was murdered there.

His eldest son ascended the throne, and once more 屈原 seemed likely to prosper, but the people were angry with the aforesaid youngest son and with the others, whose advice had been followed, resulting in the late king's death, and bemoaned the fact that the advice of 屈原 had been slighted. The youngest son of the late king and the others hearing it, plotted to defame 屈原 to the new king and succeeded. He was again deprived of office. So oppressed was the poor man with the failure of his life that he wandered on the banks of the 汨羅 with dishevelled hair, meditating suicide. A fisherman meeting him asked, "Are you not one of the ministers? What do you here?" and received the reply, "All the world is muddy, I alone am clear; all are drunk with wine, I alone am sober; hence they have dismissed me." The fisherman replied, "It is said, Don't let the doings of the world interfere with you; why don't you go with the stream? If it is muddy how can you keep clear? If all are drunk, go get some wine and drink with them; that's the way to keep in office." But the statesman refused, saying, "When a man is clean-washed he puts on clean clothes, rather than do as you suggest 'twere better for me to feed the fishes. My hair is white, and I cannot go with the multitude to do evil." Then he wrote a few lines; took a big stone up in his arms, and with it jumped into the river and was drowned. Within a few tens of years 楚 had degenerated off the face of the earth.

When the people heard what their beloved 屈原 had done, they went in crowds to the river to search for him. This is the origin of the dragon-boat festival; boats manned by 50 or 60 rowers paddle rapidly backwards and forwards on the canals or rivers, to the tom-tomming of drums. It is a most picturesque sight.

II.—ARE WE RIGHT IN SEEKING OFFICIAL AID?

If the taxes are not paid the result is nearly always a row; the people gather and go in a band to demand payment. If they are not paid, persecution ensues, in which the Christians and their property are often very badly treated. The first course of our Christians hereon is naturally to apply to the missionary. What is the missionary to do? Is he justified in seeking official aid? And, if so, what aid?

The fact of St. Paul's appeal to Cæsar seems, at first glance, sufficient authority for justifying an appeal to the secular power. But that appeal was under the direct inspiration of God, and for a special purpose, "as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts. xxiii. 11.) Moreover, he had already been imprisoned more than two years. The only other case is when St. Paul was haled before the magistrates and imprisoned by them after being publicly beaten. (Acts. xvi.) There is no record of his protesting against the punishment itself, either at the time or afterwards; his only protest being against the proposed ignominious method of release. Yet, had the claim to Roman citizenship been made beforehand, there seems little doubt the punishment would not have been inflicted.

These instances, then, do not throw much light, unless negatively, on the question, "Are we within our rights in asking official aid?" Indeed, the general bearing of the New Testament would seem to be against seeking such aid. But greater than the question, "Are we within our rights," is the question. "Is it wise"? It *may* be lawful, but is it expedient? From what the writer has seen in cases of persecution the application for official protection makes matters worse rather than better. If the application be made to the Chinese officials direct, their aid is usually in inverse ratio to the profuseness of their promises; or in the treaty ports they hint that foreigners should represent their affairs through their Consul, which is the course laid down in the treaty. If the application be made to the Consul he often declines to help, and, as often, the conduct of the Mandarins, who naturally wish us a long way off, nullifies in private what they profess to do in public. And granted even that the Consul takes up the case, and the offenders are brought to book, what follows? In all the cases the writer has yet seen the work in those places is brought to a standstill, and the flourishing garden develops into an almost barren wilderness. Christianity and Christians are hated more heartily than ever, and even those who are favorably inclined have their faith nipped in the bud and never come to full bloom. At this moment there are in this city six Christians, who have now been staying on the premises of a fellow missionary for a month past; they were persecuted severely in the first month; sought Consular aid through their pastor; the Consul put pressure on the Mandarin, who sent off runners, who did *not*, of course, bring back the offenders, who turned their vengeance with still greater force on to the Christians, who fled to the city and now dare not go home. This has disturbed the whole of that district, where are many other churches, and what the

result will yet be it is hard to say. Whether the writer's observation is exceptional he does not know, but it is to this effect, that though official aid may be successful in stopping persecution, it is also equally as successful in stopping the progress of the work. "The Church," says Bishop Magee (*Fortnightly Review*, December, 1889,) "Never calls in the secular arm to fight for her against any form of evil without injuring herself and lessening her spiritual strength." And St. Paul says, "For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (II. Cor. x. 3, 4.) St. Matthew would seem to be our best guide as to the wisdom of seeking official aid in cases of persecution, especially *post hoc*.

I did (through the aid of our present worthy Consul) get the magistrate to put out a proclamation in one place against the collection of the local taxes from Christians, before the time of the collection; and this, together with my own presence at the *locus in quo*, kept away persecution in its severer forms, but an immense amount of ill-feeling was engendered through the non-payment, and it is still smouldering in any thing but a pleasant fashion.

III.—WHY NOT LEAVE THE QUESTION TO THE CHRISTIANS THEMSELVES?

They are the parties most interested; they, not the missionaries, being the sufferers in case of persecution. Suppose they do not see their way to pay? They do it on *personal conviction*, and knowing there is no secular arm to lean upon, they bear the consequences, resting upon the Stronger Arm, which alone can give strength to suffer cheerfully the despoiling of their goods. Their spiritual nature would thereby be established, and they themselves, standing as they must, without crutches, against the forces of the enemy, would be brought into nearer communion with God than they ever could be in their present hybrid faith in secular as well as spiritual aid.

But suppose they elect to pay? Well, what harm is done? Do they violate the teaching of Christ? Read what He says, "But I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." (Matt. v. 39-42.) Even Christ Himself paid the didrachma (Matt. xvii. 24-27) to an effete—nay worse than effete—ecclesiasticism; for so far had Judaism departed from the truth, that it was little better than the heathen system with which we are brought into contact in China. And his reason for paying the tribute was, "lest we should offend them." In the

words of another, "He waived His own personal rights to conciliate popular sentiment." Thus in times past and even in the present day, in England for instance, Church rates, school-board rates, vaccination and many other similar things are submitted to by good men, to whom it is just as much a matter of conscience as it is for the Chinese Christian to pay the tribute to the clan funds.

Our native brethren themselves can get no harm from paying; they have already cast off all trust in idolatry. Men who have given up much that they once held dear, who have given up choosing lucky days, geomancy in grave-selecting, the worship of idols, vegetarianism, gambling, opium, evil-living; men who give up one day in seven (which often means a seventh of their income) for Christ's sake, and who daily bear the taunts of their fellows; men who have lost their occupations through joining us, and who cheerfully bear the brand of the foreign religion about every day; such men can get no harm from the payment of this money. Yet it is not for these I would plead, but for the weaker brethren who, by the removal of this tax difficulty, would find an entrance into the kingdom of heaven. Don't mistake the meaning of that word "weak brethren"; by it is not meant those who are afraid the place will be left unprotected if the usual forms are not gone through, but rather those who are prevented attending the means of grace and thereby prevented learning the truths of our holy religion. If they do not *know*, they cannot be converted; if they do not hear, they cannot know; and if the way of hearing is blocked by so serious a difficulty as the one here discussed, they cannot learn what we have to teach, nor can they be strengthened in the faith. Let us "make straight paths for their feet, lest that which is lame be turned out of the way." Suppose the Christians do, under protest, pay the taxes? Do they sin against Christ? Nay, rather, do they not open the way for Christ to reach the hearts of many? Do they not open the door of the kingdom of heaven for many to enter in? May we not then be merciful to those who as yet know not Christ, and, instead of closing the door, open it wide? Is it right to bind these "heavy burdens and grievous to be borne and lay them on men's shoulders?" Would it not rather be more after the spirit of Christ to remove these heavy burdens for the sake of the weak and ignorant? Should we not, too, like our Master, have pity on these poor heathen; "they *know not* what they do?" Then, "lest we offend them" and shut up their way to heaven, may we not permit those Christians who are so minded to pay the sum demanded, at the same time entering a kindly protest against the manner in which it is spent?

I stand open to correction, and shall be glad to hear the views of others on this important matter.

Correspondence.

DR. WRIGHT AND HIS PAMPHLET.

ONE feature of the General Conference was undoubtedly the personality and speeches of Dr. Wright, representative of the British and Foreign Bible Society—"a buirdly man" to use his own Doric—of massive beaming countenance, frank manners, and with a pleasant word to every one. He seemed always present, ever alive; and his wit, repartee and banter enlivened not a few of the sederunts. "None but himself can be his parallel." "Fair fa' his honest soney face." It was a pleasure to meet with him, and even a pleasure to fight with him: for you felt he was "a foeman worthy of your steel"—and—what was a still greater pleasure—to find that his fencing was far from formidable!

But what shall we say about his pamphlet? 'Oh! that mine enemy would write a book!' Well by this ill-starred brochure Dr. Wright has fairly given himself away to his enemies, and roused the ire even of his friends. His sallies of pleasantry were passable on the floor of the Conference, and his rhetorical flourishes served to add zest to dry discussions; but to commit his *ad captanda* to print is a very different thing.

I say *ad captanda* and kindred *argumenta*, for, friend though I am, I have analyzed his pamphlet and am sorry to say I can find little else. To take them as they come. He was told we had not "lost faith in the Bible," only had lost faith in paragraph after paragraph of Chinese

characters, which conveyed no meaning to the ordinary reader: yet he repeats this taunt. He was told "the Bible had not broken down in China;" only the Chinese were not yet fit for the strong meat presented to them therein without some aids: yet he reiterates this *miserere*. Again he says that the "contention of no note or comment opened every martyr's grave in Scotland," exclaiming: "He the martyr died for his faith in the simple Bible." But if the Chinese were covenanters and had enjoyed the teaching of John Knox and his successors I would be as forward as he to give them only the "simple Bible." But it is because they are not covenanters, but Chinamen—entire strangers to Bible truth—that we seek notes to help them. Further and most lackadaisically, he apostrophizes Darwin, saying, "Darwin beheld the semi-savage, semi-aquatic pagans and declared them incapable of civilization. Thomas Bridges gave them the Gospel, and it brought civilization and light to them," &c., &c. Did Thomas Bridges not first teach them to read? then gave them verbal explanation of the verities of our faith, &c., &c., &c.? or did the Bible act as magic on the savages?

Oh! Dr. Wright! Dr. Wright! the perversity of Dr. Wright! not to see the difference. Even a bishop failed to open his eyes, for one of our dignitaries told me he 'placed the case as clearly as he could half a dozen times before Dr. Wright, but found him of the same opinion still.' It is precisely because the Chinese are not

savages, but a civilized people, preeminently literary, critical in the extreme, especially of foreign books, that we feel the need of the explanations under consideration. Suppose Dr. Wright found in the Chinese classics stories such as are found in the O. T. regarding the patriarchs—whose lives as a whole were so commendatory—what would he do? Well, with Dr. Wright's powers of sarcasm I would pity the poor Chinese patriarchs! Yet he advocates in no measured language the sending forth of our Bible, just as it is, among this keen-witted people—which is neither more nor less than filling their quivers with arrows to pierce us in all directions—*And they do it.*

Moreover, he shows he has not comprehended our difficulty—philologist though he be—when he adduces the Arabic words 'Faras,' a horse, and 'Pharisee' and talks of "resemblances." Our difficulty lies not in resemblances at all, but in words with fixed meanings, which they have had for ages; a stiff-necked and rebellious language, which will not bend itself to our requirements without pressure. He was informed—for I heard it—that the stream of literature in China had been flowing for not less than 3,000 years, widening and settling year by year, and now formed the mightiest language in the world, with multitudes of words which had taken definite shape and well understood meanings; that we came with new truths and new ideas, for which there were no characters in their vast vocabularies—only approximations—which we, nevertheless, were obliged to use. Unless, therefore, the readers were arrest-

ed by short explanations, they would, of necessity, attach the common meaning to the words or phrases, and so *miss the spiritual truth intended to be conveyed.*

We imagined he saw the force of this, but we were mistaken, for he tells us that "the Bible Societies are well content to send forth the Gospels of St. Matthew, St. Mark and St. John, but they don't know what the Gospel—according to St. William or St. Thomas might be." The truth is the missionaries only wish the means to *convey the mind of the spirit in all its purity*, and finding they cannot convey the meaning of large portions of these Gospels—especially St. John—without the short notes, therefore they desire them. They would shrink with ineffable pain from altering or adding.

But there are graver matters than these, which call for attention. He knows well that every allusion to an Annotated Bible called forth a cheer, in all directions, from the assembly. Yet he calls those who take this view "a minority." It was generally admitted that the paper, on which the discussions were based, was a studiedly moderate paper, and was referred to as such; yet he speaks of it and them again as a "vigorous minority"—"the extreme men of the Conference"—"urging extreme views on this Conference," and so on. *This is not fair*, and calculated at home to produce a wrong impression, and cripple the efforts of the Tract Societies to obtain funds for an Annotated Bible. This is the sorest bit of all. I therefore, here, in the official organ of the Conference, emphatically challenge these

statements and appeal to the whole missionary body in China for evidence. I believe nine-tenths at least of the missionaries share the opinions as to the need of brief notes to all Bibles for general circulation, and among them not a few of the Bible Societies agents. I repudiate most strongly these misleading statements. And not only so, but the most experienced missionaries declared more emphatically than others the need of notes to the Bible—men of over thirty and thirty-five years' knowledge of the people—also men who had travelled over the country most extensively and sold the Scriptures most widely; *all* openly said that they found everywhere that the natives had great difficulty in understanding it, and mostly laid the book aside unread, and were disappointed. Dr. Wright discredits these men. He even goes the length of saying he "should be exceedingly sorry to see the paper of Dr. Nevius printed in the Report of our Conference," and also objected to the paper on which the discussions were based being reprinted at home. 'Pon my word! this is going a great length. Who knows best what is needed for China? Dr. Nevius? or Dr. Wright? And are the millions of China to be kept in darkness as regards God's Word to please the B. and F. B. S. and A. B. S.? This is what grieves me—the persistency to press on China in the interests of the B. and F. and A. B. S. the Bible in a form which renders it for the most part a sealed book. Was China made for the Bible Societies or the Bible Societies for China? Neither one nor the other. By their constitution the B. and F. and A. B. S. are precluded

from giving to this great empire such an edition of the Bible as shall be intelligible and acceptable. Therefore let them go elsewhere and seek for countries where such editions are useful, but not flood China with books which in several respects mar our great work in this land. True he offers on the part of his Society certain 'headings,' 'short summaries of the contents,' 'short explanations of such words as Pharisee, Sadducee, and maps,' which will be all very well for circulation among the Church members, or for use in Christian schools, but of little avail for the general population. He also said he had no objections to an Annotated Bible, and will help to secure this at the Tract Societies Board in London. Yet at the same time he does what he can to retard it. And one of the last things he is reported to have said before going on board the steamer is that he "believed the Chinese would say they understood the text of the Bible and hoped to understand the Commentaries by and by."

Yes the B. and F. did *right* in sending our friend here: for his anxiety and efforts to serve that Society were incessant. Clearly through his life "an unceasing purpose runs." Unquestionably he was the *right* man in the *right* place, and came at the *right* time. But while we recognize his great endeavour to put that Society right as to China we most strongly object to him trying to put all us missionaries wrong, and doing the very best he could to stultify our efforts to secure an intelligible and acceptable Bible for one-fourth of the human race.

O! U.

THE ROMAN CATHOLIC TERMINOLOGY.

DEAR SIR:—In my paper under above heading it was mentioned that R. C. books give the year of the Nativity as 哀帝二年. This was noted because the date differs from that usually given by Protestant missionaries, and at the moment I had not access to the books necessary for verification. Dr. Martin (preface to his "Evidences") and Dr. John (福音大指) give 平帝元時元年, but Dr. Williamson (in the "Aids to the Understanding of the Bible") gives 哀帝建平二年, thus agreeing with the Romanists, with the margin of our English Bibles and with most, if not all, modern writers; for according to Mayer, 建平二年 was B. C. 4 and 元時元年 A. D. 1.

Faithfully yours,
C. F. HOGG.

DR. WRIGHT ON VERSIONS.

To the Editor of

"THE CHINESE RECORDER."

SIR: A pamphlet entitled "Resolutions of the Shanghai Conference on Editorial Matters, with remarks on the same, by Dr. Wright," has come into my hands, and with your permission I should like to make a few comments thereon, which I trust may be as widely read as the pamphlet itself. Of the spirit and temper of some of Dr. Wright's speeches and of some of his allusions to honored workers in the mission field, who had the misfortune to differ from him on some matters of opinion, the less that is said the better, and I shall confine myself in this letter to certain points of fact, in regard to which Dr. Wright will most certainly have left a wrong impression on the minds of many.

As I cannot ask you for the amount of space which a full review of this pamphlet would require, I will now deal only with two questions, both of which closely concern the character and reputation of my beloved and esteemed friend and colleague, Dr. Griffith John, and of his translation work.

In the first chapter of the pamphlet before me, I find certain remarks relating to a correspondence which took place in 1887 between Dr. Wright, on behalf of the British and Foreign Bible Society, and the National Bible Society of Scotland, in regard to "a version of the Scriptures which should unite the highest intelligence and the best scholarship of the entire missionary body in China, and in which the Bible Societies should all share." The result of this correspondence, Dr. Wright tells us, was that it was agreed that he should draw up a basis of procedure for the united version. This was revised by the Committee of the National Bible Society and agreed to by the Committee of the British and Foreign Bible Society, and was signed by Dr. Wright and Mr. Slowan on behalf of their respective Societies. A joint letter to Dr. John was drawn up and signed in a similar manner, and the documents were forwarded to China, but the reply received from Dr. John was—"Impossible." In Dr. Wright's next reported speech he alludes to this matter again, and says, "As some doubt has arisen regarding the character of that correspondence, I will read the joint letter to Dr. John." He appears then to have read the letter, *but not the whole correspondence, nor even the principal part of the correspondence*, and then he proceeded in a very impressive

style, "Mr. Chairman, to that earnest appeal Dr. Griffith John replied by the simple word '*impossible*.'" Now, Sir, I submit that the natural inference to be drawn from all Dr. Wright told the Conference as to the negotiations which had passed between the Bible Societies and Dr. John is, that Dr. John simply and bluntly declined to share his work of translation with anybody, and that he did so without assigning any reasons that could be deemed satisfactory by unbiassed judges. The point I wish to bring out is this—that if Dr. Wright had told the Conference all the truth about the matter, so far from it appearing that Dr. John had acted in a selfish or discourteous way, it would have been seen that he had acted in a way that was highly creditable to him, and I venture to say the whole Conference would have re-echoed his word '*impossible*.' The truth is 'the basis of procedure' and the whole scheme proposed by the Societies, though drawn up with the best of intentions and conceived in the most kind and generous spirit, was an impracticable one, the framers having inadvertently overlooked several very important factors in the solution of a very difficult problem.

The original correspondence to which Dr. Wright alluded, with his own and Mr. Sloman's autographs affixed, lies before me on the table as I pen this letter. It consists of three documents: (1.) The joint letter to Dr. John, which Dr. Wright quoted to the Conference; (2.) A joint agreement between the British and Foreign Bible Society and the National Bible Society for the publication of the New Mandarin version; and (3.) A joint letter addressed to mission-

aries in the Mandarin-speaking districts of China. The last two named documents were enclosures in the letter to Dr. John, and were intended to be taken together with that letter as one communication. The letter addressed to missionaries in the Mandarin-speaking districts of China was what may be called a provisional letter. If Dr. John consented to the scheme thus laid before him, this letter was to be issued by the agents of the two Societies to the persons to whom it was addressed; if he did not consent, it was not to be so issued.

Now why did not Dr. Wright tell the Conference what the 'basis of procedure' which his Society proposed was? Why did he not make it plain, in the first place, that the version to which the correspondence refers was never intended to be a union version for the whole of China, inasmuch as it was to be in the *Mandarin dialect*? Why did he not tell the Conference that the way in which "the highest intelligence and the best scholarship of the entire missionary body in China" was to be united, was by the appointment of a body of translators, who were practically to work under Dr. John, revising a draft manuscript, which he alone was to draw up, and which they would not have even seen until they had accepted their appointment to revise it? I appeal to men like Bishop Burdon, Dr. Blodget, Dr. Edkins and other scholars of like standing, to say whether in view of their interest in the Peking version, they would regard that as a possible scheme or as an impossible one. Dr. John wisely decided to decline the position of preëminence which had been

offered to him by the two English Societies, both on account of its invidiousness, and also on account of the enormous labour which the details of the proposal as made to him, would have involved. One cannot help asking oneself—Did Dr. Wright *want* the Conference to know the truth, and the whole truth, about the overtures which he had made to Dr. John two years before in the name of the British and Foreign Bible Society? If he did, he has been singularly unfortunate in his way of conveying the information, and I would earnestly beg him without delay to publish the whole correspondence as a supplement to the pamphlet already published. If he will do this, every member of the missionary body in China will be able to judge for himself whether Dr. Wright's speeches at the Conference conveyed a correct impression of the facts they dealt with. In the meantime I assert positively, on the evidence of the documents before me, that they do not.*

If Dr. John's reasons for declining the flattering proposal made to him in the joint letter of the British and Foreign Bible Society and in the National Bible Society have not satisfied the Directors

* Since this letter was printed I have been told that Dr. Wright has left all the documents I refer to in the hands of the committee entrusted with the publication of the full Report of the Conference, to be printed together with his speeches. I trust the editors of the Report will take care to point out that the most important of these documents were not read to the Conference, and that their subsequent publication puts a totally different complexion on the matter of which Dr. Wright was speaking. Otherwise, I do not hesitate to say, the Conference Report will convey to the world, and hand down to posterity, an impression of Dr. John's character, which would be an utterly false and injurious impression.—A. F.

of the former Society, they have at least, to my knowledge, satisfied the Directors of the latter Society. Dr. Wright tells us that his Committee is exceedingly desirous that the version-strife of forty years be brought to a close. Everybody will be very glad to know that fact, but certainly nothing is less likely to bring about this desirable result than an attempt to inaugurate a new scheme for producing a version for the whole of China, by casting undeserved slurs on earnest and successful workers, and by suppressing facts in such a way as to give currency to totally false impressions of what such workers have done and are doing.

Before I close this letter I must ask for a little further space that I may draw attention to some scornful references made by Dr. Wright to an "Annotated Gospel of St. Mark, which has been published by the National Bible Society of Scotland." "That effort," he tells the Conference, "ought to be a beacon of warning. The preface opens by stating that every religion has its sacred book, and that the Bible is the Sacred book of Christianity. I decline"—he continues—"to place the Bible as a book in a row with the Koran and such like. To me it is exceedingly repulsive to take up a series of heroes made up of Mohammed, Cromwell, Jesus Christ, &c. . . . and it is not a wise shift to bring the Bible down to the category of Joe Smith's book." In speaking thus, Dr. Wright knew, of course, the authorship of the preface he was thus stigmatizing, and it is to be presumed that he knew also how the word 經, 'sacred book,' was used in this preface. The exact

words of the preface are, "Every religion has a 經, and Christianity has its 經. But this holy 經 is different from other books. Although made by human agency, assuredly it is not the outcome of the human mind. Holy and wise men of ancient times made it under the inspiration of the Spirit of God and in reliance on a revelation from God. Other books are the outcome of the human mind and what they set forth is the thoughts of men, but this book came from heaven and what it sets forth is the thoughts of God." I ask any candid man whether with these words before him, he regards Dr. Wright's criticism before the Conference as being candid? Is this what Dr. Wright calls "bringing the Bible down to the category of Joe Smith's book?" Sir, I re-

frain from characterizing Dr. Wright's utterances as I should be justified in doing. I am not anxious to say what I think either of them or of him, but I am jealous for the truth, and am anxious for it to be known that Dr. Griffith John, the author of the preface in question, is utterly incapable of such irreverence as Dr. Wright thinks fit to charge him with, and so far from being guilty of it, he has in the very passage to which Dr. Wright alluded, and which I have faithfully translated above, spoken with the highest reverence of God's holy word, assigning to it a place, as far above the sacred books of heathendom as the heavens are far above the earth.

I am, Sir, &c.,

ARNOLD FOSTER.

HANKOW, 4th June, 1890.

Editorial Notes and Missionary News.

CANTON.

THE visit of Minister Denby to this port, in the early part of June, resulted in the settlement of all American claims for losses sustained by the destruction of hospitals and chapels. One of these claims was as far back as 1882. A number were for destruction caused by mobs during the French and Chinese "unpleasantness" in 1884. Still later were losses at Yeungkong and Kwaiping in 1886. This final result of long continued and persistent negotiations was announced by Minister Denby to the American missionaries, who had been invited to the United States Consulate. By an unanimous vote they signified their entire satisfaction with the terms of the settlement, and they appreciate

very thoroughly the great obligations they are under to both Consul Seymour and Minister Denby, for their sympathetic, earnest and persevering efforts, which have at last been crowned with complete success.

On board the Messageries Maritimes a French priest from Pao-tung-fu remarked that the New Testament in Chinese was the most useless of books, as the people could not understand it. He said Protestants were very zealous in circulating the Bible, but all to no profit. The remarks on the other side need not be given.

Just as we go to press word comes that Dr. Gulick reports himself as much better than at any time

for the past eighteen months. It would seem specially desirable that such a man as the Dr. has proved himself to be, should be on hand to take part in the new departures which seem sure to take place in Bible Society work consequent on the action of the recent Conference.

THE Rev. Dr. Martin, President of the Imperial Tungwen College, left Peking on May 26th, accompanied by Mrs. Martin, for a year's absence in the United States. On passing through Tientsin he presented the Viceroy Li a copy of his book

on the Evidences of Christianity.

It is expected that the same steamer that carries Dr. Martin from Yokohama to the U. S. A. will also carry Dr. Nevius and wife. The Dr. well deserves a change, for he though bore the arduous labors of Chairman of the Conference with apparently undiminished vigor, yet it was evident to those who knew him well that he needed rest.

May the sojourn in his native land bring renewed strength, and may many years of service be added to a life already marked for its manifold and fruitful labors.

Our Book Table.

WE have received a reply by Mr. Archibald to Dr. Wright's pamphlet entitled, "Resolutions of the Shanghai Conference on editorial matters, with remarks on the same." Mr. Archibald speaks of writing under "request." Our judgment does not agree with those who made the request.

Dr. Wright's pamphlet was simply a summary of the reports of the committees on the various versions of Scripture, with his re-

marks on the same at the time of Conference. Nothing was added. We do like the personal nature of Mr. Archibald's pamphlet. Admitting for the sake of argument that Dr. Wright's was out of place—something, however, we are by no means prepared to admit—we do not think Mr. Archibald has studied "the things which make for peace" in his reply. We should certainly have preferred to see a more courteous spirit.

Missionary Journal.

BIRTH.

AT Tientsin, April 4th, the wife of H. J. BOSTWICK, of a son.

AT Tai-yuen Fu, May 6th, the wife of Rev. G. B. FARTHING, English Baptist Mission, of a daughter (Catherine Ruth.)

AT Pao-ting Fu, Sz-ch'uan, June 6th, the wife of the Rev. EDWARD OSBORNE WILLIAMS, of a son.

AT Cheo-kia-keo, June 12th, the wife of Mr. J. J. COULTHARD, China Inland Mission, of a daughter.

AT Shanghai, June 14th, 1890, the wife of Rev. J. N. B. SMITH, American Presbyterian Mission, North, of a daughter.

ARRIVAL.

AT Shanghai, May 31st, Miss McKECHNIE, Woman's Union Mission, West Gate, (returned.)

DEPARTURES.

FROM Shanghai, May 31st, Mr. and Mrs. A. ORR-EWING, China Inland Mission, for Europe, via U. S. A.; Mr. O. NOESTEGUARD, China Inland Mission, for U. S. A.; Mr. C. J. STEPHENS, China Inland Mission, for Canada.

FROM Shanghai, June 14th, Rev. F. M. PRICE, Mrs. PRICE and children, A. B. C. F. M., Taiku, for U. S. A.

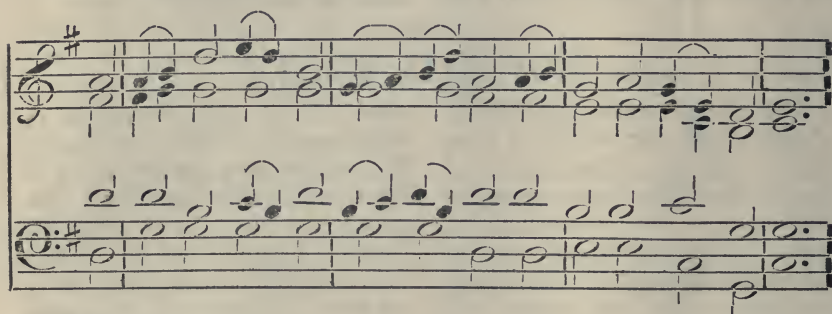
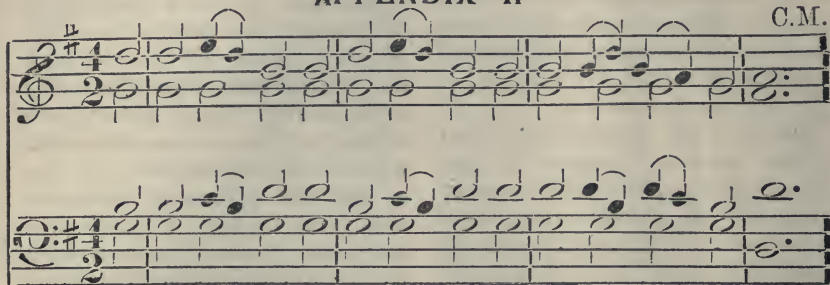
FROM Shanghai, June 23rd, T. PIGOTT, Mrs. PIGOTT and child, for England, via U. S. A.

FROM Shanghai, June 28th, Rev. C. T. REID, Mrs. REID and family, Meth. Baptist Mission (South), for U. S. A.; Rev. J. N. HAYES, Mrs. HAYES and family, Presbyterian Mission (North), for U. S. A.

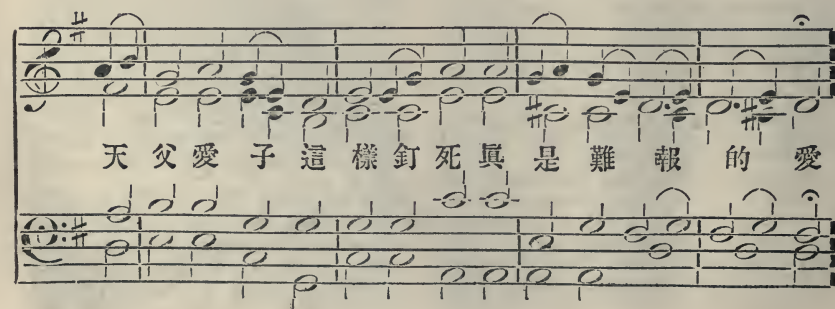
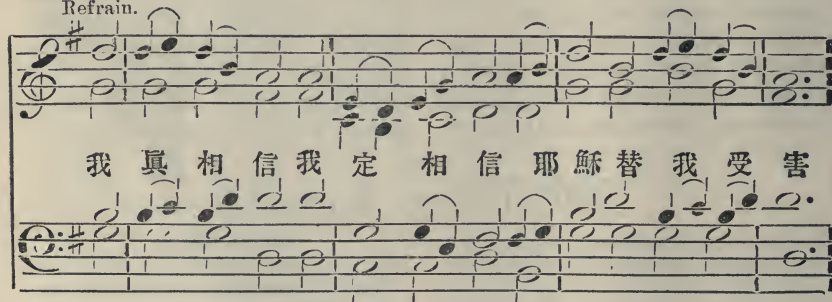
The following music should have appeared in connection with the article of Rev. Mr. Soothill in the May *Recorder*, but was crowded out. We insert it in this number as a suitable accompaniment to the valuable paper of Mrs. Richard.—Ed. *Recorder*.

APPENDIX I.

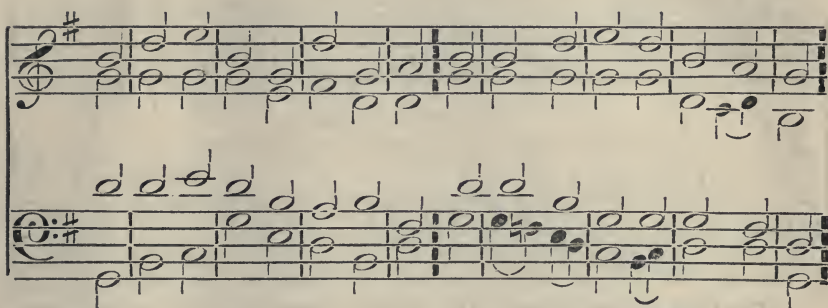
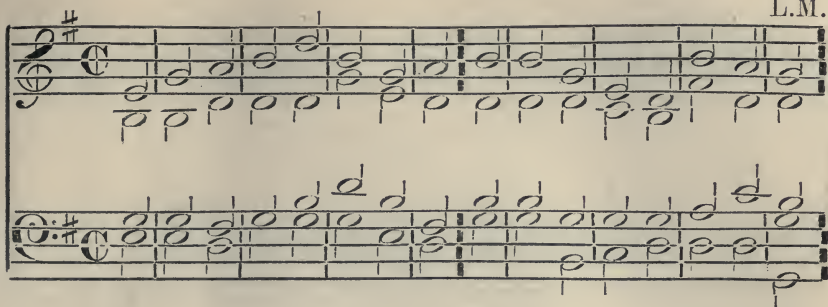
C.M.



Refrain.

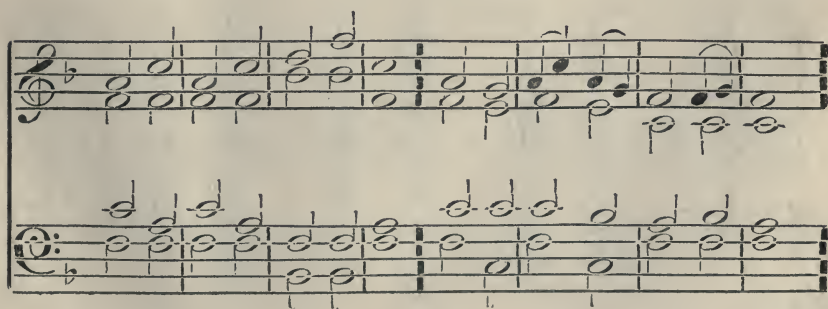
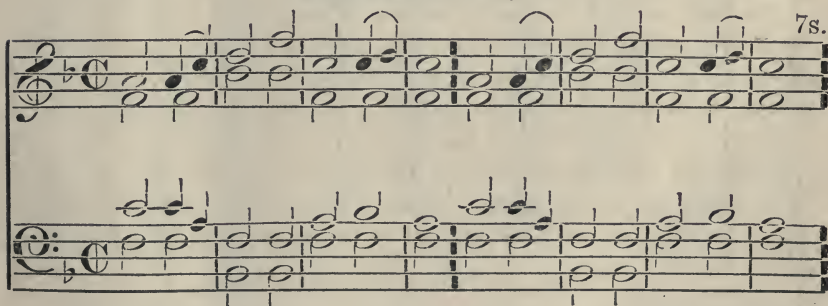


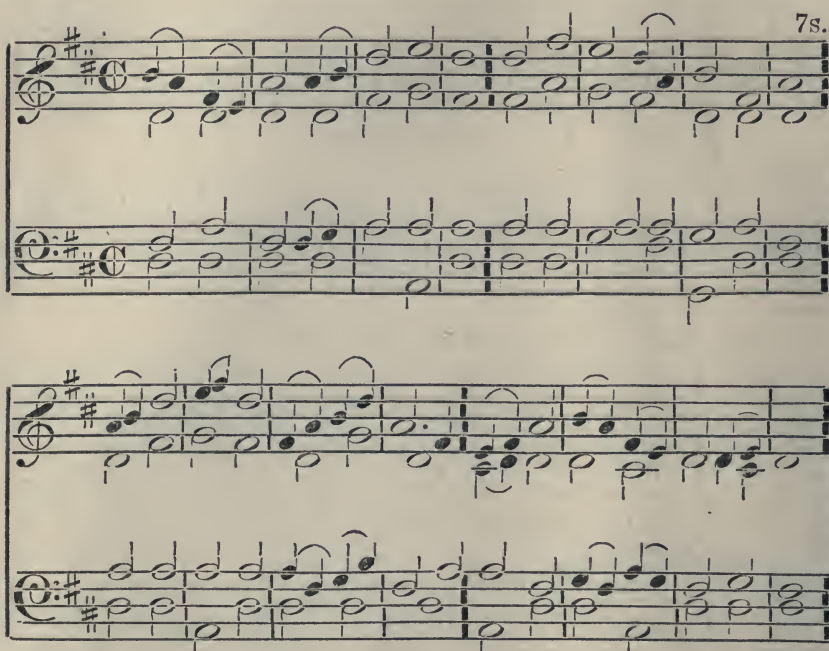
L.M.



APPENDIX II.

7s.





The Chinese notation for the above tunes would be as follows:—

No. 4.	No. 3.	No. 2.	No. 1.
凡、工上乙、工、凡五、乙五、 工、凡五、乙、仕五上、工、凡五、工、上 乙、上工凡、工上乙、四、四乙、四、	工、工六五、仕六、六五六 工、六工、六五、仕六、 工、工六五、仕六、六五六、 工、尺工、六工尺上、上尺、	四上、尺工、六工、上尺、 工六、五工、上六、上尺、 工工、上四、合工、尺上、 工工、六五、六工、尺上、	六五、六六工、工六、五六工、 尺尺、工六五、六工上、尺工六尺、 尺工上、尺上、四合四、 尺上、尺上四合、四合、四合、

THE CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

AUGUST, 1890.

No. 8.

Chinese Music.

BY MRS. TIMOTHY RICHARD.

(Concluded from p. 314.)

SO much on mathematical proportions. We now proceed to say a few words on

V.—MODULATION.

King Fang, first century B. C., is said to be the first to explain the transposition or modulation of keys. But the Yo Tien (樂典,) published in 1544, says that in A. D. 471 Tow Kung, a blind musician, presented a book with mathematical tables of twelve semi-tones and modulator to the Emperor Hiao Wên-ti, purporting to have been an ancient book. This book is *said* to have survived the burning of the books by Ch'in Tze-whang. But as the blind musician is said to be 180 years old, we fear the rest may be mythical. The modulator, given in Yo Tien of 1544, is a sufficiently interesting fact in itself. The scale is the old one of seven notes that has the semi-tone between 4th and 5th. It is precisely the same principle as Curwen's Modulator, but with the usual reversal of things counting from top downwards instead of from below upwards as Curwen's does.

VI.—A FEW WORDS NOW ON MODES.

Since the modes with us are distinguished by the position of the semi-tones, we are apt to think that Chinese airs, mostly based on the primitive scale of five notes that has no semi-tones, cannot possibly belong to any of our Western modes. Yet the effect in some cases is so distinctly major, and in others so distinctly minor, that the Chinese may be said to have major as well as minor modes. Generally the tunes are such, however, that you cannot tell which mode they belong to.

A good many distinctly minor airs, just like ours, dwell on the 6th or la as the leading note; the chord being l. d. m. l., although they don't speak of chords. Others again are nearly

equivalent to our old "re" mode, so rarely used but so effective. The only specimen of it that has fastened itself on my memory from among our Western tunes is the old Scotch tune "Martyrs." A Buddhist chant in re mode was taken down when heard sung by some hundreds of priests at their annual gathering in Wu Tai San in Shansi. It was sung antiphonally; the half not singing prostrating themselves till the other half finished, when they rose and sang while the other half prostrated themselves. That the minor mode is more prevalent among Chinese airs is accounted for by the fact that the Pentatonic scale, mostly in use, has two minor thirds in it without the alternative of a note between as with us.

We now proceed to say a few words on

VII.—HARMONY.

There is no such thing as part singing in China, nor have we met tunes harmonized in any book; only the melody is written. But the rudiments of harmony are to be found in a book published as early as 1525; how much earlier they were in possession of these rudiments we cannot tell. Their various instruments in the various keys are tuned in fifths and made to respond to one another in fifths. The *sêng* is often played in fifths and octaves. The Lama priests in Wu Tai San entone their prayers in very deep notes a fifth apart or an octave apart. When they began to do this we have no means of knowing.

Harmony, even in the West, only began about three centuries ago. Before that singing was in unison and antiphonal and sometimes fugal. The idea of harmony, strange to say, is said to have come from Northern barbarous hordes. The Dutch were the first nation to sing in parts, the Italians next took it up. The English have the credit of leading the van in glee-singing in the days of Purcell and Arne. Harmony, however, has been brought to its present perfection mainly by the Germans.

Our harmony, however, is utter confusion to the Chinese; doubtless they think it barbarous! The only harmony they think of is the harmony of the different sounds of their eight kinds of instruments, that is, using only the instruments that sound well together and are appropriate to be used on any given occasion.

We once sang a part of Handell's Hallelujah chorus, soprano and bass, in the hearing of a very efficient amateur Chinese vocalist. He declared that the lower part sung (bass) was supplied by their instruments, so there was not much difference after all between Eastern and Western music!!

It is advisable, I find, when leading the Chinese Christians at worship only to play the air before beginning, otherwise they have

not the least idea what is going to be sung. If it happens to be a tune, they can sing well; the harmony can be filled in while they sing. If it be a tune they don't know thoroughly, it is well to play *nothing* but the air till they know it, otherwise there will be many who never learn it at all and go on spoiling what might be very good singing; some growling any low sound that occurs to them, and others screeching a falsetto, both thinking they are faithfully imitating the sounds produced by the organ.

VIII.—TUNE BOOKS.

These are very numerous, but may be divided into three classes.

1. Those containing music used in worship of heaven and earth and of ancestors. A book, published in 1525, professes to give this music; if so, it is certainly the most ancient music in the world, for it says the music has been in use from B. C. 2600. Another, published in 1544, gives the tunes sung to the ancient odes. These also profess to be as old as several centuries B. C.

2. There are books containing music used in worship of Confucius, which became national 500 years after his death (he became chief among Chinese sages 1100 after his death); some under date A. D. 1629, others 1741, and one book so recent as 1882.

As the tunes given under the last date are composed of thirty two notes, any of these can be used as a long measure. It would be advisable to transpose them to C or even D minor; originally they are in A minor and are too low for ordinary purposes.

3. There are popular song books. There was a standard song book, published in 1792, containing 456 tunes. These are divided into two kinds—Northern and Southern—the Northern using all the seven notes of the scale, the Southern only the five. Many tunes are called by the same name, but are totally different in their notes, *e.g.*, of the Mo Li Hwa's there are many versions, also of Pu T'ien Lo or "Universal Happiness."

Some tune books give very good voice exercises. One called "Pa Pau" is known all over China. Probably this air is known by more people than any other single tune in the world.

Now we come to

IX.—INSTRUMENTS.

The Chinese divide their instruments into eight kinds—1 metal, 2 stone, 3 earthen or porcelain, 4 leather, 5 silk or stringed, 6 melon or winds, 7 bamboo, 8 wood.

The Pa Yin—eight sounds—which the Chinese often speak about and which so many think refers to the eight notes of the scale, really means the eight sounds produced by their eight different kinds

of instruments. Hence the musical box, which to them seems quite an orchestra in itself, gets the name of the 'Pa Yin Ho Tsü' or box containing the sound of the eight instruments.

But of these eight kinds there are varieties, commonly—of metal 8 varieties, of stone 5, earthen 2, leather 9, silk or stringed 7, wooden 3, melon-shaped 6, and bamboo 5; in all 45 common varieties.

Besides these there were unusual kinds. In 785, in the reign of the Emperor Teh Tsung I, jade instruments were brought from India by the Buddhists. The Emperor Tu Tsung (1056) had a flute from Sz Chuan, made of something like tortoise-shell. About the same time they had some musical instruments of red ivory. Instruments were also made of the bark of beech trees. The Liao dynasty had instruments made of leaves, also of cocoa-nut. According to a book of the T'ang dynasty, stringed instruments were not equal to reeds, and reed instruments not equal to the voice. Then follows an incident of hushed thousands listening to a song sung by an eunuch without accompaniment.

In the 5th year of Hung Wu (1372) the Board of Ceremonies was ordered to make musical instruments and distribute them through all the Confucian colleges in the empire.

Among the stringed instruments the kin is the most ancient and honorable. The pipa, a guitar, is of foreign origin, but has been in China considerably over 1,000 years.

Among the wind instruments is the sweet-toned sêng with its perfect reeds. Few know that this small instrument is the ancestor of our harmonium or American organ.

A Russian, in possession of a sêng, built an organ with similar reeds. A Frenchman seeing it thought the reed might be used with a key-board without pipes. He succeeded, and this developed, has given us our harmoniums and parlour organs!

Among the curiosities of Chinese musical instruments are the musical stones, made in the shape of a carpenter's square and suspended in two rows of six, each giving one of the twelve semi-tones. In a Chinese book of the 12th century there is a picture of the Jews' harp, and the question arises, 'Did we get it from the Chinese, or the Chinese from us, or the Jews?' That book has a picture, too, of Pan's pipes.

A few words on orchestras or choirs. On great occasions at one time we find the number of musicians and dancers fixed at 64 each, divided into eights. At another time they had 108 musicians and 132 dancers, all over fifteen and under twenty years of age.

In the Kin and Liao dynasties, when they wanted special music twice a year, instead of having royal musicians always on hand,

they called in ordinary musicians and had them practising for twenty days. Their choir numbered over 300, consisting of—players 100, bird imitators 2, boys 71, girls 137; total 310. Afterwards the boys and girls were dispensed with. The same list gives—foot-ball players 32, door-keepers 32, banners and drums 40, wrestlers 21. These games were accompanied by music and were played in connection with acts of worship.

Now we come to

X.—DANCING.

The dance in China is so different from what we have in the West that many don't call it dancing, but posturing.

Dancing is divided into two kinds, civil and military, or the sacred and the secular.

By the military is meant that which we commonly see on the stage of the Chinese theatre, when a troupe comes in armed with spears and swords, bows and arrows, and goes through a regular sham fight, but all according to minutely prescribed forms. Acrobatic feats also come under this term.

In the sacred or civil dance, which is performed in connection with religious ceremonies—worship of heaven, of earth, of ancestors and of Confucius—they have eight; sixteen or more dancers, arranged symmetrically in rows of two sets, dressed in uniform, as also the singers are, holding in their hands a rod about a yard long, with one, two or more feathers, from one to two feet long, attached to the end of it.

At the sound of the first word of the hymn they take a certain position; it may be all alike, such as the holding of the rod high up straight in front of their faces. At the sound of the second word the two sets on East and West may turn and face one another. At the sound of the third word they may turn their faces from one another. Sometimes they bow half way down, sometimes they go on their knees, sometimes they make complete prostrations. The feather rod, in all cases, has also its definite position; now this side and now that. For particulars I would refer you to one of the music books, which is full of pictures of the positions. You will notice, too, that one foot is sometimes on heel and sometimes on toe in certain postures. This is carefully performed on high occasions in the worship of Confucius.

In former dynasties there are instances of women taking part in music and dancing, but in the present dynasty women neither play, sing, nor dance on occasions of worship.

In the public theatres, too, when they have secular music and dancing, the rule is that there shall be no women, but men personify

women both in singing and dancing, singing with falsetto voices. This probably is the origin of the falsetto singing, so commonly heard in town and country throughout China.

Now we come to our last point, viz.:—

XI.—USES AND EFFECTS.

Originally in China as elsewhere music was sacred. It was used at the worship of heaven and earth and at worship of ancestors and of Confucius.

The Yo Tien (Dictionary of Music) frequently mentions grants of musical instruments to various peoples; the Coreans being mentioned several times. They were usually grants to new temples.

The music used at worship of Confucius is very slow, and the notes within a small compass. The reason given for this is that as Confucius was the great exponent of the "Doctrine of the Mean" it was not proper to have notes either too high or too low! The notes range generally from A second line below the treble stave to A second space of treble stave, exactly one octave. Confucian music of the last and present dynasties is still preserved.

Music at ancestral worship comes down from the very earliest times. At death of Emperors, Empresses and Imperial concubines, however, all music was stopped for a given time. In the reign of Yung Lo, at the death of the Empress in 1423, all music was stopped for 100 days. Two years afterwards, at the death of Yung Lo himself, music among all officials, *foreign* as well as native, was stopped for three months, and at all marriages within that time. It was the same at the death of the late Emperor Tung Chi.

In the 7th year of Tun Swun (1464), at the death of an Imperial concubine, all music was stopped for five days. At the usual hours for music the choir and orchestra got ready as usual and stood, instruments in hand, perfectly silent in their places all the allotted time. This must surely have had a very mournful effect.

On all great occasions, such as coronations, receptions, receptions of Foreign ministers and the like, music was played, choirs of women sometimes taking part. On one reception of foreign Ministers we are told that the Foreign Ministers gave specimens of the dancing of their native countries.

On birth-days, and particularly on the coming of age of the eldest son, musicians are called in. This, too, from very ancient times. The eunuchs were sometimes trained as singers. An eunuch in the reign of Yang Ming-hwang, named Kao Li-sz, was a very celebrated singer. One day at a great feast, when thousands of people were

talking together the eunuch began to sing, and it was immediately as quiet as though not a single person was present.

The Chinese have various kinds of music to suit the five kinds of etiquette: 1. For joyful occasions. 2. To be used under calamities. 3. That for hosts welcoming their guests. 4. Martial music. 5. That used for congratulations.

As in the West the miracle play preceded the theatre, so the drama in China was originally sacred, and the music used was reckoned sacred. To the present day, with the exception of the theatres at the ports, Peking and perhaps large provincial capitals, theatricals to this day are generally given as an expression of thanksgiving, *e.g.*, for rain or good harvest. To meet this expense there is a local rate imposed. But *because* the theatricals are of a religious nature, that is, given in honour of some deity, the Christians have a dispensation from this imposed rate.

Under Mongol rule very frequently games accompanied the worship of heaven and earth, such as riding and shooting at willows while riding, or hitting a ball with sticks while riding at a great rate (something like the game called Polo in the West). At these games music was played, accompanied by much beating of drums, to encourage the players. The Mongol dynasty, too, had its *national* music.

Music was divided into secular and sacred in the Sui dynasty (589-618). The music played at marriages and on birth-days, so familiar to many of our ears, may be regarded as on the border-land between secular and sacred. The music played by bands of troubadours, while one of their number tells a story, is secular. It is a great treat to villagers when a band of these come to their village of an evening. The musicians find some suitable place, and the villagers, finished with their day's work, gather round them and enjoy an hour or two's entertainment of story and song, stories generally of famous men and women, with accompaniment of two, three or more instruments—a kind of guitar, the fiddle (*hoo kin*), the flute (*ti tz*) and the bones and drums. Fancy poor Goldsmith making his tour through Europe singly, maintaining himself on the uncertain pittance got by playing his flute!

In Tai Yuen Fu there was a single musician who went about, being a complete band in himself. He sang, played the fiddle, two kinds of gongs, cymbals, bones and bells. When he shook his head the bells rang; the bones were attached to his ankles, the cymbals to his knees, etc.

These Chinese troubadours, judging by their appearance, seem to be well entertained wherever they go.

The music played by the blind is also secular. The Chinese have no schools for the blind, except musical ones. That seems the only door open for them to gain a livelihood. It is pleasing to see the general respect paid to blind musicians by the Chinese.

A noble example of using blind musicians for the spread of Christianity was given by Candida, the daughter of Paul Sü—the highest official that ever joined the Christian Church in the successful days of the Jesuits—whose home was in Siccawei, Shanghai. She trained blind men and boys to sing Christian hymns, and sent them out to sing them in the streets.

Mr. Murray in Peking is rendering good service to the Christian Church in China now by teaching music as well as other things to his blind pupils. He has provided good organists for several Christian Churches already in Peking, here and in Manchuria.

During the last twenty years a Protestant convert has written the whole Bible story—a sort of Paradise Lost and Paradise Regained—in the usual story-teller style, each chapter given first in prose for recitation and then in verse for singing. It has been so much appreciated that many, who could not get a printed copy, transcribed the whole book.

As already said, we have adapted some airs of Chinese songs, Buddhists' chants and Confucian chants, to be used in Christian worship, vocal and instrumental. In Tai-yuen-fu, two Sundays in the month, when our evangelists came in for their weeks' study, we had to help in the praise, besides the Mason and Hamlin organ used every Sunday, two flutes and a flat drum, which last kept us most mercilessly up to time.

So we have different kinds of Chinese music variously used—in worship of heaven and earth, worship of ancestors, worship of Confucius, at funerals, at weddings, at receptions on birth-days and other great occasions, and martial music, that given by the blind and strolling musicians, and lastly, that used in Christian worship.

We have already touched on some of the effects—taming wild animals, transforming the manners of a people, moving heaven, propitiating the spirits of heaven and earth, mountains and rivers &c. Their books also dwell on the elevating effect of good music. In a book for women, which I read many years ago, mothers are advised to invite good musicians to sing and play to them, so that their minds may be elevated, and that in consequence the minds of their offspring may be elevated.

In speaking of effects of music we must refer again to the fanciful explanations of the five notes. The reason for these is, that

in their classifications of eight kinds of musical instruments they have embraced all nature, and by the fixing of Hwang Tsung—their lowest pitch-pipe—and the mathematical proportions which make the other notes related to it, they think they have found out the vital breath which animates all things. This is why they begin a certain kind of music at the winter solstice, when the sun begins to return to revive all things, and they begin another kind of music at the summer solstice, when the sun begins to recede. This is also why they make their music related to the twelve moons of the year and the twelve hours of the day. By performing all kinds of music they believe that they thereby affect all nature—heaven, earth and man.

Sabbath Obligations.

BY REV. F. M. PRICE.

THE fact that the Chinese people are strongly materialistic, is apparent to every one who lives among them. Sabbath observance emphasizes a spiritual idea. The day held sacred suggests thoughts of God and man's relation to Him, and its proper observance brings blessing both to him, who "keeps it holy" and the community in which it is observed. The importance of the proper observance of this day invites us to a careful and thoughtful discussion of "*Sabbath obligations.*" I shall briefly discuss:—

I.—THE TEACHING OF THE SCRIPTURES ON THIS SUBJECT.

Sabbath observance is enjoined by a clear and explicit command—"Remember the Sabbath day to keep it holy."

Whether "remember" means that the Sabbath was in existence before this command, in its present form, was given, or whether it is used to give emphasis to the command, is a minor question. It is clear that God intended that His people should make the Sabbath a holy day. The Hebrew word translated, "keep holy," means primarily to set apart, to separate, and is used throughout the Scriptures to describe those persons or things especially set apart to the service of God.

Aaron and his sons were set apart to the service of the tabernacle; the tabernacle itself was sanctified, or set apart, by the anointing with oil, and the altar and the vessels used in the service were said to be separated or sanctified. In all these the same word is used. As applied to the Sabbath, this word means that the day was set apart for a sacred object, to be a devoted day, given to the service of God as it should please Him to direct. This is evident, not

only from the examples just quoted, but also from the fact that God especially blessed the Sabbath day, and speaks of it as "my Sabbath" and "my holy day."

The idea of physical rest is plainly contained in the commandment, and is a beneficent provision for the wants of laboring men and beasts, but this is only incidental to the supreme end of securing the holiness of God's people and through them the blessings of religion to all mankind. Without physical rest there could be no Sabbath, but resting on the seventh day does not necessarily mean that the day is kept sacred unto the Lord.*

It is a significant fact that this commandment is contained in that collection of laws designed to cover the whole duty of man, in political and social life, and is esteemed of equal importance with those universal principles which every man's conscience approves, be he heathen or Christian. There can be only one valid reason for lightly regarding this commandment, namely, its repeal by God Himself. If God has not repealed this law, it should stand or fall with the other nine, with which it is inseparably connected.

In Isaiah lviii. 13. we have a clear setting forth of the nature and importance of Sabbath observance—"If thou turn thy foot away from the Sabbath from doing thy pleasure upon my holy day, and shalt call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father."

In this we observe that the Sabbath was to be esteemed as "the holy of the Lord;" that it was to be considered a delight and not a burden; that on this day God's people should especially honor Him by turning aside from their own pursuits, pleasures and ways, and that God promises especial blessings upon those who faithfully and in the spirit of this command keep the day sacred.

These two passages, the one containing the commandment as it came from God, and the other, after seven centuries, setting forth the spirit and intent of the commandment, give us a clear idea of what the commandment was intended to do. Whatever may have been the practice of the children of Israel, however imperfectly they may have observed the spirit of this teaching, and however foolish and burdensome were the injunctions which the Scribes and Pharisees drew

* Dr. Hackett says: (Smith's Bible Dictionary, Article, *Sabbath*), that "There is a probability, though not more, in the opinion of Grotius, that the seventh day was deemed sacred to religious observance, but that the Sabbatical observance of it, the cessation from work, was superinduced on it in the wilderness." This view is supported by Exodus xvi. 22. seq.

from it, the command stands in the Scriptures as an expression of God's will to His people and cannot be lightly regarded by His Church.

We may further notice:—

(1.) The neglect of the Sabbath ranked foremost among national sins. A man was stoned for gathering sticks on the Sabbath, and severe penalties were threatened upon those who violated its sacredness.

(2.) Great blessings were promised to strangers who observed the Sabbath—"Every one (stranger) that keepeth the Sabbath from polluting it will I bring to my holy mountain." (Isa. lvi. 6.) This language is prophetic, and looks forward to the ingathering of the heathen people, first in time, of Israel, and afterward under the Christian dispensation.

(3.) The Sabbath was a sign between God and His people—"I gave them my Sabbaths to be a sign between me and them." (Ezek. xx. 12.) The keeping of the Sabbath has ever been and is to-day a peculiar mark of God's people—of that nation whose God is the Lord.

(4.) Faithful Sabbath observance marked the spiritual and national prosperity of God's people, and its neglect, their decline.

Is this true, only, of God's ancient people? Touch the Sabbath of the Church of Christ and you touch her spiritual pulse.

(5.) God is praised for the gift of the Sabbath. In Neh. ix. 14, it is looked upon as a peculiar mark of God's favor to His people that He gave them His "holy Sabbath"—something that had not been done for any other people.

From this hasty review of the Old Testament teaching with respect to the Sabbath, we conclude that Sabbath obligations are binding upon the church of God, that these cannot be neglected with impunity, and that their observance is highly conducive—nay even essential—to the spiritual life of the people of God.

Has this teaching been reversed? has it been superseded by higher, more spiritual, teaching? It is difficult to see how any teaching could show a higher spiritual aim and object, or how any rules could be more appropriate to the proper observance of the day, or better calculated to stimulate one's spiritual life than what we find in Isa. lviii. 13, but it is profitable to consider the example and teaching of Christ and the Apostles on this subject.*

In doing so we should bear in mind two things:—

(1.) That the Jews, at the time of the coming of Christ, were strict observers of the letter of this and all other laws. There was

* For an extended discussion of this subject see Bib. Sacra for July, 1889—"The New Testament and the Sabbath."

no danger that they would violate the letter of the teaching with reference to the Sabbath day. They scrupulously kept the Sabbath.

(2.) The scribes and pharisees, in interpreting the meaning of this commandment, had mistaken its import and aim and had burdened it with many severe exactions, binding burdens upon men "grievous to be borne." Indeed it is difficult to understand how it was possible for them to go to such an extent of folly and ridiculous teaching. It was forbidden in the law to carry a burden on the Sabbath day, but the weight of a dried fig was a burden. Cold water might be poured upon hot water, but the reverse was not allowable. Cold and warm compresses were forbidden. Hot water could not be thrown over oneself, lest the vapor arising therefrom might cleanse the floor. It was unlawful "to put a vessel to receive the oil that might drop from the lamp." A chair might not be drawn along the floor, lest it should produce a cavity in the floor. In dressing, nothing was to be put on that could be taken off and held in the hand, as that would be bearing a burden. Women might not look in the glass, lest they should discover a white hair and attempt to pull it out, which would be a grievous sin. It was unlawful to wear false teeth or a gold plug in the tooth. "A radish might be dipped in salt, but not left in it too long, as that would be to make pickle." To kill insects is strictly forbidden, since to kill a flea is like killing a camel.

In the words of Edersheim, "Through 64½ folio columns in the Jerusalem, and 156 double pages of folio in the Babylon Talmud, does the enumeration and discussion of possible cases drag on, and yet in all these wearisome details there is not a single trace of anything spiritual, not a word even to suggest higher thoughts of God's holy day and its observance."*

Properly to understand the attitude of our Lord toward the Pharisees and His Words with reference to the Sabbath, it is necessary to keep these two facts constantly in mind.

It was necessary that this rubbish should be cleared away, and that the Sabbath law should be restored to its original design, and its meaning set forth again in a clear and unmistakable light.

Bearing in mind these things let us notice :—

1.—*The Example of our Lord.*

It is remarkable that we are unable to find a single act of our Lord, which would suggest to our minds a violation of the Fourth Commandment, as the church at the present day receives and expounds it.

* Edersheim's *Life of Christ*, Vol. II, p. 777.

He did not buy or sell on the Sabbath. He did not take long journeys, nor carry burdens on the Sabbath, and so far as appears, He did nothing that violated the Old Testament on this subject. This fact is significant.

It is true that He healed diseases on the Sabbath day, but even the Rabbinical law allowed that in certain cases. He attended a feast on the Sabbath, not, however, to make merry, but to use the opportunity to teach. He defended His disciples when they went through the corn-fields and "plucked the ears of corn and did eat, rubbing them in their hands." According to the teaching of the Pharisees this involved two sins, namely, that of reaping, and threshing, and for this reason they found fault with them. Now there is nothing in Christ's answer directed against proper observance of the Sabbath, but against the foolish and burdensome tradition of the Pharisees. Furthermore, if Christ did not believe in the obligations to keep the Sabbath why did He not say so? Why did He, on two different occasions, try to convince the Pharisees that His act did not involve a violation of the Sabbath? On the occasion just noticed He referred to David's act as an example of what was allowable on the Sabbath, but did not say that David was exempt from the obligations of the Fourth Commandment. The priests also are referred to who evidently receive this law. On another occasion, when He healed the man with a withered hand, He appeals to both the teaching and practice of the *Pharisees* in justification of His own act—"What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?" From the example of Christ we see that Christ not only did not violate, or disregard the Sabbath, but that He endeavored to show that His acts were consistent with the Fourth Commandment.

2.—*Words of Christ.*

(1.) "The Sabbath was made for man and not man for the Sabbath." (Mark ii. 27.)

Do these words annul the Sabbath law? They rather establish it. Was the Sabbath made for man that he might destroy it? Was its observance to be at his own caprice? If so, then it was simply folly to give him the Sabbath, for it was morally certain that man would destroy it. This law was made for man, as were the other nine commandments, to promote his welfare and to meet his needs, and not that he might use his ingenuity in explaining it away, or in burdening it with severe and useless ordinances. So far as these words are concerned, then, they affirm the Sabbatic law.

(2.) "The son of man is Lord also of the Sabbath." (Mark ii. 28). "The son of man" is used in Scriptures only to designate our Lord, and refers to Him not as human but as divine. As "the son of man," He "had power on earth to forgive sins." (Matt. ix. 6.); as "the son of man," He "suffered for our sins." (Mark viii. 31.); as "the son of man," He stands at the right hand of God in heaven. (Acts. vii. 56); as "the son of man," He will come again in His glory, and sit on the throne of His glory. (Matt. xxv. 31.); as "the son of man," He will judge all nations. (Jno. v. 27.); and as "the son of man," He is "Lord of the Sabbath."

Now it seems clear that these words of our Lord reaffirm, what is affirmed repeatedly in the Old Testament, that the Sabbath is peculiarly God's holy day. The Sabbath is Christ's own institution, and He has the authority to teach what its proper observance should be. He refused to allow that the Pharisees had authority to determine what every man should do, in detail, on this day. He did not Himself attempt to do this, but by His own example and teaching He reaffirmed the Sabbath law. No act of His, no word of His can, by any fair interpretation, be made to cast reflections upon this "holy day." He honored it in its proper observance; He honored it by recognizing its authority. It was enough for Him to reaffirm the law; with the law established He was willing to leave the details of its observance, in individual cases, where we should be willing to leave it, with every man's conscience before God.

We have seen, then, that so far as we can determine from the words and example of Christ, that the Old and New Testament teachings are in perfect harmony; that Christ simply divested the Sabbath of its burdensome ordinances and restored its original meaning.

3.—*The Epistles.*

It seems, at first, remarkable that in the New Testament there are not distinct commands to keep the Sabbath, and no warnings against breaking it, but this is not especially strange, for there was no call for teaching on this subject. Sabbath observance was so well maintained, and existed so distinctively as a mark of God's people, that its reinforcement was not needed. The early Churches were largely established in Jewish communities, and with them there would be little danger that this law would be neglected. There would be danger, however, that this Jewish element in all the Churches would insist on the observance of the day according to the Rabbinic code, and that those who were free in Christ Jesus would oppose such an interpretation of God's commandment. In fact this latter did occur, and along with it the attempt to impose upon the Christians the keeping of Jewish feasts.

In Rom. xiv. 5. 6. Paul writes: "One man esteemeth one day above another, another esteemeth every day alike. Let each man be fully persuaded in his own mind." The absence of any special reference to the Sabbath in this passage robs it of force as an argument against the sacredness of that day. The probability is that it refers to a custom of regarding certain days as especially propitious, and that there were those who sincerely believed that such days should be held sacred. Paul grants this privilege to those who so believe, but denies the right to impose these obligations on others.

In Gal. iv. 10, we read: "Ye observe days, and months, and seasons, and years; I am afraid of you, lest by any means I have bestowed labor upon you in vain." The argument of this epistle is against justification by the deeds of the law, and enforcing justification by faith in Jesus Christ. These Galatian Christians had been led astray by Judaizing teachers, and were depending on these acts of conformity to the Mosaic law for salvation. Paul is endeavoring to lead them back to Christ, their Saviour, and his whole argument keeps this end steadily in view.

The Sabbath may or may not have been included in this enumeration, and it makes no difference. To observe any day for such purpose would be Pharisaism and manifestly wrong, but to rebuke them for this would not in any wise reflect upon proper Sabbath observance. Essentially the same is true of Col. ii. 16—"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbaths." The word "Sabbaths," being in the plural form, naturally refers to the Sabbath, the Sabbatic year and the Jewish feasts, with which the Sabbath was so closely connected, and Paul would allow no one to lay the burden of these extra-scriptural ordinances on the church of Christ. There is nothing in these words about abrogating the fourth Commandment. It is probable that the Colossians, being an almost purely gentile church, observed Sunday instead of the Jewish Sabbath day, and the Apostle gives them liberty in this respect.

Whatever Paul's personal view may have been, there is nothing in the inspired word to show that the churches, formed under his teaching, did not receive the full decalogue. His strong words with reference to justification by faith in Christ alone, did not in any way annul the ten commandments. This point he carefully guards in Rom. iii. 31—"Do we then make void the law through faith? God forbid, yea; we establish the law."

The change of the day is an interesting inquiry, but not essential to our argument here. A few words, however, on this point may not be amiss.

It should be observed : (1.) That the commandment does not say remember the seventh day to keep it holy, but “remember the *rest day*.” (2.) That the Apostolic church had the authority to change the day of the week if they so desired. (3.) That the change was in fact made, not by any definite command, but by the practice of the early church, which has continued to this time. (4.) That the seven-fold division of time contains all of suggestive value in the commandment, for it brings to our minds the facts of creation, the rest of the creator, and points to God as the author of the universe. (5.) That the first day of the week brings to mind a new fact and commemorates the world’s greatest event, namely, the resurrection of our Lord Jesus Christ, being proof of His triumph over the world and the truthfulness of the religious system which he taught. As this is not meant for an extended discussion, we cannot argue these points, but it is very clear that a change of day, which preserves the spirit and intent of the fourth Commandment, in nowise abrogates that commandment; it rather affirms it. The seven-fold division of time preserves to us the law and all that is valuable in the Sabbath; “The Lord’s Day” (Rev. i. 10.) preserves to us the fact of the accomplishment of the world’s redemption; and the two, happily and divinely combined, secure to us one of the richest and most beneficent of God’s gifts to men—THE HOLY CHRISTIAN SABBATH. Another question of interest and importance is: The Sabbath and the Lord’s Day in the early church.

In general it may be said that the two are never connected, save by way of comparison; to the church fathers the Sabbath and Sunday were two distinct days. The epistle of Barnabas, in the early part of the second century, has these words: “We celebrate the eighth day with joy, on which, too, Jesus rose from the dead.” The well-known letter of Pliny to Trajan, early in the second century, mentions the custom of the Christians to assemble on a stated day for worship. Justin Martyr, A. D. 140, speaks of Sunday and explains its import.

It is further referred to directly or indirectly by Dionysius, A. D. 170; Irenæus, A. D. 178; Clement of Alexandria, A. D. 194, and others. Origen says: “It is one of the marks of a perfect Christian to keep the Sabbath day,” and Peter, Bishop of Alexandria, A. D. 300, says: “We keep the Lord’s Day as a day of joy, because of Him who rose thereon.”* An examination of these early writings leads to this result: † “From early times it had been the custom of the Church to observe Sunday by special religious exercises and by

* See Smith’s Bible Dictionary; article: Lord’s Day.

† Fisher’s History of the Christian Church, page 118.

an increasing abstinence from the pursuits of secular life. This custom was made a law by the Council of Laodicea (363). Constantine legally recognized it in 321, by forbidding the courts of justice to hold their sessions upon that day, except for the humane purpose of manumitting slaves."

We see, then, that faithful obedience to the fourth Commandment is enjoined by precept and example in the Old and New Testament Scriptures and in the writings of the early church. Why should it not be so? The commandment was given for a beneficent purpose; it was designed to be, and has been a blessing to the human race, physically, intellectually and spiritually; obedience to this law has ever been a source of blessing to the Church and to communities and states, and it is one of God's appointed means by which His children attain to holiness and completeness in Him. Every reason given for its abrogation is a plea for indulgence, and indulgence ever tends to degeneracy of character. The Christian Church in China should carefully maintain the integrity of the decalogue, should lay immovable foundations on "thus saith the Lord" and patiently endeavor to secure to the Church in this empire all means to holiness and strength, which the Great Head of the Church has placed in their hands.

It is sometimes urged that this view of the Sabbath is legalism, and tends to formal observance of the law for the law's sake; that we are not under law, but under grace, and that love should be the Christian's guide in this matter. The words have force, but not as an objection. The tendency to formalism is inherent in men, and liberty may be an occasion to the flesh and become a yoke of bondage. Furthermore, the view here urged is not legalism, but true liberty, as opposed to license. We love God, and because we love Him we keep His commandments, for all the commandments of God are but expressions of His beneficent will. The laws of God are as truly a revelation of His love and care for men as the gift of Jesus Christ. It is a grievous mistake to suppose that the commandments belong to an earlier age than ours, or that any one of them has become antiquated. Formalism never has been pleasing to God, nor can be; nevertheless, "this is the love of God that we keep His commandments." The Master said: "Whosoever therefore shall break one of the least of these commandments and shall teach men so, he shall be called the least in the kingdom of heaven."

II.—PRACTICAL REASONS FOR SABBATH OBSERVANCE IN CHINA.

China pleads with us for the holy Christian Sabbath with its best and most helpful privileges.

1. *The Spiritual Condition of the people pleads for the Sabbath.*—Say not that the Chinese are well enough without the Sabbath day. The picture of spiritual and moral desolation, of materialized minds and corrupted lives, is sufficient to make every heart bleed.

In every walk of life, among all classes and conditions of people, the same lack of spiritual ideas confronts us. The extent of Sabbath observance is an indication of the spiritual condition of the people in Western lands, and here in China we have the awful desolation of a land that has no Sabbath. These materializing tendencies must be stopped; this spiritual darkness must be enlightened. Can it be done without the Sabbath? In this nineteenth century of our Christianity we find Sunday necessary to our spiritual life and growth, and can we expect China, with such odds against her, to accomplish what we cannot with so much in our favor? China will never have her rights and just privileges until she has the Christian Sabbath. Give us the Sabbath for China and the victory is ours—her salvation is sure.

2. *The ignorance of the Chinese pleads for the Christian Sabbath.*—Many of the Chinese can read a few characters, but the number who can read, so as to obtain any range of ideas from their reading, is exceedingly small. The day of rest and the teaching of that day are both an intellectual stimulus and a source of information, and especially is this true with regard to Christian ideas and knowledge. The people have their intuitions, and the native religions and Buddhism have given them some spiritual ideas, but after all this, how little they really know! Dark indeed is the heathen mind!

Now, the Sabbath properly observed, is an object lesson. It teaches: (1.) That there is one true God, who is the creator and upholder of all things. (2.) That men may know and worship this true God. (3.) That there is an importance attached to worship and prayer, which demands one day in seven for its performance. (4.) That money getting and enjoyment are not the all important things; it is better to lose money and keep the Sabbath than to save money by violating it. (5.) That the creator and ruler of the world is interested in men, has made provision for their needs and seeks their praise and service. These and more are suggested by the Sabbath day to the community at large. Who can measure the influence in Christian homes of the observance of this day? Who can tell its effect upon a godless and thoughtless community? One day in seven the thoughts are turned to God. One day in seven the usual occupations cease, and comparative quiet reigns in the home or community. Why? Because there is a God who loves and is interested in men.

There is an addition to this—the opportunity for studying and hearing the doctrines of our Lord, as taught in books or Christian Churches. And still again, there will be opportunity for reflection, without which men's souls become imbruted. To call the Chinese from their work to the house for a service and then send them back again to their work, gives them no time to think for themselves, is really no Sabbath for them, and is much like washing the sow and turning her out to wallow again in the mire.

3. *The need of rest, joy and delight in the Sabbath*, is as real with the Chinese as with us, and urges us to give them the Sabbath.

What a round of toil or ceaseless, monotonous employment life in China presents !

Think of the merchants, whose shops are open from new year to new year; of the mechanics, who see no break from one full moon to another; of the millions of homes, where every day brings the same details, with rare exceptions, the year through, and tell me will not the Sabbath be a boon to them ?

This ceaseless grind, grind, *grind*, without the hope and consolations, of religion, is what makes so many sad looking faces, and crushes out the nobler sentiments of the hearts here in China. The Chinese will appreciate the blessings of this day when they are secured to them. A Chinese official said to Minister Angell, "Of all your Western institutions the Christian Sabbath seems to me to be the most beneficent; I often long for a time of quiet and rest, but it is not afforded me." A Chinaman of my acquaintance said, "Your Sabbath is a good institution," although he did not keep it.*

And here is a point that needs especial emphasis. The Sabbath is not a burden, but a special privilege granted to men through the mercy and love of God, and its observance is enjoined upon us for our happiness and good. In the Jewish Church it was not allowed to fast on the Sabbath, and the day was to be enjoyed. The idea that the Sabbath is a burden, that its obligations are to be recognized with reluctance, that we should hesitate to bind this burden upon the Chinese, and that its careful observance is a serious difficulty in missionary work, is of the devil and not of God. Let us offer this day to the people as one of God's gifts to a weary and burdened world. Let us teach those who are yet babes in Christ, that this boon comes to them at this late age of the world, solely because God is love and has never ceased to think of them.

* I am informed by a Chinaman, who seemed to know, that "a Sabbath was observed in China during the *Sung Shao* and later. It was enjoined upon the people to turn aside from their secular pursuits, and avoiding all labor and pleasure, give themselves to meditation and study *one day in seven*. They were to rise early in the morning of this day, close their doors, refuse to see all guests, call to mind their blessings and think over their sins." The account of this will be found in a book called *Yang-chêng-lei* (養正類), under *Chi-fu-kuei* (七復規). I have not this book to verify his statements, but if this is true, it is an interesting fact.

4. *We need the Sabbath in missionary work as a test of the sincerity of those who confess conversion.*—It was no accident that made Sabbath obligations binding upon the stranger who entered the Jewish Church. The object of the Sabbath is not such as a heathen would be likely to approve, and being peculiar to the Christian Church, it is especially suited to test the sincerity of those who confess to believe the doctrines. The observance of the Sabbath is a peculiar mark of the Christian, and is both a silent testimony to the power of the Gospel and a rebuke to the worldliness of ungodly people.

It is peculiarly valuable because its observance cannot remain long a secret. The merchant who closes his shop on Sunday, or the farmer who ceases from work on that day, will be questioned by neighbors and friends and have opportunity to testify to the Gospel they believe. It may and does become an occasion for ridicule and persecution, and for this reason that the arch-enemy of the Church sees its importance, and will, if possible, prevent its acceptance by the people.

The fact that the Chinese are so ready to make it a test, is an argument in its favor, and that it seemingly, at least, demands sacrifice, renders it a safeguard against deception and hypocrisy. Better a thousand times is this than the promise of pecuniary help, for it is wholly in harmony with the words of our Lord, "If any man will come after me, let him deny himself and take up his cross", a passage just as applicable to the Chinese as to any other people. It is the office of the Holy Spirit to work through the Word of God, and it is the duty of the Christian teacher to declare "the whole counsel of God." To rob the spirit of this means of blessing and purifying the Church is certainly *not* the work of a Christian teacher.

III.—SOME QUESTIONS SUGGESTED BY THE DISCUSSION.

1. *How shall the Sabbath be observed by the Chinese?*—The Scriptures give the only safe answer. They should cease their secular employments and devote the day to the Lord. The meaning of this commandment should be clearly set forth and practically applied to their circumstances.

2. *What shall we promise those who fear they will suffer if they keep the Sabbath?*—We may promise them all that God's Word promises and trust God to vindicate His word.

The nation that observes the Sabbath will doubtless be blessed as a nation, and in general the individual will, in the end, prosper in and through his obedience to this law as in the case of any other law.

Disobedience often promises temporal advantage, and in a world where there is so much sin, obedience often entails suffering, but in the end obedience and righteousness will secure greater prosperity to the individual than disobedience and unrighteousness. In China, where the government does not enforce the laws of God, there will naturally arise persecution against those who depart from time-honored customs, and suffering and loss will be the result. Here individuals must stand forth as representatives of a principle and be willing to suffer for it until the principle is generally recognized and becomes embodied in the laws of the country. Where the claims of Christ are not recognized, the disciples of Christ must suffer with Him. But we have the promises of God's Word, which we should wisely interpret and use for the comfort and encouragement of His children in China, and ourselves rely on the assurance that He will not suffer them to be tempted above that they are able. Both the teacher and the taught should have faith in God.

3. *Shall we require strict observance of the day from all our Church members?*—To answer this question wisely is very difficult? We certainly should urge strict observance on all. There will be lapses and failures, and with the highest standard, we shall come far below what we desire in this respect. In the present condition of the church in China there will be a strong temptation to break the fourth Commandment, and these people will not be one whit behind their Western neighbors in excusing themselves in that which they allow. It has been the general custom, I think, to require those who have command of their own time, such as farmers, shop-keepers and masters of their own establishments, to observe the Sabbath day, while liberty is given to those who are in the employ of others. In the majority of cases it will doubtless be possible to keep the commandment, and where there is a purpose to do so, many clerks will find their employers ready to give them the day if they will lose the time. In cases of failure careful attention should be given to them, so as to fasten the responsibility where it belongs.

A determination on the part of the missionary to secure the very best results possible will work wonders as in all lands.

We should not fear discipline, for it is only careful discipline that will give a healthy vigorous Church. A church that does not keep the commandments is a well nigh powerless Church. Teaching and practice are so widely separated among the native sects, that the connection between them is buried from sight. It is the glory of the Church of Christ that they are brought into harmony, and it is the duty of the minister of Christ to be unceasing in his efforts to bring them into *perfect* harmony.

4. *What is our example in this respect? Is there any fault with us?*—I have heard that there are those who permit buying and selling in their courts on Sunday! It is a grievous mistake. I have heard of a man who purposely and unnecessarily bought a suit of clothes on Sunday. It seems incredible. Such a man is a reproach to the name of Christ, and should read and ponder Matt. v. 19 and I Cor. ix. 26. 27.

These, we believe, are exceptional cases, but they show that there is danger that we fail to appreciate the significance of this day. Our example in this respect should give no uncertain meaning. Personally we need the day as a means of grace, and as God's ministers we need to set before the people as perfect an example of obedience to Him, whose we are and whom we serve, as is possible in our imperfect state. What a power for good the church in China would be if the 30,000 converts faithfully kept the commandments of God! Then, indeed, would she be a light on a candlestick giving "light unto all that are in the house."

"Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy."

The Black-board as a Missionary Agency.

BY REV. T. BROWN.

ILLUSTRATIONS have always been used in public preaching since our Lord set us the example, and as a means of fixing Christian truth in the minds of hearers, they are indispensable. This we take as an axiom; it is self-evident.

Many methods of illustrating Christian truth have been used: *pi-fangs*, the classics, Chinese proverbs and magic lanterns; all with the desire to lead the Chinese mind to goodness and to God. Each has its place, and He is pleased to use each in His service.

There is something more, however, that we can do in the shape of illustrating Scripture truths. And I now make a plea for the Black-board as an important accessory means in teaching the Chinese.

The illustrations may be of two kinds—pictorial and textual.

By the first I mean pictures drawn on the Black-board to illustrate the truth through the medium of the *eye*, which the preacher or teacher tries to impress through the medium of the *ear*.

Let us review some of the difficulties connected with pictorial illustrations. The first will be the artist, and this may seem a fatal difficulty to many. But even this vanishes when we see an example of the simpler illustrations.

A born artist can draw as elaborate pictures as he pleases, but for ordinary mortals, a more simple illustration like the following can be easily drawn :—

子 果 好 結 樹 好



子 果 好 不 結 樹 好 不



The lesson will be readily seen in the above.

The good tree, straight and healthy, brings forth good fruit; while the evil tree, crooked and sickly, brings forth bad fruit.

Moral:—By their fruits shall ye know them.

Again, we may take the following practical illustration, which a school boy might draw, but which contains a deep and real truth :—

審判



The above, though simple, will bring out the idea of being judged by God.

Moral:—Weighed and found wanting.

Again, take an illustration of Lot being surrounded by bad company which, with the aid of a piece of string and chalk, can be easily drawn.

間中

怎麼出來



怎麼進去

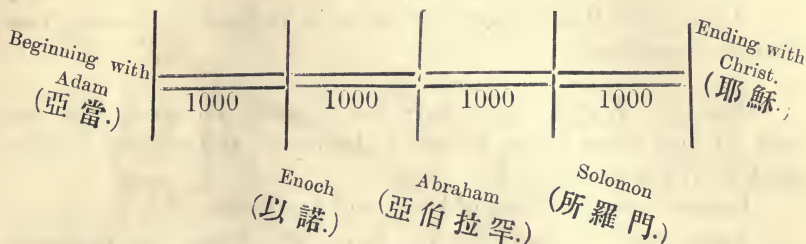
The idea is to represent Lot as completely surrounded by evil and peril. How came he in? What was his motive?

Make a way of escape by erasing a place in the line and describe Lot's rescue.

Moral:—Avoid bad company.

Again, the following will show how Scripture chronology can be represented on the Black-board:—

4000 years.



Following periods can be shown in the same manner.

The foregoing are very simple, and with a little practice can easily be drawn.

Let us now notice the textual illustrations, for which a Black-board is very useful. Let me ask, who has not been discouraged after the delivery of a well thought out discourse, to find that the text has been forgotten before the day ended, and as for the firstly, secondly, and thirdly,—often before leaving the chapel? How then can we obviate this discouragement? I answer, by using the Black-board we can fix the text in the minds of our hearers, at least for a longer period.

The Chinese teacher, with bright coloured crayons, can write the text and divisions in large characters, and this method will impress them on their minds as no amount of repetition can do. It might be well to have the whole congregation repeat them in unison before leaving the chapel.

Then, the Black-board is useful for mottoes, such as the following, for example:—

無有聖神

無	無	無	無	無	無
能	能	能	能	能	能
守	有	免	沒	愛	結
主	謙	去	有	人	好
聖	卑	驕	分	如	果
日	心	傲	爭	己	子

The foregoing will read two ways : First, as it stands ; secondly, by crossing out all the (無) characters.

Moral :—Importance of the Holy Spirit.

Again, the Black-board can be used in teaching lessons from Chinese characters.

王

This is (Wang); if we have the Emperor on our side we are well off, but there is one above the Emperor, and putting another mark to Wang it makes 主.

Lesson :—God is King of kings and Lord over all.

Again, take the character for Love (愛), deduct the character for heart (心) and the character becomes 受.

Lesson :—Our heart is essential in loving, either God or man.

Space forbids us giving more examples of what can be put on the Black-board. It need not necessarily be the missionary who does this, although he should superintend it, lest unsuitable illustrations are given.

I know of three chapels in North China, where this system is used—Tung-chou American Board, Peking Methodists and Tientsin Wesley Chapel ; in each case the illustrations are drawn by a Chinese boy ; in our own case the boy is very poor and half-blind. He took a few lessons at first ; now we supply him Black-board, crayons, and a suggestion for the Sabbath illustration, and he supplies us with a suitable picture.

What then is the utility of the Black-board in public services ?

1st.—Where the Black-board has been used it commends itself to both foreigners and natives. This is proved by the large congregations drawn, where it is used. The largest chapel in Peking has been filled Sabbath by Sabbath as a result of the Black-board illustrations and the short pithy talk of Dr. Pilcher, the superintendent.

2nd.—The Black-board aids the memory and impresses the lesson more firmly on the mind of the hearer ; weeks after I have known a scholar remark on the picture shown on a certain Sabbath.

3rd.—The Black-board is a success wherever it has been tried to any extent ; this is known in our homelands, but we are slow to grasp the fact here in China.

The North China Tract Society publish quarterly a translation of the International Lessons ; why should we not have Black-board sketches to accompany in each quarter ?

Having introduced this subject, I leave it for others to consider, trusting that others may be led to use this another important method of interesting and instructing the Christians in China.

[To be continued.]

The New Testament.

PAPER VI.

“**A** BAD translation of this book exercises a depressing influence upon a nation’s advance in civilization; a good translation is one of the great levers in a nation’s rise. By translating this book Luther moulded the German language into shape and consistency and made it the fit vehicle for expressing the thoughts of those great writers, whose names are now everywhere as household words.” Payne Smith.

The repeated references to, and calls for, a “Union” Version, which have appeared in these pages from time to time, coupled with the publication of a new version by Dr. John, seems to indicate that the Pekin translation of twenty years ago is not regarded as an ideal work, that there is a feeling that it might be improved upon. We hail this new attempt, which issued from the Hankow Press of the National Bible Society of Scotland early last year, with not a little pleasure, but more that it adds so considerably to the stock of material at the disposal of future workers in this department than that there can be any hope that it will receive the suffrages of the missionary body. For, as in the West so in the East, translations that endure are not made, they grow.

The number of missionaries in China speaking one dialect is certainly larger than in any other country, and this fact must tell upon Mandarin Christian literature, for, necessarily, the number of those who devote their time in whole or in part to literary work will be proportionately large. And these, moreover, will be more largely influenced by the views and experiences of others as their circle of colleagues widens. In preparing for his Bible classes and meetings the missionary notices discrepancies in his New Testament, or it may be some felicitous expression strikes him as appropriate in a certain connection. These become subjects for conversation and for thought; they are tested in different ways by differing minds, and either corrected or confirmed, at any rate they are ventilated, and thus a permanent translation grows “out of the actual necessities of a living church.”

In a field where missionaries are few, translation by one man may be unavoidable, but where the missionary body is large, as in China, it can hardly be desirable. Two things are indispensable in a translator, intimacy with his book, and intimacy with the language into which it is to be translated. But no one man can possess both these qualifications in the last degree, and “no individual mind can ever act with perfect uniformity, or free itself from its own idiosyn-

cracies; the danger of unconscious caprice is inseparable from personal judgment.* Experience and every analogy testify that co-operation is necessary to correctness of detail.

Criticism, again, is an important factor in the production of a permanent version; it being always provided that the critic works with the same end as the translator, and that he is animated by the same reverent, prayerful spirit. Indeed, to this we are challenged. "The Bible Societies," writes Dr. Cust, "work neither for the profit of an individual or of a church; they interfere with no right of private judgment; they venture on no note or comment, no alternative readings, but those founded on philological grounds; they lay the revealed Word before all, the believer or the unbeliever. Thus through their agency the whole human family has the privilege afforded to them of a personal intercourse with Christ and the Holy Spirit. Such societies show that Christianity is not hostile, to science, and conduct their proceedings on the lines of the highest, soundest, and most unflinching scholarship; they cast down the gauntlet at the feet of the profoundest linguistic scholar and bid him examine with the closest microscope the translations which they circulate; if errors occur, and they do occur, they are errors of good faith and are corrected."†

The challenge is a bold but a necessary one, for though the best translation can be no more than "an imperfect copy made in different materials," the translator's aim is to reproduce his author's thoughts and expressions as the available material may permit. But the Bible is a large book, written in old and difficult languages; it is a familiar book, and we are all more or less prone to imagine that we understand it as a matter of course. On the other hand, the missionary is no less fallible than other men, and he is always a busy man. What wonder that he should make mistakes at times, obvious mistakes, lying on the very surface of his work? Now co-operation prevents these, criticism eliminates them, though neither, it is all but superfluous to add, can secure more than relative results.

Dr. John has based both his versions on "the text presumed to underlie the Authorized Version," and he has done so, we may

* Dr. Hort, *New Testament in Greek* (Westcott and Hort), vol. ii, p. 17. So also Dr. Cust (*Language as illustrated by Bible Translation*, p. 20): "No one man, however well qualified for the task, ought to be entrusted with the entire responsibility of translating the Word of God into a foreign language; it should, therefore, be a standing rule that after the translator had done his work he should, submit his manuscript to a committee of not less than three of his brethren appointed for the purpose at a general meeting. The translator should be one of the committee, but the committee should be responsible for the translation, every word being compared with the original, and the renderings settled as the united voice of the committee decided."

† *Language as illustrated by Bible Translation*, p. 53.

fairly assume, not of necessity but of choice, for whilst in earlier days the Bible Societies required their translators to follow this text; "since the publication of the text followed by the late Company of Revisers, a certain latitude as to the use of that or the Textus Receptus has been permitted.*" That Dr. John has used the older text is, in our judgment, to be regretted on every ground. Its untrustworthiness is notorious, so much so that it is an anachronism, either to attack or defend it. If it is urged that existing versions are based upon it, we reply that doubling a wrong will not rectify it, that reiteration of an error will not turn it into truth, and that every additional witness to the false increases the difficulty of establishing the true. Or, if it is urged, and it has been urged in these pages,† that the "Revised Text" is not final; that until a final text is obtained we must adhere to the old one; we reply that modern editors are practically unanimous; that the differences, for example, between the text of Torgelles and that of Westcott and Hort, in the vast majority of passages, would little affect a Chinese version, but that the differences between the Textus Receptus and any or all of the Greek Texts, from Lachman to the Revised Version, that would affect it, are both numerous and important. Or, to put it in another form, we have on the one hand the Textus Receptus "founded, for the most part, on manuscripts of late date; few in number and used with little critical skill."‡ On the other we have the editions of the last fifty years, results of the life-long labours of the most brilliant, painstaking and conscientious scholars the world has ever known; texts formed on various principles by men of differing opportunities and opinions, pursuing different methods, which yet on all essential points support one another and condemn the Textus Receptus.

Take, for example, Jno. v. 3. 4, Acts. viii. 37, or I. Jno. v. 7.|| Who would venture to contest for their authenticity? Modern texts and commentators have unhesitatingly rejected them on evidence accessible to every reader of the English Bible. We are at a loss to know why Dr. John should translate and give them currency as part of the Christian Scriptures.

There is another class of various readings, on which modern texts do not always agree; it is of the great majority of these we

* I bid, p. 13.

† Vol. xix, p. 280. (June, 1888). Properly speaking there is no "Revised Text" of the Greek Text. See *The Reviser's Preface*, sect. iii.

‡ *The Reviser's Preface*, sect. i.

|| Messrs. Blodget and Burdon omit I. Jno. v. 7. in their recently published version in *Wen-li*; so does Dr. Goddard (ed. 1888). But they all retain "Achaia" in Rom. xvi. 5. Apart from the question of texts such a palpable error (cf. I Cor. xvi. 15) should have been rectified.

say that whether Torgelles or Alford, or the Reviser's is followed, matters little in translation. "Much of the variation," writes Dr. Hort, "which it is necessary to record, has only an antiquarian interest, except in so far as it supplies evidence as to the history of textual transmission, or as to the characteristics of some documents or groups of documents. The whole area of variation between readings that have ever been admitted, or are likely to be ever admitted into any printed text, is comparatively small, and a large part of it is due merely to differences between the early uncritical editions and the texts formed within the last half century with the help of the priceless documentary evidence brought to light in recent times."*

We hold, then, that the English Revised Version (which, it is well to remember, is as much American as English) should be made the basis of translations into Chinese, and that, not on any ground of impossible finality, but simply because it is a far closer approximation to the original text than is the *Textus Receptus*. We may be fully assured, moreover, that the differences between the R. V. and any text yet to be constructed will not be as one to a thousand to the differences between the T. R. and any modern text. However, this is not the place for a fuller discussion of the merits of the English Revision; the truth of these statements may readily be determined by any one who cares to study the foot notes to a few pages of the *Variorum New Testament*.

But whilst Dr. John has evidently followed the A. V. rather than the R. V. in his work, the latter has not been altogether without influence, for he has followed it in omitting "Christ" in 2 Thess. i. 8 and in at least one passage in Romans, though he has retained it in i. 16, where it is an obvious error.

By way of illustrating the influence of the A. V. on Dr. John's version we shall notice some mistranslations reproduced in it.

2 Cor. ix. 9, A. V., begins this verse with a rhetorical "now," much as an Episcopal clergyman begins the benediction after his sermon. It represents nothing in the text and was properly ignored by the Pekin committee. Dr. John follows A. V. by inserting 今, which has no rhetorical force in Mandarin, thereby spoiling the passage for reading. This is a mere linguistic straw, but it shows how the wind blows, better, perhaps, than a more important word.†

* *Greek Testament*, vol. i, p. 561. It may be well to guard against a possible misapprehension by quoting further from Dr. Hort (*Ibid*, vol. ii, p. 290): "It is impossible to decide that any probable variation, verbal or real, is too trivial for notice."

† Similar indications are to be found in the translations of *πιστος ὁ λόγος* in the Pastoral Epistles, where the phrase occurs five times, and in Mark xiii. 22, where the italicised words have colored the translation very noticeably.

2 Cor. ii. 14: *θριαμβεοντι ἡμᾶς ἐν τῷ Χριστῷ*. A. V.: Causeth us to triumph in Christ. R. V.: Leadeth us in triumph in Christ. Dr. John: 使我們宗基督得勝. “*θριαμβεειν* (which is mistranslated in A. V.) means to lead a man as a captive in a triumphal procession; *θριαμβεειν ἐν Χριστῷ* means to lead captive in a triumph over the enemies of Christ. The metaphor is taken from the triumphal procession of a victorious general. God is celebrating His triumph over His enemies; St. Paul (who had been so great an opponent of the Gospel) is a captive following in the train of the triumphal procession The metaphor appears to have been a favorite one with St. Paul; it occurs again in Col. ii. 15.”* The difficulty of making the reference clear must not be confounded with the difficulty of translation. The former is the province of the expositor in Chinese as in English, for words convey more than they mean. What they mean may, in some measure, be shown in the text; what they convey, in this case a reference to an old Roman custom, is properly told in a note or comment. Holding as closely as possible by Dr. John’s present rendering, Paul’s meaning might be expressed by 使我們顯基督的能力. We can ill afford to lose this incentive to the witness of a godly life.

Matt. viii. 9, Luke vii. 8, A. V. omits “also” (*καί*) in the former; R. V. inserts it in both passages. Dr. John, following the Peking, omits it in both. Nevertheless, this little word is the hinge on which the analogy turns. Perhaps our revisers have done us no more notable service than in restoring the word to its true place, for, when one thinks of it, the word fairly trembles and staggers under its load of meaning. “As I hold a commission from Cæsar, so you hold a commission from God. Because you are under His authority, you wield His authority. All the forces and laws of nature and of human life are at your command, because they are at His command . . . Speak the word only, give the order, utter the command and it will be obeyed as surely and as quietly as my soldiers go on my errands and obey my words.” Hence a 也 must follow 我, if the Centurion is to be fairly represented. Grant that ninety-nine out of a hundred Christians would not notice the addition of the character, is it therefore useless to be exact? “Is it not more reverent,” asks Dr. Westcott, “to allow the Apostles to speak to us as nearly as possible in the exact form in which they first spoke?” We must cater for the careful rather than for the casual reader, and for his sake make the possibilities great.

We now notice the readings of the A. V., which have materially weakened the Chinese versions, and since the A. V. has been all

* Conybeare, *in loc.*

but consistently followed, the number of instances which might be adduced are great. We select a couple at random.

Acts ix. 20, T. R., *τον Χριστον*. Modern texts, *τον' Ιησουν*. That the Christ was to be the Son of God, was not disputed; but was the provincial workman Jesus, the Christ, the Son of God? This was the point that Paul laboured to establish,—cf. Acts v. 42, where both at Peking and Hankow the reading of the A. V. (*Ιησουν τον Χριστον* for *τον Χριστον Ιησουν*) has been rejected.*

Rom. iv. 19, R. V. omits *δν*. Abraham was not blind to the fact that the thing was a natural impossibility. He had carefully considered both his own age and Sarah's, yet he glorified God by retaining an unweakened faith in the very teeth of nature.

We would not, however, advocate adherence to the text of the R. V., either in reading or rendering, without at least a careful consideration of the American Company's amendments and of the margin, which Dr. Westcott has told us frequently contains the opinion of the majority of the Company. Above all it must be borne in mind that the Greek, not the English, is to be reproduced, for an impossibility in English is not necessarily such in Chinese. By following the English the Chinese is burdened with an extra set of imperfections.

H.

[*To be continued.*]

Vegetarianism.

BY REV. JAMES GILMOUR.

I HAVE been a vegetarian for between two and three years in China and Mongolia. My reason for becoming a vegetarian was that a great number of Chinese and some Mongols in my district were vegetarians from religious conviction, and I found that my not being so had the effect of lessening my influence with them. Becoming "all things to all men to gain some," I adapted myself to their style of eating, which excludes eggs, onions and some other vegetables even. I have given the thing a fair trial, and think I am safe in saying that a man can live well on grains, oils, etc., and be in no danger of practising any self-denial or asceti-

* In chap. 26, 23, *Christ* is used with equal propriety. Anticipating the oft repeated objection that a crucified man could not be the Christ, the Son of God, Paul claimed, as did our Lord (Luke xxiv. 25. 26) that according to the Scriptures the Christ must suffer.

cism. I think, too, to say the least, a man can endure quite as hard work on vegetarian food as on any other. The men who accompanied me on my journey and helped me in my work, were not vegetarians; but, though I put myself absolutely on the same level with them as to lodging and exertion, and often had longer hours of work than they had, and in some few cases had to go without any vegetarian equivalent for their non-vegetarian "kitchen," as we call it in Scotland—notwithstanding all this, I found I could always hold out as long as they could, when there was any occasion for extra strain.

I am not a vegetarian now. The same reason which induced me to be one in China, induces me to relinquish vegetarianism here. As an agent of a missionary society, and as one who wants to visit many private friends during my stay in this country, I have laid the thing aside for the present, being unwilling to cause trouble and uneasiness to my good friends, the numerous hosts and hostesses under whose roofs I may be spending a night or two. The utter ignorance of vegetarianism which prevails among British people, makes it almost hopeless for one constantly travelling, to avoid semi-starvation to himself, and complete discomfort to the family and the cook of the establishment where for the time the vegetarian may happen to be.

I do not see any principle involved in vegetarianism. Christ was not a vegetarian, nor need I be—except I like. I like to be a vegetarian for two reasons:—First, I don't like the look, or the idea even, of the slaughter necessary to keep up a meat, etc., supply; second, I think that vegetarianism would make the cost of living much less—a most important consideration in many ways.

With these notions in my head, you may guess that the vegetarian restaurants of London interested me much. I have heard a good deal of them, and visited one two or three times. Drawn there by economy, I have always and only gone to the "dinner of three courses for sixpence" department. To begin with, I don't think sixpence cheap at all. In Glasgow, for nearly a quarter of a century now, there have been places where food of the best quality can be had at "dinner-of-three-courses for—fivepence." The courses are: soup (no bread), meat (hot) and potatoes, pudding (rice or apples), and the whole meal is enough for a workman. Breakfast is threepence-halfpenny, and consists of porridge and milk, roll and butter, cup of coffee, all of the best quality; and the quantity of porridge and milk in Glasgow is, I think (and I have tried both), double the London allowance. Accustomed to such prices and rations, you will not think it strange that I don't think a sixpenny dinner cheap. There are two things about the London establishments that I do not forget, namely, first, rents are higher

than in Glasgow; second, the London vegetarian places are more "swell." And merely to say that rents in London are higher, is not to say the last word, for I notice that Lockhart's cocoa rooms in all parts of the kingdom sell at uniform prices, even in the high rented places of London.

But the extra penny—sixpence in place of fivepence—is not the only matter that calls for remark. The most serious objection I have to the dinner is that it is insufficient. Non-vegetarian friends who have gone to these sixpenny dinner-rooms think the thing a good affair so far as it goes, but find that they need something a few hours after. They complain of the food as being deficient in staying power. I make the same complaint. The things are nice, but not enough. The last time I had such a dinner I felt much tempted to begin again, and refrained from doing so simply because it would be a case of "bang goes another sixpence," and I think one sixpence quite enough for a man to spend on food for any one meal. If I might be allowed to criticise and suggest, I would say that the soup is not so bad. It is not bad at all, but very good. It has only one fault. It is not enough. The puddings, too, seem all right—at least, less open to serious objection. The "sultana" is the best I have had. The jam-roll and treacle-roll have too much jam and treacle and too little flour for my taste. But let that pass. The first and last courses are not bad; but "eh, man!" the middle course is a delusion. "Irish stew," "pease-pudding and tomatoes," "haricot beans and egg"—not eggs, for there seems precious little egg in the composition)—Eh, man! all these are, in my opinion, and in the opinion of my stomach, merely poor apologies for the absence of something real to eat; and what I would like to see done would be that something "solid" or substantial should come in between the first and last courses. Till that is done, I am afraid that vegetarianism will only be looked upon as a modified kind of fasting and asceticism. Don't you think so?

Perhaps you ask me what I would suggest. I am hardly able to go into detail on this point; but I'll tell you what is done, and what I do, in China and Mongolia. We use scones (wheat-meal-flour) fried in oil—not fried in oil, but with oil in their composition, and with a little additional oil applied externally just as they are about to be baked on the hot iron. There is no reason at all why we in Britain should not have some delicious vegetable oils, olive (?) or other. The Chinese have oils from grains in abundance. Going to an inn, I call for one pound and one-third of wheaten flour baked into scones with oil. It is brought to me (light weight, I am sorry to say), in the shape of eight scones piled up on a small plate; these

keep each other beautifully warm while the one that successively becomes the topmost is being consumed; and when all the eight have disappeared, the diner sips a few cups of tea (without cream or milk or sugar—tea only) and slowly gets up and goes out, feeling exactly the reverse of what one does when he has finished a six-penny dinner of three courses at the London restaurants.

Now, I know God has blessed me with a good digestion. I know all men have not an appetite like me. I sometimes say I have been troubled with my stomach from my youth up; but the trouble has been, and is, all of one sort—namely, to get enough to put into it. I know that few men, perhaps, would like to dine on one pound and one-third wheaten oil scones. I know all this; but I think a good middle course could be adopted out of the same materials—namely, flour and oil—something satisfying, on which a warehouseman could work from one p.m. till he got his tea.

In China there is a capital and ever-handy equivalent for butcher's meat in cooking—bean-curd. It is made of beans ground to a consistency like milk, with a sea-produced (?) chemical added to make it curdle. It is then poured out into a frame lined with cloth; and, when the whey all runs off, a substance is left, soft and tasteless, which is cut up into cakes and sold for a fraction of the price of meat. When properly cooked, it makes (in my opinion, and in that of the natives) good food. Perhaps you say that comes in the last analysis to the middle course of "haricot beans." Perhaps it does; but what I mean is, that a good middle course could surely be made, of which that would be a part, and only a part. I do not think that any more than an adjunct of the middle course could be made of such a thing as the bean-curd. My main hope would be in the flour and oil preparations, for the real substantial part of the central dish in the dinner. Let me point out to you a great and crying want in London—a penny bowl of good vegetable soup, served in a place where one could step in, have the soup alone, and come out after spending one penny only. This would be an immense boon. If I knew such a place, I would go there with a lump of bread in my pocket, and with bread and soup I would feel refreshed, though perhaps I had not dined quite. Lockhart's cocoa-rooms are a very great boon, but one looks there in vain for soup.

People often complain that vegetarianism is expensive. It need not be. In China it is not. I am sure it need not be so here. It is because it is economical I would like to see it adopted more generally. Be sure you have my very best wishes for success in making vegetarianism popular cheap and delicious in England.—From the *Vegetarian*.

*In Memoriam.**

JOSEPH HENRY DAVIES.

JOSEPH HENRY DAVIES was born in New Zealand on the 22nd of August, 1856. His father, a solicitor, first in New Zealand and later in Melbourne, died when our friend was 13 years old. The cares and responsibilities of a large family fell upon him, and his mother soon learned to call him her "right hand man." He was received by his father's successors in the solicitor's office as clerk, having the bar in view as his future calling. He continued three years in this employ, the while pushing his own studies in the early morning and late evening hours, as well as helping his younger brothers with their tasks. During this time his thoughts first turned to the foreign mission field. The idea of becoming a barrister was dropped; he left the solicitor's office and began to teach, continuing his preparatory studies for college. One of his fellow-teachers, a young man of fine ability, was inclined to skepticism and made no secret of it. Our friend became the means in God's hand of this man's conversion, and he is now a minister of the Gospel in Australia. His uniform testimony was: Mr. Davies' life convinced me. (Our friend naturally felt a strong attachment for this man and spoke of him on one of the last walks I took with him). At the age of 19 he brought his cherished hope of taking a college course and laid it upon the altar of foreign mission, following his sister to the work in India. He had barely landed when he was taken with fever, and after a stay of eighteen months among the Telugus, preaching and teaching, he was compelled to lay down a most hopeful work and return to his aged mother in Australia. He soon rallied and again threw himself with characteristic energy into the work of teaching, helping his brothers in their struggle for an education and carrying on his own college course. Success seemed to be assured wherever he applied his remarkable energies. He had the satisfaction of seeing his brothers taking prize after prize for thorough scholarship; he himself graduating with the highest honors of the college when 24 years old. One of them chose the ministry and is filling a pulpit in Australia; another is a missionary in India, carrying on the identical work our deceased friend had laid down; still another is completing a medical course and weighing the question of also becoming a missionary. An all-wise providence may have chosen him as his benefactor's successor in Corea. Four others went into business, leading lives of usefulness, and all acknowledging their

* A biographical sketch read at a memorial service in Seoul, Corea.

indebtedness to him whose death we mourn. Graduating one week we find him the following Monday morning occupied with the founding of an academy for boys, choosing for his motto the words : *Labora ut requiescas*. He had to contend with the greatest difficulties in this enterprize, but thanks to the efficient help (as he often said) of the sister who came with him to share the trials and labors of a missionary, one obstacle after the other was removed and for seven years he stood at the head of an institution of which any one might be proud. And then, just as the way became smooth and the outlook bright and promising, he yielded his post to others, took a short theological course in Edinborough and presented himself once more as a candidate for the missionary field. He was licensed on the 22nd day of July, 1889, by the Presbytery of Melbourne, South, and ordained on the 5th of August by the General Assembly of the Presbyterian Church of Victoria. To his ordination certificate are added these words : "Mr. Davies is held in high esteem for his literary attainments and his personal worth, and his future work will be watched over with prayerful interest alike by the office bearers and members of the Church whose commission he thus bears." In October last he arrived in this heathen city. He died at Fusan on the 5th day of April at one o'clock in the afternoon. His last whisper, as Mr. Gale writes, was : "Something about Jesus."

What shall we say? A life so eloquent, because so devoted and christlike, makes eulogy unnecessary if not impossible. Silent thought would be my preference. Yet it is expected of me to say something of the impression our brother made upon us during his brief stay. Those of you who knew him well will readily see the propriety of speaking of him, first, as a Christian. Work and study had left their marks upon his countenance, but the love of Christ had given it its characteristic expression. It would have been natural for us had we met him the first time on the side-walk in New York, to have said "brother" instead of "Mr." When I was introduced to him a voice deep down in my heart said : "Behold an Israelite indeed, in whom is no guile." His Christian life was calm, deep, restful. One incident he related describes his own life as a Christian. A model Christian was dying amid intense pain and suffering; friends stood around weeping and yet comforting. One said : Soon the battle will be won; soon the struggle will be over; soon you'll be at rest. The dying Christian added : "*And soon off guard.*" Brother Davies' Christian life was a "standing on guard."

As a scholar he was thorough and reliable. The committee for translating the Bible into Corean looked to him for much valuable help. His proposition to move to one of the sea-ports therefore

always met with expressions of regret. In speaking of his intentions to one of my associates the remark was made: "I wish he would leave me his knowledge of Greek if he goes." In matters of faith he was equally thorough and reliable. The Apostle's creed he held with all the clearness and assurance of his well-trained mind. The great questions, on which theologians and good men differ to this day, he carefully turned to the focus of every new ray of light, *reserving* assent and refusing advocacy of either view until fully convinced in his own mind. His was decidedly a well-balanced mind. Narrowness and fanaticism found in him an unflinching though calm and unaggressive foe. Some errors like some weeds die soonest by being let alone; our brother was largely guided by this consideration. He was no controversialist.

As a missionary I looked upon him as a born leader. His long experience as a teacher had taught him more fully the advantage of example over precept. He evidently believed that the only man that needed driving was himself; it is needless to add that he was relentless in this respect. He was quick in discovering mistakes—such as misplacing confidence—lack of watchfulness and foresight, but he always considered himself most blameworthy in the matter. It never affected his interest and hope in missions. Nor was it out of his line to make a special call on a fellow-worker to report an encouraging item in that one's work. As it was always his sister who made the Academy a success in Melbourne, so it was always his fellow-missionaries that did the work here. As a student of the language he was untiring and persistent. It was *en-morn* the first thing in the morning, the last thing at night, and all day long. But in all his work he seemed like one who felt that his working season was short. He seemed to walk and talk to the hymn: "Work for the night is coming!" During a quiet Sabbath in the country we found it a delightful exercise to recite hymns that had been impressed on our memory. Brother Davies spoke of a hymn that had long been a favorite in his home circle, called The Harvest Home. He did not remember all the lines, but evidently felt the meaning of those he did remember. He recited:—

From the far-off fields of earthly toil
A goodly host they come,
And sounds of music are on the air,
'Tis the song of the harvest home.
The weariness and the weeping,
The darkness has all passed by,
And a glorious sun has risen—
The sun of eternity.

There are depths of earnest meaning
In each true and trustful gaze,
Telling of wondrous lessons,
Learnt in those pilgrim days.

The long waiting days are over,
 They've received their wages now,
 For they've gazed upon their Master,
 And his name is on their brow.

One had climbed the rugged mountain side,
 'Twas a bleak and wintry day;
 The tempest had scattered his precious seed,
 And he wept as he turned away.
 But a stranger hand had watered
 That seed on a distant shore,
 And the laborers now are meeting
 Who never had met before.

He paused, partly as if meditating on the lines he had repeated,
 and partly as if trying to recall some more. He continued :—

There's one—her young life was blighted
 By the withering touch of woe,
 Her days were sad and weary,
And she never went forth to sow.
 But there rose from her lonely couch of pain
 The fervent pleading prayer,
 She looks on many a radiant brow,
 And she reads the answer there.
 Yes, sowers and reapers are meeting,
 A rejoicing host they come,
 Will you join the echoing chorus?
 'Tis the song of the harvest-home.

These were his views of missionary work. As one of the speakers said at the farewell meeting held in Melbourne : When men of *such* promise and *such* prospects lay down all and choose a hard and distant field of labor, we must confess that the spirit of Christianity is not dead. Yet the next to the last entry in his diary is this : “I am afraid my Christianity is made up very largely of ambition. Oh, to have the heart right with God.” These words he wrote just one week before his death. His early departure is one of those deep mysteries that suggest a higher and broader usefulness of those who have been taken from us. Our hearts involuntarily say : “Lead kindly light amid encircling gloom.” We wish he had lived longer ; for ourselves we desire a longer life than his. We dare not promise ourselves a more useful one. Nor must we forget that in the lives his toil and help, his faith and patience, his will and character have elevated and sweetened, he continues to live, to love and to work. From his thirteenth year to his death his life was characterized by all the activity and responsibilities—and by far more than the ordinary cares—of the life of a man. We do not worship success, but we love to recognize it. Our thoughts and deeds are better for having known Joseph Henry Davies. Truly, *Death has hit a shining mark.*

*Lecture Notes on Foot-binding.**

BY A NATIVE CHRISTIAN.

IN my youthful days I was a devoted admirer of "small feet," and I often thought to myself if I could only possess a pair of these "golden lilies" for a wife, earth would have given to me but higher treasure, and my heart's most sincere desire would have been gratified. But mature years and a more practical knowledge of life's realities have entirely overthrown this "small foot" dogma, and I have adjured to myself that I will henceforward devote my energies towards its extinction.

This radical subversion of my boyish worship of "small feet" has been the result of nearly nine years' sojourn among enlightened and educated people, and the illuminating truths of Christianity. Some of my reasons for denouncing this practice are the following:—

(a).—Our bodies, as well as our souls, are the gift of God, and we are bound solemnly to preserve them in their natural state. The feet are important members of these bodies, given to us for certain appropriate uses; by bandaging them we alter their natural shape, cripple their utility and often seriously injure them; this must be displeasing to our Creator.

(b).—"Cleanliness is next to Godliness," but the very motive that induces "foot-binding" precludes the possibility of maintaining a desirable state of cleanliness, for it is an axiom among its devotees that frequent ablutions will tend to swell the feet and prevent their contraction to the size required.

To a man of refined tastes what must be the contemplation of a woman, whose lower extremities cannot be exposed without shocking his nerves, offending his olfactory organ and causing a shudder to permeate the frame.

(c).—"Foot-binding" is the direct cause of impaired health, the precursor of perfunctory stomachs and consumptive lungs, and in some instances the responsible agent of early graves. How often have I beheld strong, rosy-cheeked children who, as soon as their feet were bound, begin to lose colour, forego all exercises, and present pitiable pictures of misery and premature decay.

(d).—If it be a sin to inflict cruelty upon dumb animals what must be the guilt of inflicting torture upon our own children, the offspring of our own flesh and blood. Will God's ear be deaf to the agonizing cries of innocent children as their feet are being twisted, squeezed and bound? Do we delude ourselves that God will not hold us responsible for this infliction of torture? Enthralling, indeed,

* Delivered by a native Christian in Wesley Chapel, Tientsin.

must be the fetters of social custom if to obey its behests we can thus outrage the instincts of maternal affection, violate the dictates of beneficent humanity and incur the displeasure of an all loving God.

Two reasons are given for foot-binding:—

1st.—If we disobey custom we incur ridicule.

2nd.—It will be well-nigh impossible to mate our natural footed daughters.

To the first I would answer: No one has borne, is bearing or will ever bear so much ridicule as Christ Our Lord did, and if we would be truly "social reformers," we should pay no heed to ridicule. Is not the consciousness of doing right and what is for our highest welfare, far more comforting than any inconvenience that might arise from the cavelling of ignorant on-lookers?

To the second I would answer: That all Christian parents should start a *co-operative reform* and let their sons and their daughters intermarry, and thus fulfil the injunction of St. Paul; this has been done in South China, and it can be done here.

It is the prerogative of Churches to assume the lead in social reform, and nothing bespeaks more distinctly the lukewarmness of any Church or its members than the unwillingness to "undertake required innovations."

Correspondence.

DEAR SIR: I have just read with great interest the article entitled "Lest we should offend them" in the *July Recorder*, and cannot refrain from writing to express my earnest hope that the question there raised will be taken up and discussed by those who are in a position to speak. Though I have not yet been three years in the field, this question has had more than once to be anxiously debated, "Are we right in seeking official aid?" But, as your correspondent says, a greater, that is, as I understand him, a *harder* question than this is, "Is it *wise* to seek such aid?" As to the first I cannot but feel on the one hand that Treaty Rights have not been secured to us by

a mere human arm, but by the arm of God working for us, and that if the Christians call upon us to obtain this protection for them, we cannot but accede to their request. God has made the Christian religion a "religio licita" in China. I cannot feel that it is wrong to take advantage of this fact and plead it before "God's ministers," whom He has appointed for this very purpose; nor can I feel that this is simply an appeal to the secular arm. In sickness we trust in God and use prayer, but do not neglect God-given means. Similarly here we commit the whole to God in prayer and appeal to God's ministers. And as to Scripture examples, which are very meagre, it

seems to me that Scripture *principles*, as applied to our own day and circumstances, are rather to be our guide.

But on the other hand the exhortations and promises in Scripture to a patient suffering of persecution for Christ's sake are so many and so definite that one cannot but feel that the Christians themselves, at least, lose much by claiming their right. Here, then, seems to be a call to bring such Scriptures to their notice, and also as a further encouragement the example of the 'noble army of martyrs,' to whose ranks every year makes its addition. But now comes another difficulty; *we*, in a sense, bring these trials upon the Christians; if our sympathy is not shown in a practical manner, would they not have some reason to doubt its existence? We speak of joyfully accepting persecution; it would perhaps be easier if we knew something of such persecution borne joyfully ourselves. I have no doubt that many missionaries have asked God for the experience sometimes, rashly perhaps, but I can understand it. Though the words are Christ's Words, who 'endured;' though they are those of St. Paul, who did not always claim what he might have claimed for the 'grace' of suffering for his Master, still for us, as we are, to apply them to Chinese Christians, as they are, is not easy. At least so I find it. On the whole, however, if the Christians ask me to help them by an appeal to the officials I feel quite unable to refuse; and yet, not because of the trouble and anxiety to myself, nor from fear of any evil effect, but from a desire for "fruit that may abound to their account" I wish they would not ask that help.

With regard to appeals to the officials stopping the progress of the work, the fear expressed by the Pastors here, who should know something of the fact, is rather that *unchecked persecution* will hinder the growth of the Church. I have never heard them express a fear on the former score, frequently on the latter. For my part I fear neither, if the Christians themselves are not haughty and overbearing. If they apply for help in the right spirit, when there is not simply petty annoyance but a real cause, and are content with the establishment of their legal status and adequate protection, and grasp at nothing more—no compensation or anything of the kind—when there is this, I do not fear for the Church in that district. In our Ningpo mission all such appeals for aid come through the District Council and the Pastor, with the hope that only real cases will thus reach us; nothing is accepted from individuals. "The blood of the martyrs is the seed of the Church." Unchecked persecution I cannot believe will hinder its growth; there is sure to be "abounding" out of a "deep trial of affliction." But surely this is only because of the "grace of God" which "abounds" also at such time; it is not of necessity, but of grace. And it seems to me that there is persecution and persecution, and there are varying circumstances and conditions. A poor man has his field produce destroyed; has his cow stolen and starved until he pays what his conscience will not allow him to pay. Is he to leave his fields? That is better than spending money fruitlessly upon them. Is he to let his land go unploughed and find employment, if

he can, or live on the Church? Or is he, when it is within his power, to obtain redress in the lawful manner? I think he is meant to do this and leave the consequences with God. May he not use a power God has placed in and given to His Church to help him in troubles due to his connection with that Church; I mean the power of access to the officials? It is the *spirit* of the Christians in such actions that seems to me vital.

I have heard, by the way, of more than one case where heathen have copied Christians in refusing to pay these requisitions for idolatrous rites, and in one case at least have suffered severely in consequence, while the Christian escaped. Of course such action on the part of heathen must exasperate neighbours, but we cannot always "not offend them," and these customs must go down before Christianity, sooner or later, which cannot take place without a struggle.

As to the question of the right or wrong of paying the clan taxes, I wish to add a few words. The Christians now think it wrong; I speak only of those I know. Are we to tell them they are mistaken? Who dares? It seems to me hard also to leave it to themselves, even if it were *possible*. They *will* look, at least in new fields, to the foreigner. Is not the Sunday question in some respects parallel? We leave it, it may be, much to them, but they decide from our words and actions, which they eagerly watch. And how the Roman Catholic looseness here would open the door, so we think, to converts! Still we dare not be loose with their looseness. If we think loosely, the Christians will think loosely and *vice versa*, however much we may try to

leave it to them,—so it appears me to. And then again, is it *fair* or *safe* to leave it to them? Are they the more likely in the stress of the temptation to come to the *right* decision on the question, which is after all what we want? Ought we to put such a strain on them? And then again, if the clan taxes, *i.e.*, the *regular* assessment, as I understand them, regularly recurring charges, were paid under a kindly protest as *taxes*, what of the occasional requisitions for a procession to avert a special sickness, for the building or repair of temples, and such extra things? It would be hard to draw the line. And once more would persecution and the consequent need (?) of appeals to the officials die away if the clan taxes were paid? Is the refusal to pay these the *real* reason of the general hatred of Christians, or is it more connected with the idea of Christianity being a *Western* religion? Or, above all, is it not rather, the essential hatred of darkness to light, of false to true, of that which must be vanquished to that which must conquer and be supreme? Supposing we ceased to "offend" should we not have changed sides, have ceased to be the Church of Christ and the Salt of the Earth and the Light of the World?

I have ventured to write thus somewhat at length in the hope that if you see fit to insert this it may help in drawing forth replies from our seniors, and in directing their replies to our difficulties in this most important matter.

Believe me, Dear Sir,

Yours faithfully,

WALTER S. MOULE,

C. M. S.

NINGPO, 10th July, 1890.

BRITISH AND FOREIGN BIBLE SOCIETY.

Shanghai, 21st July, 1890.

To the *Editor of*

"THE RECORDER."

SIR: Will you allow me to say that I am not aware that any personal considerations weighed with Dr. Wright in regard to the printing of his pamphlet. Also that the number printed was quite a small one.

I am, Sir,

Yours truly,

S. DYER.

To the *Editor of*

"THE CHINESE RECORDER."

DEAR SIR: On looking over Mr. Archibald's pamphlet in reply to Dr. Wright, I notice that on the 9th page there is a mistake as to the understanding and action of the Bible Committee, of which I had the honour to be Chairman, in the matter of a Union Version. Though Mr. A. urged most strongly both at the Committee and in the Conference that the idea of a Union Version should be abandoned, and he thinks that such was done at his instance from the absence

of the word in the resolution come to, and the variety of Versions sanctioned, this was not really the case. There was so much harmony and agreement, alike in the Committee and in the Conference, on the subject, that there was no occasion to employ the word in question. The thing was done without being any more talked about, and the resolution as to a variety of Versions being made, was simply to meet the requirement of Chinese readers, while all were to be carried on in perfect concurrence with each other, that there might be as much conformity as possible. One thing especially must be noted, that no version was to be retained, such as the Delegates or Pekinese, as Mr. Archibald says. All were to be revised, and the former was to be taken as the basis of action in regard to style for the high-class *Wén-li*, but to be equally subject to change wherever fidelity to the original called for it.

I am, etc.,

WM. MUIRHEAD,

Chairman of the Wén-li Bible Committee.

SHANGHAI, 22nd July, 1890.

Our Book Table.

1. USE OF A CHILD, pp. 62.—2. THINGS TO BE THANKFUL FOR, pp. 24.—3. STEPS LEADING TO THE TRUTH, pp. 15. All of the above books are by Rev. F. H. James. (In Chinese.)

1.—The first is a dialogue on a festal occasion. A wealthy retired attorney, a farmer who lived solely for himself, and a barber who had to toil incessantly to support six sons, although

differing on everything else, agreed in affirming that children are an unbearable burden. They finally agreed to refer the question to a benevolent man who, having lost his own children, never wearied in bringing children from the hospital in the city to his country home and caring for them until restored to health.

According to this gentleman, a child eradicates selfishness as nothing else can; prevents becoming overwhelmed in business to the exclusion of everything else; dispels sorrow, renews youth, teaches the great lesson of our dependence on the Heavenly Father and our need of Divine teaching. Even when the child dies young it leaves hallowed and unfading memories, which move the heart to sympathize with the sorrows of others, and lead to thoughts beyond this life. These points are put so forcibly as to silence all that others could say to the contrary.

2.—The scene of the second book is laid in an orphan asylum in England. The spirit of discontent grew until it reigned supreme. After trying every method to produce a change, the superintendent and the chaplain seemed to think the entire establishment must be disbanded. Fortunately a jolly Irish doctor, who had lived in military camps and had seen much of the world, came to the asylum to visit the chaplain, a former school mate. The doctor consented to deliver an address, taking for his subject *the nose*. As the doctor's nose was unusually small there was a great curiosity to hear what he had to say. All listened with the deepest interest to the intensely original and vivid description of the various uses and paramount importance of the nose, the way in which it is made and the terrible misfortune its loss would bring. The effect was magical. In future, the thought of being in possession of a well-formed nose awakened such gratitude as to exclude all thoughts of murmuring or complaint.

The above are written in Easy Mandarin and are founded on tracts

written in English. They are both published by the Chinese Religious Tract Society.

3.—This book is written in easy *Wen-li* and printed from blocks at Chinanfoo. It is in the form of questions and answers, showing that God who created man has given laws for the regulation of his conduct. That God delights in the creatures He has made and can be approached by prayer which, if presented aright, will not be unheeded.

There is much food for thought, and truth charmingly presented, in the above little books. Emerson used to say, "he read books to make his top spin." The great value of such books as the above is their suggestiveness and strong common sense expressed in a taking manner. Any one who takes them up will read on to the end with pleasure and profit.

HUNTER CORBETT.

THE MISSIONARY BROTHERS: *Memoirs of the Rev. John Wear Bell and the Rev. Joseph Bell*, by J. E. Hellier.*

THIS little book is a short record of two more lives "freely given like the alabaster box of precious ointment" to the Lord, and one fact that is emphasized in the preface it is well to emphasize again, viz., that pious home training and earnest prayers of Christian parents now, as in the days of Solomon, can mould character and shape lives to the glory of God and to the blessing of our fellow men.

The brief memoir of J. W. Bell tells of a lovely youth consecrated to God and of a short four weeks in West Africa when he was "called up higher."

As one reads this record he is led to pray that he, too, may be one of

* Copies can be obtained of Rev. David Hill, Hankow, for 75 cts.

those who "keep alive the lamp of zeal and high desire which God lights for most of us when life is young."

Most of these memorial pages are given to the life of Joseph Bell, who for a little more than two years was a member of the Wesleyan Mission at Hankow and dearly beloved by some of our readers. Extracts from his journals and letters have been gathered by a loving hand and show the beauty of his Christian character and the blessed effects of Christianity which may come to *any* life thoroughly consecrated to the service of God.

On page 49 he writes:—

" . . . There is a perfection which we may have, and another which we must always be striving after. I believe that being cleansed from sin, glorious as it is, is only the first step in the Highway of Holiness. Do you remember Squire Brooke's illustration about the onion bed? He asks if the onions grew any worse after the weeds were pulled up? Christians cannot make much progress, if any, in the Divine Life until they are entirely cleansed from sin. But when we are set free from sin, then we can bring forth fruit unto holiness."

And again on page 56 we read:—

" . . . My idea on Entire Sanctification is something like this. A cup may be perfectly clean, but not constantly in use, nor constantly used for the best purpose. So a Christian may be cleansed from sin, but to be entirely sanctified he must be set apart to the service of God. Every thought, every moment, everything must be for the best purpose. However, my ideas are worth nothing unless supported by the Word of God. There the apostle writes to those who

are 'sanctified' and yet prays that they may be '*wholly* sanctified.'"

But he was a soldier who wished to be in the battle rather than the camp, for he writes later, "I prefer a life of conflict with constant victory to an easy and more peaceful life. The former will be more useful and more to my eternal advantage."

After varied experiences in Christian work at home, where he was often greatly blessed, he reached Hankow January 8, 1883. He soon became a diligent and very successful student of the language and was able to preach his first sermon in Chinese the following June.

Among his first efforts was his trying to teach the native converts to sing, which he must have felt needful from an amusing incident he relates on page 118. He was soon appointed to the work in Teh Ngan, which Rev. David Hill sketches on pages 120-132, and at the end of his first year in China he was able to write to his mother, "The constant flow of my peace and joy during the whole year has never been interrupted. I have had some blessed seasons in prayer and in preaching, and I have been helped in learning Chinese until I can tell of Jesus in words understood by the majority of the people."

He adopted the Chinese dress, began a small medical work, and made himself one of the people, so that in a short time he gained the love and confidence of the natives and gave promise of a long and useful life among them. But ere another year had passed he was laid aside by sickness from active missionary work, and in a few months more he and his wife, whom he had recently married, were on their way home to England. Here,

after much severe suffering, but in the blessing of triumphant faith and perfect resignation, he died on July 5, 1885. He had said years before, "Oh I like to shine! I want all the world to see the face of Jesus reflected in me" and now he had gone to "shine as the stars forever and ever." We

are glad to know that his wife has returned to China as a trained nurse and is at work with Dr. Hodge in Hankow. Friends will be much gratified with the excellent photograph which appears as a frontispiece to this book.

Editorial Notes and Missionary News.

A MEETING of the Committee of Correspondence for the General Missionary Conference was held on the 19th June. Present: the Rev. G. F. Fitch, chairman; Drs. Williamson and Allen; Messrs. Muirhead, Stevenson and Herring. After prayer by Dr. Allen, a ballot was called for a Secretary, when Mr. Muirhead was chosen. Dr. Williamson, having been appointed Treasurer for the Conference, was also requested to act in that capacity for the Committee. He stated that \$369.16 had been received by him from members of the Conference, and the expenses were \$136.57, leaving a balance in hand of \$232.59.

Mr. Fitch read a letter from Dr. Ekman, Director of the Swedish Missionary Society, addressed to the General Conference, intimating that several missionaries of that Society would be sent out in the autumn, and desiring that the Conference would advise them as to an appropriate field of labour. The Secretary was requested to write Dr. Ekman that the Committee would be glad to welcome the missionaries on their arrival and consult with them on the subject in question.

It was also desired that a circular be prepared and circulated among the different local missions in accordance

with the report of the Committee on Union, that each would appoint a representative for the purpose stated in that report and communicate with the Secretary of the Committee. It was then agreed that our meetings should be on the first Thursday of every quarter, always allowing for any special business.

The minutes of the Committee were to be reported to the *Chinese Recorder and Missionary Journal* and the *Messenger*, with the consent of the editors.

The following circular has been circulated widely, and is now published for the information of all concerned:—

At a meeting of the Committee of Correspondence for the General Missionary Conference on the 19th June, it was resolved to issue a circular to the various local missionary associations in terms of the second and third articles of the Report of the Committee on Union. It is there stated "that a Committee of Correspondence, consisting of seven members of Conference, residing in Shanghai, be elected, whose duty it shall be to communicate with the missionaries on all subjects of common interest, to collect and publish missionary information and statistics, and to seek the views of the missionaries in the differ-

ent parts of our common field on any subject where they may think united action desirable, including provision for the next Conference." Further, it is urged "that the missionaries in the various missionary centres, who have not yet done so, unite in local conferences or associations, and that such bodies select one of their number to correspond with the Shanghai Committee, and to act in conjunction with them in carrying out the work above assigned them."

In pursuance of these two articles, you are now requested to lay the matter before the local association in your neighbourhood, and kindly to inform me as to the name of the representative chosen for the purpose.

WM. MUIRHEAD,

Secretary of Committee of Correspondence.

SHANGHAI, 14th July, 1890.

THE last mail brought the official news of the appointment and acceptance of the Rev. L. N. Wheeler, D.D., formerly of the Chinese Methodist Mission, to the China Agency of the American Bible Society. He is expected to arrive in the autumn.

A LETTER from Wei Hien, Shantung, dated July 5th, says: "The enquirers in connection with this station now foot up 1,030. Baptisms this

year, 105." This is part of the results of famine distribution. The English Baptist Mission at Tsing-chow Fu has also a very large number of enquirers.

CANTON.

In the June number of the *Recorder* mention was made of "The Chinese Enumeration Bill" and the strong protests that had been made by several Christian organizations against it.

It is now gratifying to record the result. The bill was killed in the Senate so dead that there is little fear of a resurrection. This shows the power of the church when properly applied. It is hoped that hereafter, as in this instance, it will always be applied at the right time and in the right place.

This is what the New York *Independent* says:—"The final result is a victory for the Christian sentiment of this country. We rejoice in it. The Senate did not dare to disregard this sentiment. And, for the present at least, the tide of legislative persecution, as we may call it, of the Chinese, has been stopped. We trust that it will never come to a flood again. We hope to see it turned and to see our national legislature engaged in undoing the wrong that has been committed in the exclusion acts."

Missionary Journal.

MARRIAGE.

AT Pao-ning, Si-ch'uan, June 17th, by Rev. E. O. WILLIAMS, M.A., Mr. J. O. CURNOW, to Miss M. J. ELAND, both of the China Inland Mission.

BIRTH.

AT Shanghai, July 3rd, the wife of Mr. JAMES WARE, Foreign Christian Mission, of a son.

DEATHS.

ON the 24th May, at Bournemouth, Miss HENRIETTA GREEN, late of Hankow and formerly of the Friends' Foreign Missionary Association.

AT Wenchow, July 14th, Miss FANNY BORD, of China Inland Mission, Kiuchow.

ARRIVAL.

AT Shanghai, July 1st, Dr. T. P. CRAWFORD, Southern Baptist Convention of America (returned).

DEPARTURES.

FROM Canton, June 25th, Rev. E. SICKA. FOOSE, Miss M. NILES, M.D., and Mrs. E. P. THWING, all for U. S. A.

FROM Shanghai, July 2nd, Rev. T. E. NORTH, Mrs. NORTH and 5 children, Wesleyan Mission, Hankow, for Europe.

FROM Shanghai, July 19th, Rev. J. N. B. SMITH, Mrs. SMITH and family, Presbyterian Mission (North), for U. S. A.

FROM Shanghai, July 20th, Rev. J. HUDSON TAYLOR, Mr. MONTAGUE BEAUCHAMP and Mr. S. F. WHITEHOUSE, all of China Inland Mission, for Australia.

FROM Shanghai, July 21st, Miss C. M. CUSHMAN, Methodist Episcopal Mission, Peking, for U. S. A.

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

SEPTEMBER, 1890.

No. 9.

The Black-board as a Missionary Agency.

BY REV. T. BROWN.

What others say about it.

(Concluded from p. 364.)

“ALL the senses seem to merge themselves in sight.” As each of the four fingers is exactly opposite the thumb, so each of the other four senses seems to connect itself with sight. We say of food that we have been describing, “Taste and see;” we say of the fragrance of a flower of which we have been speaking, “Smell and see,” and so on.

Eye-teaching is scriptural. The Bible is full of object lessons taught by God Himself, by Christ and by inspired writers, with trees, stars, shields, girdles, fruits, birds, pictures, etc., as their texts and illustrations.

Eye-teaching is adapted to the circumstances of the Chinese; we need only refer to the increased amount of Black-board work in day-schools at home, or to the papers which are so popular in China.

We must discern the “signs of the times” in mission work and keep up with them. The business man sees the idea. “Bitters” on stones, “Buchu” on trees, and “Magic Oil” on everything, notwithstanding their quackery, teach us that this people need to be reached through the medium of the eye.

The Black-board excels all other forms of eye-teaching in convenience, availability and cheapness.

Description and stories require more time to reach the heart through the ear than the Black-board to reach it through the eye. Objects may be shown but once, while the Black-board gives opportunity for fresh and varied illustrations.

In the first place it saves time. Certain hymns, of which there may be but few copies, can be slowly taught by repetition; write the words on the Black-board and they are known at once.

A contrast is to be expressed between good and evil, or between joy and sorrow. Half an hour would do it in spoken words; put them in opposite colours or positions on the Black-board and the contrast is at once apparent.

A wrong idea is to be overthrown; how much a long argument may be condensed by writing the wrong idea upon the Black-board, and then destroying it with the eraser to make room for writing the truth, or by cancelling it with the truth written over it.

Another benefit will be to give variety, vividness and clearness. A new motto, a new outline, a new picture greets us every Sunday; or it may be a few bold characters that stand forth in stereoscopic clearness to the mind.

Another benefit will be to concentrate attention and thought. Bishop Vincent once illustrated the power of the chalk and Black-board to win attention, by taking a crayon in his hand and raising it towards the Black-board. The whole audience eagerly followed his hand, but he dropped it to his side, saying, "I am not going to write anything; I only wanted to show how quickly I could concentrate your attention by raising the chalk."

It may be argued that some things are too sacred for chalk, and rightly so; an outline of Christ, in the form of man, is one of these. Let us put away our chalk as we approach such "holy ground." Nor are such exercises to be commended as are chiefly remarkable for the skill of the artist, and which lead the people to say, "How fine!" instead of "How true!" The simplest outlines are the best.

Jesus was willing to trust the materialistic tendencies of His sermon written on the ground—that voiceless sermon which sent the Jews away in self-condemning silence.

When Jesus wrote this sermon on the ground "He stooped down." A little spiritual stooping would help the Black-board exercises. Pride may come in, and with it unwillingness to do the plain, simple, materialistic thing on the Black-board, and may hinder many a missionary from making the Black-board a power for the truth of God in His Church.

Our Black-board sketches need heart, and not very much art, and then the plainest artist would find that a little chalk and a blackened-board would help him wonderfully to honor Jesus.

In behalf of the modest, the unartistic and unskillful missionary, I earnestly plead for simplicity in Black-board sketches.

Dr. Pilcher, of Peking, writes:—"I think there is nothing like Black-board exercises in the Sunday-school; it tends to rouse up those who have become a little drowsy over the routine of the class work, and it gives an opportunity unexcelled for enforcing some of the leading lessons of the topic for the day. The popularity of illustrated papers at home emphasizes the principle involved. The eye and the ear assist each other, and the heart gets impressions for good, such as otherwise would be impossible."

Put the "bread of heaven" into object lessons and visible illustrations, and hearts who find it hard to realize the truth they hear, will eagerly receive it and understand it. Talk about God's promises in general terms, and it may be forgotten. Make the picture of a key on the Black-board and write on it "Promise" and then tell the story of the "key of promise" and Doubting Castle, and you will make the oldest and youngest hearers feel the preciousness and power of God's promises. Picture a bunch of keys of different sizes and write a promise on each one. And then you can tell those to whom you speak that God's promises fit every experience of life and will unlock every difficulty, and every heart will grasp and keep the thought.

TABLE OF SYMBOLS FOR BLACK-BOARD ILLUSTRATIONS.

Heaven	...	...	...	A segment of a circle, blue.			
Universe	...	...	...	...	A globe of deep blue.		
God the Father	...	...	A hand issuing from heaven.				
God the Son	...	A rock, a lamb, a vine, lamp or candle.					
God the Holy Ghost	...	...	...	...	The dove.		
Paradise	...	...	...	...	...	Mountain.	
Satan	...	...	...	...	...	Serpent.	
Atonement	...	...	...	...	...	Cross.	
The Apostles	...	...	...	Twelve sheep or lambs.			
Hope	...	...	...	...	...	An anchor.	
Charity	...	...	...	...	...	Heart.	
Purity	...	...	...	...	...	Lily.	
Watchfulness	...	...	...	...	...	Cock.	
Victory	...	...	...	...	...	Palm branch.	



*The Enlightenment of our Native Christian Women.
How can it be accomplished?*

BY MISS ELIZABETH M. FISHER.

WE must be very sure that God can and will accomplish this work; that the Gospel which we bring unto them, the Christ whom we preach, is able and will lift up these women and place them in a realm of thought and life not known before; that the Sun of Righteousness has power to dispel the darkness and gloom which surrounds them; sufficient power, whether it be darkness of soul, of the moral nature, or of the mind—the intellectual force which so largely controls every act of life.

We must start without a doubt concerning this fact. Have we any misgivings, we have only to take a retrospective view.

It was not until the time of Christ that woman was recognized as an individual. It was Christ's work and mission to women "to recognize women and children as separate and independent entities."

This recognition was to woman the beginning of a new era—the era of woman.

Woman recognized is but the first step in her sure ascent.

Christ recognized woman as an individual soul, an individual with a mission, a work to do, which she alone could do, not taking away her old work—that she must still do—but adding other work, other blessings, which sanctified all these family relations; gave her new impulse in this doing and suffering; made these little every-day duties seem holy and sacred, because "Done as unto the Lord."

It was this recognition which gave her courage to look into the face of Christ. Getting courage to look into the face of Christ, the light from that face falls on woman's face, enters into her soul, into her mind; she awakes from the lethargy of long darkness, her life is transformed; she, too, 'is changed into the same image from glory to glory.' Glory gives us strong impressions of light, great light.

Can we rest in this—settle this point? Christ is sufficient to scatter, to dispel darkness, no difference how great, nor how many difficulties present themselves. Have we faith in the ultimate success of this work of uplifting China, China's women, bringing its millions into the sunshine of God's love, the all pervasive influence of the World's Sun of Righteousness?

The darkness is to be dispelled by looking at Christ. Then our question resolves itself into this, How can our women get a clear vision of Christ, a sufficient knowledge of Him, to make them want to look at Him; and having that desire, how can they be given sufficient education to look into the glass which gives the clearest reflection of Jesus, His attributes and His work?

In order to help, we must know the real need, the condition of the women to whom we come. A Bible woman of Swatow expresses in her own experience the condition of very many—"I experienced neither joy nor sorrow; my mind was unenlightened and my heart was inert; I reasoned no more than did the cows I tended in my father's fields." The experience of many of whom we speak is that of being led from that darkness to sufficient light, interest and thought, to believe that these "strange doctrines" are true and infinitely better than the old religions; they decide to cast their lot with those who worship the true God. Many can say, as did one, "During all my youth my heart was hopeless, my mind was benighted, but now, when I am old, the Lord has shined upon me and my path is bright."

These women have come to us, some with years of stolid unthinking existence, others with years of hopeless groping in the darkness. The change which has come to them is a very great one; let us not minimize it. But we who know the great power of the Christ to whom they have come, are not satisfied until these, our sisters, taste all the fullness of His love, feel all the influences of His Gospel, see the King in His beauty. We want them to gaze steadily into the face of the Light until it not only makes them feel its power, but until it makes them reflectors, whose rays will shine on all others who have not yet looked at the great Light—Jesus. We want these women enlightened, raised up into the pure light of God, so that they must show Him to all around, so that every one of them may be numbered among "The women that publish the tidings," a part of the great host.

Just one more point in regard to our side of the accomplishment of this work.

We must have enthusiasm. Some maintain that this word comes from two Greek words, meaning "God indwelling."

Some one has said of enthusiasm—"In its highest application it is divine passion, burning in the heart, yearning for the accomplishment of great things." This is the source of all the Christian work: then, the greater the enthusiasm the higher the achievement. Another gives—"The basis of enthusiasm—to be genuine in spirit, honest in conviction, to believe our beliefs and to act upon them." If to this basis we are adding 'our divine passion burning in the

heart, yearning for the accomplishment' of this stupendous work, then we are ready to inquire into methods.

We shall find the way to do the work. If the thoughts here suggested are untenable and the methods given cannot accomplish the work, you will yet find the way. I will find it, for the work must be, will be, done, and we are in this day God's agents sent forth to do it.

One of the first things to help these women into brighter light is to give them recognition as a part of the church of Christ; an integral part, a human soul for whom Christ died and whom He loves just as much as any man. To this end we would suggest that the beginning is the work of our brethren in educating, enlightening the preachers and the men in the churches.

A recent conversation with a minister reveals this need—This is not a solitary case I fear. We were talking of a phase of the work beneficial to the church through its women and girls. This shepherd of the flock said, "That is a great deal of trouble and is not my duty; it is the women's work." Would it not be well for these ministers to be taught the type of shepherd Jehovah gives us in Isa. ii. 11? "He shall feed his flock; he shall gather the lambs with his arms and carry them in his bosom, and shall gently lead those that are with young." Following this type Christ says, "I am the good shepherd;" "learn of me."

Our plans for the church, its services, every phase of church work, should embrace the sisters as a part of the body of Christ.

A great help in making the women feel themselves a part of the church would be a rearrangement of many of our houses of worship. The partitions in many of our chapels are a bane to the women of those congregations. They sit in many instances at the back of the stand or in a little side room, where they cannot see the minister nor can he see the women. They feel that they are not a part of the congregation to whom the preacher is talking. They talk among themselves and let the children play. There is such confusion that they do not hear the few stray sounds that might penetrate the partitions. In other instances the side wings of the chapel are set apart for the women; though not so bad as the other way, yet even this is not elevating; they are still not an integral part of the congregation. The minister is talking to the people in the body of the house. It may be best, in a few isolated cases, to have such a division, but where the men and women mingle freely in the time before and after the service, we fail to see why it could do anything but good for them to sit on one side in the congregation.

during the service. This would make them feel a self-respect and self-restraint; they would sit quietly and get the ideas of the sermon. In getting the sermon they would get light. The public services should be a source of great help to all the women, as well as the men.

From my experience in the country I feel that the ministers need to be urged "to know nothing among men save Jesus and Him crucified." The sermons are so often an effort to exhibit a knowledge of the classics and also the errors of idolatry. "Feed my sheep," "feed my lambs," was the commission to the messenger sent forth to preach the Gospel of Christ. The sheep are not satisfied with simply having pointed out the husks and being told, 'These are not good to eat.' The prodigal son, when he returned to his father's house, did not need to be told that the husks on which he had been feeding were not good. He knew that his father knew it and gave him the best his house afforded. Short, salvation-through-Jesus sermons would go far toward enlightening the women and men of our churches.

Our hymns are food for the soul and are filled with Gospel truth; in them we catch glimpses of Christ; but as used in our services the women get so little of the good. Would it not be a good thing for the pastors to "line the hymns"? In this way the women who cannot read would soon learn many hymns; and snatches of these lines would stay in the mind and say themselves over and over in the heart all the week. This would be a mighty influence in their lives.

Would it not help to mold the minds, warm the hearts and control the actions of the women?

Occasional sermons by the minister, specially to women, would be well—"The women of The Old Testament," The women who were Christ's disciples," etc., etc. These would inspire the women and be a help to all.

Why can not the pastor form the women into a class and meet with them once a week, giving them short talks on the fundamental truths of the Bible, just suited to their minds and needs, also giving a short reading lesson each time? This could be varied, and the things taught impressed on their minds by questions on former talks, or getting the women to tell in their own words the story taught before. These talks of the women would be very crude at first, but with grace, patience and tact on the teacher's part, most of the women would get much good. This is especially needed while our chapels are divided by partitions and the women get so little of the regular sermons.

Deaconesses have a wide door for usefulness in teaching their sisters some of the things they learned when they were in the Woman's school.

The deaconess should have the Christian women in a class and have them meet twice a week, at least, to teach them to read. It probably will be necessary for the lady in charge of the work of deaconesses to make out a line of work to be pursued by such classes, in order to get the greatest good from the plan. The deaconesses' work should all be under the care of some missionary lady, the work reviewed and visited as often as possible by the foreign lady in charge. This is Miss Fielde's plan, I believe.

A plan is working itself out in my mind and heart for helping my sisters in the country churches. In its application but the first step has been taken.

Last year our annual meeting of the women of the Hing Hwa district was organized (with very little of the machinery of organization) into the Hing Hwa Woman's Praying and Working Band. The pledge of membership reads thus :—

I, trusting in Jesus, enjoy or will seek the witness of the spirit to the forgiveness of my sins, heart purity and the baptism of the Holy Spirit.

I will, from day to day, endeavor more and more to bring my every deed and word, even my thoughts, to such a standard as will honor and glorify God.

I will daily read a portion of Scripture and observe at least two set times for secret prayer. I will specially pray for all the members of this band.

I will every day do something by speaking or writing, or in some way try to bring a soul to Christ and do all in my power to spread the knowledge of Christ.

This organization was made with the idea of this being the central one, and that these women, as leaders, get the women and girls in their several churches banded together in auxiliaries, taking the same pledge of membership. Leaflets, containing a text or two of Scripture and a stanza of a hymn for each day, will be sent to them each month. The women cannot read, but the leader, a woman who can read, will be asked to meet with these women and teach them to read the texts, or the women may be encouraged to call on any members of their households, who can read, to help them. These leaflets will be better than giving them the whole of the Bible or the hymn book, for many women would be frightened at the undertaking of the learning to read these big books. Her age, her long years of mental darkness, would discourage her from undertaking the task

Just one text, just one stanza to-day, almost every one could be persuaded that even she could learn that.

We want to impress upon every one of these women that she must shine for Jesus; that she is an epistle known and read of all men in her village. A circular letter will be sent to these bands of women occasionally, encouraging them, giving helpful hints as to their meetings. Reports will be sent in, quarterly or semi-annually, from each band, telling of its progress. In addition to this work for their own personal benefit the bands must be given something to do; give them explicit directions in some little service for the church and for their sisters about them in darkness. No surer way to develop Christian character than to get people to *do* something. It shows them their deficiency and creates a hunger to have that supplied; it sends them to the source of help.

A personal visit from a foreign lady should be made as often as possible, to the churches. This is as much needed as that of the missionary gentleman.

We want to make all our women feel that they are not only a part of their particular local church, but also a part of *the* church; that all are united in the bonds of love, and engaged in common work of *getting* all the light possible and *giving out* all the light possible.

Through these readings, circular letters, reports, visits, we can get into closer contact with each other, in touch with the whole line, as we cannot in any other way.

We, as missionary workers, in some way want these women (the most ignorant woman in our church at the remotest corner of our work) to feel that we are their sisters; that we are interested in each one as an immortal soul. We want each woman to feel that she is a co-laborer with us and with Christ in this work of saving our heathen sisters. The channels of communication opened, as suggested, will give us such union. They will feel the throb of our love and interest through these things.

Some object: "It will cost money." Yes, I know it, but I believe it can be conducted so that this will not be beyond our ability.

Can we stop at mere cost and expenditure of strength if we can accomplish such an end as that in view?

Our girls' day-schools are a source of great benefit to the women of our churches. We do not limit the age of our girls. In some instances we find in the church the mother of sixty or seventy studying by the side of the girl of six or seven.

We admit the women on the same terms as the girls.

Great have been the results in the enlightenment of our women.

It is said, and truly,—“The height of Christian purpose can never be attained until all womankind have given their hearts to Christ and Christian work.” Our work, as Christian women, is to say “Come” to every other woman we meet, and to teach our Chinese sisters, so that they will say “Come” to every one they meet.

Thus our women are enlightened, and thus the world will be won for Christ. Thus will the height of Christian purpose be attained.

We have in our day-schools throughout the Conference about eighty women over sixteen years of age.

Some of these women, who thus entered the day schools, are now teaching a school; others are doing work in telling their heathen sisters of Jesus, and they are doing good work for God.

These women have had no other training except that given in day-schools, and but for these would to-day be unable to read or to teach others.

The Roman Catholic Terminology.

BY REV. C. F. HOGG.

厄	亞	依	每	若	達	未	聖	王	King David.	斯	基	巴	The scribes.		
巴	郎	亞	格	Isaac.	主	堂	{	The Temple.							
撒	瑟	Moses.	聖	殿											
雪	Joshua.	祭	獻	像	卦	瞻	禮	The Passover.							
若	翰	保	弟	斯	大	John Bapt.	祭	獻	To sacrifice.						
達	若	望	爾	各	Mark.	影	像	A type.							
馬	伯	多	祿	Peter.	{	The Scriptures.									
蕭	斯	Judas.													
般	比	辣	多	Pontius Pilate.	{	Tradition.									
黑	落	德	多	Egypt.											
厄	日	德	多	Judea.	志	向	Determination.								
如	白	聖	婦	物	規	誠	心	Conscience.							
白	聖	婦	物	洛	尼	加	St. Veronica.	聖	事	聖	事	之	蹟	{	The Sacraments.
雅	谷	伯	James—Jacob.	割	禮	Circumcision.									
母	皇	{	Titles of the Virgin. Described as transla- tions (譯) of “Mary.”	聖	洗	Holy baptism.									
海	星			授	洗	{	To administer baptism.								
天	堂	付	洗												
安	堂	領	洗	{	To receive baptism.										
地	所	受	洗												
命	堂	權	洗	{	Baptism by unordained persons, men or women.										
地	菓														

櫃 The ark, (Noah's).
 約櫃 The Ark of the Covenant.
 古聖所 Limbus Patrum. Abraham's Bosom (I. Pet. 3. 19).
 先知聖人 The prophets.
 祭品 The priesthood, (Aaronic).
 司教 { The High Priest (Aaronic); also a Bishop (主教), or a rank slightly inferior.

噓氣祛魔 }
 印聖號 }
 領聖點耳二司 } Items in the
 捧鐸德聖帶入堂 } rite of
 付聖油 Baptism.
 付聖水
 蓋明衣
 執聖燭 }
 婚配聖 } The institution of the
 堅定大體 } Eucharist.
 聖體大聖祭 The Eucharist.
 聖體大聖血奧禮 do.
 聖體餅 The Bread.
 葡萄酒 The Wine.
 舉聖爵 The elevation of
 的杯 (Luke xxii. 20).
 祭體 The Sacrifice at Mass.
 送聖體 To worship the Host.
 捧聖體 To administer the Eucharist.
 聖體 To receive the Eucharist.
 冒領聖體 To eat unworthily,
 (1 Cor. ii. 27).
 罪案 Judgment (1 Cor. ii. 29).
 祭臺聖臺 } The altar.
 天聖過 }
 祝聖父定奪, To prepare
 預備聖父定奪, as to fitness to receive
 sacraments.
 寡神領聖體 To partake of the
 Eucharist in spirit only, as
 at mass.
 寡實領聖體 To partake in
 form only, not in spirit.

聖名 Baptismal name.
 聖親 God-parents,
 代子女 God-children.
 本意,善志, }
 學熟,習善, } Six things neces-
 信望愛三 } sary, to efficacious
 德悔改 } baptism.

又實又神領聖體 To partake
 both in form and in spirit.
 大彌撒 High mass.
 行彌撒 To perform mass.
 聽彌撒 To attend mass.
 與彌撒 To attend mass.
 告解四件 The four particulars
 of penance.
 省察 Examination.
 痛悔上下等 Contrition.
 定改 Determination to reform.
 全告 Unreserved confession.
 告明 { Full Confession.
 補贖 { Satisfaction.—In some
 catechisms these are sub-
 stituted for 全告.
 補贖罪 To expiate sin by
 penance.
 罰補贖之聖功 } To impose
 定補贖赦 } a penance.
 放赦罪經 To issue an indulgence.
 敬畏,孝愛,聽 } The Seven
 敏,剛毅,超見, } Graces given
 明達上智 } at confirma-
 tion.
 品級 The Priesthood.
 七級 Its seven orders.
 主教爵位 A Bishopric (I Tim.
 iii. 1).
 司牧 ?
 總牧 ?
 司教 ?
 主祭 ?
 六品祭品副祭 A deacon (Acts vi.).
 聖德精修 A parish priest (native?).
 聖會修修 }
 聖獨修修 } Monks.

領袖	A lay helper.	天主經	Pater Noster.
致命	A martyr.	亞物在天各一遍	An Ave and a Pater Noster.
聖史	The Holy Evangelists.	齋期	A Fast.
主保	明聖人 { A patron saint.	守齋	封齋 To fast.
主保	A believer.	苦爵	The Cup (Luke xxii. 42).
信從	A disciple.	恩典	惠 { Grace (gratia).
三欽	The Wise Men (Matt. 21).	寵額	照洪錫 { Means of grace.
欽敬	Worship.	生聖寵之器	{
恭敬	The latter refers to the acts of worship, prayers, creeds, etc.	聖寵之禮規	{
敬拜	Creeds.	身四恩	Four Graces of the Glorified Body.
工言	The sign of the cross.	光榮	明無傷損, 神速神透之恩.
聖號	Good works.	魂三恩	Three Graces of the Glorified Spirit.
善功	Good nature, holy thoughts.	常明	見天主, 得享天主美善永窮, 遠無缺, 於天主相愛
早晚	Matins.	無窮	四大恩.
守瞻	Vespers.	天主	造人, 降生, 受難, 赦罪
禮	To keep Sabbath or holiday.	之恩	忘.
瞻禮	A festival.	不可	To meditate.
活瞻	Easter.	存啟	{ To reveal. "Moved."
聖瞻	Lent. (?)	示印	{ (I. Pet. i. 21)
聖瞻	All Saints	神	{ The Sacramental Character, impressed upon the soul at Baptism, Confirmation and Holy Orders, making their repetition unlawful.
聖嬰	孩致命 Innocents.	神病	Spiritual disease and recovery.
母領	報 Annunciation,	神量	Spiritual food.
誕降	The nativity.	神力	„ strength.
禮七	Saturday.	神益	„ benefit.
節	The foreign month.	常生	Eternal life.
誦經	A collect (?)	肉軀	The body.
誦經	To recite prayer.	失靈	To lose the soul.
降福	The benediction.	補償	Conversion.
求母	To request—in prayer.	中	天主公義 "To satisfy Divine Justice."
刺心	{ The Seven Doctors of Mary.	天主之意	To meet the will of God.
重苦	經 {	悔恨	To repent.
思教	中先亡 Prayer for the dead.	改遷	To reform.
亞瑪利亞	Ave Mariá.	信認	To believe,
物宴	Spiritual feasts,	願望	To hope.
神體	The靈魂 is so described.		
神病	Sin.		
毛罪	Original sin.		
原本	Actual sin.		
肉情	The flesh,—the mind of the flesh.		
付或	負賣 To betray,—as Judas.		
竟背	To deny,—as Peter.		
誘惑	Temptation (πειραζω) (Matt. vi. 13.)		
籲	天主降罰之罪四端,		

故意殺入拂性邪淫，
 凌壓榮獨虧負備價，
 悖聖神天之罪端，
 絕望理望人升天，
 駁真忌人福寵，
 惡怙終不悔，
 宗七端 The Seven Deadly Sins.

驕傲 Pride.
 嫉妬 Envy.
 貪吝 Covetousness.
 忿怒 Wrath.
 迷飲食 Gluttony.
 迷色 Lust.
 懶惰 Idleness.
 人三仇 (I Jno. ii. 16.)
 魔鬼，肉身，世俗，
 贖罪三功，祈禱，齋素，施濟，
 克罪七德，捨財，含忍，
 謙讓，絕慾，忻勤，
 淡性，New nature, flesh,
 超性 New nature, spirit.

神哀矜七端，
 以善勸人，啟誨愚蒙，慰憂者，
 責過失者，赦侮我者，恕人，
 之聖嬰，爲生死者，祈天主，
 聖主救世師 The Holy Child.
 救贖者 or 主 } The Master, Rabbi.
 造物者 or 主 } The Savior.
 全能者 The Creator.
 施慰聖神，The Paraclete.
 耶蘇聖心會，Society of the
 聖母聖心會，Society of the
 三聖容 The Holy Trinity.
 顯聖迹，靈異，異迹 } Miracles.
 異事，奇跡，聖跡 }
 埋，"Buried,"—in the Creed.
 茨冠 } Crown of Thorns.
 圈

向天主三德 The Three Graces (virtues).

信德，望德，愛德。

信贖 Salvation.

救受救 To be saved.

明悟，記含，愛欲靈魂三司
 Intelligence, memory and
 desire, the three controllers
 of the soul.

開明悟 { To come to years of
 discretion; i.e., from
 seven to ten years old.

煉獄 Purgatory.

煉獄猛火 The fires of Pur-
 gatory.

煉罪靈魂 Souls in Purgatory.

援煉靈 To save souls out of
 Purgatory.

哀矜煉靈 To compassionate
 souls in Purgatory; i.e., to—

行哀矜 Say prayers, etc., for
 their release.

形哀矜七端 The Seven Secu-
 lar Compassions.

食饑者，飮渴者，衣裸者，顧
 病及囹圄者，舍族者，
 贖擄者，葬死者。

彼此相沽 { Inter-diminution
 of sin—the effect
 of works of super-
 erogation.

轉達 Intercession.

承接 { To receive,—as humility,
 grace, blessing, etc.

提援 To succor, to sustain.

師法 To imitate,—to follow an
 example.

萬民四終

死後之來

審判之嚴

地獄之苦

天堂之樂

樞四端

The Four Cardinal

Virtues.

智德義德勇德節德

聖教四規 { The Four Rules of

一凡主日及諸瞻禮之日

與全彌撒

錐鋒白刃 A good (Acts. 26. 14).
執照 A paper given to catechu-
mens.

淨配 { Platonic Union, such as
R. C. teaches existed be-
tween Joseph and Mary.

前定 Predestination.
聖而公厄格勒西亞 The
Holy Catholic Church.

聖教神宮 The Church as a
spiritual house (I Pet. ii. 5).

諸聖相通功 The Communion
of Saints.

相通功 Works of Superer-
ogation.

斷相通功 Excommunication.

二 遵 守 聖 教 所 定 齋 期
三 告 解 至 少 年 一 次
四 領 聖 體 每 年 一 次
眞 福 八 者 乃 眞 福 爲 其 已 得
神 貧 者 乃 眞 福 爲 其 將 得
眞 善 天 者 乃 眞 福 爲 其 將 受
泣 涕 者 慰 也 眞 福 爲 其 將 蒙
嗜 義 如 其 餓 者 眞 福 爲 其 將 得
哀 矜 者 眞 福 爲 其 將 謂
心 淨 者 眞 福 爲 其 將 眞 福
和 睦 見 者 眞 福 爲 其 眞 福
爲 義 天 而 爲 其 眞 福

This list is supplementary to that contributed by Mr. Mason. The terms that re-appear note some variation or are more fully defined. In one place I have ventured on a correction; *i.e.*, in suggesting that 瞻禮七 is Saturday. It would have been tedious and unprofitable to have noted mere variations in characters; for even in such a word as Christ the final is now 督 and not 得 in the 週年瞻禮公課, a two volume "Book of Rites." No difference is made between Abram and Abraham, nor is the incident of the change of name referred to in the "Line upon Line" (聖教鑑畧). A few names are inserted to illustrate the representation of syllables and letters, and in some cases to draw attention to the form.

Some terms have been left untranslated, when there was no clue to their identification at hand. Some groups, the Spiritual and Secular Compassions for example, are given in Chinese only, as a translation hardly appeared necessary.

本性和超性 seem to be used much as we use *old* and *new nature*, as equivalent, to *σαρξ* and *πνευμα* in fact. In the 聖教切要 article Baptism 生命 is thus described:—所謂生命者有二一是肉身依性之生命一是靈魂超性之生命靈魂爲肉身本性之生命聖寵爲靈魂超性之生命蓋聖寵能使靈魂爲善立功而行天堂之路如靈魂能使肉身轉動舉行等. On the Three Virtues (Graces) the same book has:—此三德非本性之德乃超性之德一心一意向天主的道理本性 is also frequently used of God Himself.

Superior Contrition is that state of heart brought about by the conviction of what God is in Himself,—holy, true, pure, good,—and of the contrast presented by the worshipper's own heart and life. The goodness of God leads the man to repentance, and in communion with God (心向心) his love and sorrow are poured forth. This is also called 超性的痛悔, or more fully, 超越性情, and is said to be 在信德有爲頭的.

Inferior Contrition arises from fear of Hell and desire for Heaven, and is useless without confession and penance, which, though desirable, are not absolutely necessary in superior contrition. Secular Compassion (I translate the term thus in ignorance of the correct expression) saves from bodily punishment; Spiritual Compassion from punishment due to the soul.

神速 is thus described:—要到那裏已到那裏上下四方隨心而至. 神透 is that quality which enables the glorified body to 透石穿堅並無障礙, such a power, that is, as a knowledge of the fourth dimension is supposed to confer: cf. I John iii. 2. with John xx. 26.

In the Beatitudes 神貧 must be translated the *spiritual poor*. The 切要 teaches that of these there are three classes; those who cast away their possessions, those who retain them but do not use them for their own enjoyment, and those who possessing none of this world's goods, are yet content (貧而樂). These, having their hearts in Heaven obtain its kingdom. Extremes meet! The Church that spiritualizes every incident in the History of Israel yet materializes that ethical truth which before all others distinguished the teaching of Christ from contemporary systems.

The Seven Dolors of the Virgin are described, not named, in Chinese as in English. Hence they have not been enumerated. They are incidents in the life of our Lord; i.e., Simeon's prediction, the flight into Egypt, the loss of Jesus after the Feast, the cross-bearing toward calvary, the crucifixion, the piercing of His side and His burial. 玫瑰. The term occurs frequently in the 週年瞻禮公課. In the ritual for the presentation Mary is lauded as 玄義玫瑰*. The 聖母玫瑰經 is repeated every Lord's Day and every holiday. It is a lengthy composition of 十五端, each of which deals with an incident in the life of the Virgin, though most would be more accurately described as incidents in the life of our Lord. They are all Scriptural save the last two, the assumption

* In the 聖母德叙禱文 in which, amongst other titles she is addressed as 造物之母, 救世之母, 上智之座, 象牙寶塔, 上天之門, 罪人之托, 達味敵樓. Mariolatry is not so strongly marked in the conversation of the converts as it is in the standards of the Church. It is not absent, however, and the brief but convincing argument is that it is opposed to reason to worship a person and not worship his mother. The argument might reasonably be carried back a generation.

and canonization of the mother of our Lord. Much merit attaches to this prayer, as we read in its preface:—習誦此經靜心默想 大獲神益. A portion of the prayer reads:—使我等慶賀聖母玫瑰者效法其中所有之妙情並得所許之洪錫.

I have not met with any word for the Immaculate Conception, though the doctrine is taught, Mary being 不染原罪毫無本罪.

The date of the nativity is given as 漢哀帝元壽二年.

Our Lord's own authority is invariably claimed for the rites of the church; as for example, the touching of the ear and nose in baptism, which finds warrant in His having touched those organs when healing a deaf man. Here is an example of the method:—吾主曰此卽是我身將爲爾輩受難又曰此卽是我血將爲爾輩及衆流下以洗罪者爾輩每行祭天主之禮卽行之以記我也.

Sunday resting. Is it a law of God?

BY REV. GEORGE KING.

SOME brethren have emphasized in the *Recorder* the Divine obligation of entire cessation from all secular pursuits on "The Lord's Day." The following is a brief examination of Scriptures bearing on this matter.

The principles and practice of many besides Presbyterians may be traced to the Westminster catechism: "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath." This is an express assertion that the day originally appointed under the Fourth commandment as a compulsory rest day for the Jews, was changed by God, at the resurrection of Christ, to that day of the week immediately following it, to be the compulsory rest day for Christians: and that, of course, the enactments, prohibitions and promises pertaining to the ancient Sabbath were divinely transferred to the new day, called in the catechism "the Christian Sabbath." Is this so?

The Acts of the Apostles and the conclusion of the Gospels, contain the authentic record of what was ordained for and by the church after the resurrection of Christ. Whatever God appointed for the church to observe, from the resurrection of Christ to the end of the world, will surely be recorded in these or contemporary Scriptures. So far, however, from their supporting the assertion of the

Catechism, they expressly distinguish between "The Sabbath" and "the first day of the week," and speak of the ancient seventh day Sabbath as still being observed after the resurrection of Christ, while they give no indication (I speak advisedly) of the "first day of the week" being regarded as a day of entire or compulsory rest, or indeed as a rest day at all. Cf. Acts xiii. 27, "The prophets which are read every Sabbath;" v. 42: "They besought that these words might be spoken to them the next Sabbath," v. 44. "The next Sabbath almost the whole city was gathered together to hear the Word of God." Chap. 16: 13, "On the Sabbath day we went forth. . . . where we supposed was a place of prayer;" chapter 17: 2, "Paul for three Sabbath days reasoned with them out of the Scriptures." These Scriptures shew that Christ's apostles still called the ancient Sabbath the Sabbath, and still joined in the services with their Jewish brethren (Acts xvi. 13), and also with their Christian fellow believers. Cf. Acts xvi. 16, "As we were going to the place of prayer"—evidently during their stay in Lydia's house, on subsequent Sabbath days to the one on which they first met her. ("In ver. 15 is implied their taking up their abode with Lydia; in this verse that they habitually resorted to the place of prayer to teach." Alford in loc.) Paul (Acts xviii. 4) "reasoned in the synagogue every Sabbath" at Corinth, where he eventually remained a year and a half. In his epistle to the church there, though he refers to "the first day of the week" as the day for privately setting aside (*παρ' ἑαυτῶ*) offerings for the poor, he neither calls it a Sabbath, nor gives any indication of its being observed as a sacred day, or a day of rest. The close juxtaposition of references to "the sabbath" in Acts xviii. 4 and to "the first day of the week" in Acts xx. 7 (also 1 Cor. xvi. 2, contemporary), shew that the Apostles and early Christians knew nothing of God's transferring to the latter day the sacredness of the former, and that as two Sabbaths could not be observed at the same time by the same people, and as the Jewish apostles and Christians ("exceedingly zealous for the law") rigidly adhered to the ancient Sabbath day, "the first day of the week" was in these apostolic times no Sabbath at all, but merely the day on which, from convenience, and as a memorial of the Lord's resurrection, Christians assembled for worship and to partake of the Lord's Supper.

Special weight attaches to the deliverances of the Apostle to the Gentiles on this subject. Being in his unconverted days "exceedingly zealous for the law," and even after his conversion able to call the attention of his co-religionists to his innocence of any breach of the Mosaic Law, (Cf. Phil. 36 "as touching the righteousness which is of the law, blameless;" Acts xviii. 7, "I had done nothing against the people, or the customs of our fathers;" Acts xxiii. 1, "I have

lived before God in all good conscience until this day ;” Acts xxi. 24, “ All shall know that there is no truth in the things whereof they have been informed concerning this, but that thou thyself also walkest orderly, keeping the law ;” Acts xvi. 3, “ He took and circumcised him (Timothy) because of the Jews that were in these parts ;” etc) he is not likely to omit impressing upon the infant churches the observance of any God-appointed day. Indeed we can hardly avoid the conclusion that did he omit so important an ordinance, he would be failing to “ declare the whole counsel of God,” and so be doing the Gentile Christians a grievous wrong. But we search in vain for any utterance of the kind. He does refer to the sanctification of special days and seasons, but only to remark that such temporary arrangements had already accomplished their purpose, and had no more vocation to fulfil. Col. ii. 17, “ Let no man judge you in respect of a feast day or a new moon or a Sabbath day, which are a shadow of things to come ; but the body is Christ’s.” (“ If the ordinance of the Sabbath had been, in any form, of lasting obligation on the Christian church, it would have been quite impossible for the apostle to have spoken thus. The fact of an obligatory rest of one day, whether the seventh or the first, would have been directly in the teeth of his assertion here: the holding of such would have been still to retain the shadow, while we possess the substance.” Alford).

Rom. xiv. 5: 6, “ One man esteemeth one day above another ; another esteemeth every day alike : let each man be fully persuaded in his own mind.” (“ Supposing the divine obligation of one day in seven to have been recognized by him in any form, could he have thus spoken? . . . He knew of no such obligation, but believed all times and days to be, to the Christian strong in faith, *alike*. If any one day in the week were invested with the sacred character of the Sabbath, it would have been wholly impossible for the apostle to commend or uphold the man who judged all days worthy of equal honour ; who, as in ver. 6, paid no regard to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. I therefore infer that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times.” Alford in loc.)

Gal. iv. 9: 10, “ How turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years.” In “ observe “ (*παρρησιάζε*), there does not seem to be any meaning of superstitious or inordinate observance, but merely a statement of the fact. . . . Notice how utterly such a verse is at variance with any and every theory of a Christian Sabbath, cutting at the root, as it does, of all obligatory observance of times as such.” Alford.)

We may next examine the reference to "the Lord's Day" in Rev. i: 10. The Greek is, *εγενομην εν πνευματι εν τη κυριακῇ ἡμερᾷ*, "I became in the spirit (*i.e.*, in a state of spiritual ecstasy or trance; becoming thereby receptive of the vision or revelation to follow. Same phrase, ch. 4: 2, where after seeing the door open in heaven, and hearing the 'come up hither' he adds immediately, *εγενομην εν πνευματι*) on the Lord's Day." This latter term is sometimes popularly supposed to convey the idea of "possession," *i.e.*, the Lord's Day=the portion of time belonging to the Lord; this is not however in the Greek, *κυριακῇ* being not "The Lord's" in the sense of possession (in which case the term would be *ἡμερᾷ κυρίου*, as in 2 Peter iii. 10, 1 Thes. v. 2: *εν τη ἡμερᾷ του κυριου*, 1 Cor. x. 5, 2 Cor. i. 14,) but in the sense of "In Memoriam" (Cf. the keeping of "Good Friday," and anciently every Friday, "In Memoriam" of Christ's death, saints' days, etc.: also the use of the same Greek word *κυριακον δειπνον* "the Lord's Supper," in which the sense is also not possessive, but commemorative). "The Lord's Day ἡ κυριακῇ ἡμερᾷ will thus be the day on which the Lord is commemorated, not the portion of time exclusively sacred to Him.

The following extract from "An Exposition of the Shorter Catechism" by an Irish Presbyterian clergyman (Magill, Garvagh) will answer as a compendium of the arguments usually urged in support of Sunday resting being of Divine authority.

"*Question.* "On what grounds do we observe the first day of the week, and not the seventh, as the Christian Sabbath?"

Answer. (a) "Because Christ is Lord of the Sabbath, and had power to change it. (b) Because the Resurrection occurred on the first day of the week. (c) Because the disciples always met for worship on the first day. (d) Because after the resurrection Jesus met His disciples on the first day. (e) Because the Holy Spirit was poured out on the first day of the week."

On this we note: (a) No one questions Christ's power, as God's representative, to change the law; what is desired is some evidence that He did so. (b) Is the Resurrection occurring on a certain day sufficient ground for asserting that God commands us to keep that day as a rest day? (c) The disciples met, for a long period, daily, for prayer, teaching, and the Lord's Supper. Acts ii. 42: 46. That they met regularly on the first day (in the evening, Acts xx. 7) is no evidence that they counted or called it a Sabbath any more than a regular Wednesday prayer-meeting makes Wednesday a Sabbath. Pliny tells Trajan that the Christians "met on a stated day *before day-break*;" "the Lord's Supper was celebrated early in the evening, while the social meal (*αγαπη*) was still kept to the

evening" (W. F. Adeney). (d) It is nowhere said or implied that Jesus appeared after His resurrection *only* on the "first day." As His stay on earth was for forty days, and His first appearance on "the first day," it is evident that His appearances were not on "the first day" only. There are only two out of a large number recorded as on "the first day." But even had He always and only appeared on "the first day," that affords no ground for asserting that God commands us to rest from labor on that day. (e) The outpouring of the Spirit was on the Day of Pentecost, fifty days after the Passover; that the Day of Pentecost falling on a "first day," or the Spirit being (*first*) poured out on the disciples on "the first day," is no evidence that it is therefore a compulsory rest day, "appointed by God ever since the resurrection of Christ." The outpourings of the Spirit recorded in the Acts are frequent (Cf. Acts x. 4); ought the Gentiles not to have "kept" the weekly anniversary of the Spirit's outpouring on Cornelius and household as a Sabbath on the same grounds?

The "Scripture proofs" given in another official Presbyterian commentary on the catechism to support the assertion that "God appointed the first day of the week to be the Christian Sabbath" are Rev. i. 10 and Acts xx. 7. I have already referred at length to the former. Taking the latter as a "proof" of the early church resting all day Sunday by Divine appointment, it is somewhat curious that this meeting, so especially important to the Christians in their enjoying the presence of the oft-absent apostle, was not held till night. The natural inference would surely be that they had not been resting during the day, and had opportunity only for meeting at evening, when work was done.

Are the friends who, on such slender foundations, build up so immense an inverted pyramid of anti-Sabbath-breaking orations, and with whom no Chinese could pass muster as a Christian who does not comply with their ideas of Sunday, are they—I would ask—acquainted with early church history? "The *agape* or 'love feasts,' . . . were at first held every evening. After a time they came to be held once a week on Sunday. . . . A presbyter pronounced the blessing. In the first age the meal was followed by the Lord's Supper. After the *agape* and the Lord's Supper, lights were brought in, and a religious service held, when one would sing a hymn, and another expound a portion of Scripture. The offerings of the congregation for the benefit of the poor were collected, and the evening ended with the kiss of peace given by the men to their brethren, and by the women to their sisters." (W. F. Adeney.) "By none of the Fathers before the fourth century is the first day of the week identified with the Sabbath, nor is the duty of the observing

it grounded by them either on the fourth commandment, or on the precept or example of Jesus and His apostles, or on an ante-Mosaic Sabbath law." "That the desire which naturally actuates the members of every new and unpopular religious sect to meet frequently for worship, instruction and mutual encouragement, might very soon lead to the fixing of stated days for this purpose, may be assumed as self-evident; that a weekly day should be chosen, would be a natural result of the Jewish habits of the earliest Christians; and that the day in which their Lord had risen victorious from the grave should be thought fitted for this weekly festival, is precisely what was to be expected in their circumstances." "We all of us," says Justin in his *Apology* (about 140 A.D.), "assemble together on Sunday, because it is the first day in which God changed darkness and matter and made the world. On the same day, also, Jesus Christ our Saviour rose from the dead; for He was crucified on the day before that of Saturn; and on the day after that of Saturn, which is that of the Sun, He appeared to His apostles and disciples and taught them what we now submit to your consideration." "In arguing with Trypho, Justin opposes Sabbath keeping by Christians, on grounds which would have been retorted by the Jew as condemning equally the observance of a first day Sabbath, had the Sunday been regarded at that time as the Sabbath; from which fact, and the circumstance that in his "*Apology*," where he professes to give the Emperor Antoninus a full account of the observance of the day, no mention is made of rest from labor as a part of that observance, the inference has been drawn, that except during the time of Divine service, the Christians in this Father's age thought it lawful to follow, and actually did follow, their worldly pursuits on the Sunday." "It is true that by Tertullian, who wrote in the latter half of the second century, the Christians are described as "putting off even their business on the Lord's Day, lest they should give place to the devil;" i.e., that rather than that the duties peculiar to the Lord's Day should be neglected, worldly business should be put off to another day" (Hessey). "Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatic observance of that day is known to have been ordained, is the edict of Constantine, 324 A.D., of which the following is a translation: "Let all judges, inhabitants of the cities and artificers rest in the Venerable Sunday. But in the country husbandmen may freely and lawfully apply to the business of agriculture, since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day; lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows on us." "It was

a natural result of Constantine's law that a new era in the history of the Lord's day now commenced; tendencies towards Sabbatarianism, or confusion of the Christian with the Jewish institution, beginning to manifest themselves." "But it was not till the year 538 that abstinence from agricultural labor was recommended, rather than enjoined, by an ecclesiastical authority (the third council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers, nor was it till about the end of the ninth century that the Emperor Leo, "The Philosopher," repealed the exemption which it enjoyed under the edict of Constantine. And now, the Lord's Day being thoroughly established by law as a Sabbath, the fourth commandment would more than ever be employed by the clergy as a means of persuading to its observance. The entire Decalogue, indeed, had long been used by them as a convenient summary of human duty, and by the later schoolmen it came to be represented, as, to a certain extent, *i.e.*,—so far as it coincided with the law of Nature,—actually 'obligatory' on Christians. This theory of its binding force, and the notion of the holiness of days, were vigorously opposed by Luther and the other Reformers." "In England, where the writings of the Reformer were less studied than in Germany, the response after the fourth commandment, in the Liturgy (where the Decalogue, adapting it to general use by the omission of the words addressing it to the Jews, was inserted in 1552), "Lord have mercy upon us, and incline our hearts to keep this law," must have greatly tended to instill the belief that this commandment imposed on them the duty of keeping . . . a literal Sabbath."

Space forbids my pursuing the subject, which yet demands exhaustive treatment. I have endeavored to write fairly and temperately and trust any who take up the subject will remember that one ounce of Scripture proof is worth tons of the most impassioned declamation. That Christians should be taught the blessedness and privilege of freely consecrating a seventh of their time to God, seems to me as right as that they should be advised to dedicate a stated part of their income "as God has prospered them." But to excommunicate a man because he does not rest all day Sunday is only allowable if the missionary can put his finger on a portion of Scripture and say, "See, here God commands the first day of the week to be observed as a rest day." If he cannot find such, let him meditate quietly on these solemn cautions, "Add thou not unto His words, lest He reprove thee and thou be found a liar." "Will ye speak unrighteously for God, and talk deceitfully for Him?" I have already seen the assertion in a Chinese theological book that "God altered the Sabbath day," &c. Will the Chinese not some day come

to think they have been hoodwinked? God said, "*The seventh day,*" and never retracted it, and if Christians are "under the law," they can only be consistently seventh-day Sabbatarians. The apostle, however, emphatically says "ye are not under the law," and the whole action of the Jerusalem church in regard to Gentile Christians confirms this fact.

Let us not manufacture new sins, for which we have no warrant in the Word of God, nor put a yoke on the neck of the Chinese disciples, which neither the Jerusalem Christians nor their fathers were able to bear. "God loveth a cheerful giver." Teach the principles underlying the "beggarly rudiments" and the free man, "under law to Christ," will gladly, out of a full heart, let go his worldly pursuits to commune with his loved Master and Redeemer.

The Missionary Conference at Shanghai.

We publish the following from the *London and China Express* in order that our Missionary brethren may see how some from without regard the Conference.—
(ED. RECORDER.)

THE great Conference which has just been held at Shanghai, of 430 Protestant missionaries of both sexes and belonging to some forty various societies and denominations, forms a remarkable episode in the history of foreign intercourse; and the record of proceedings will be scanned with interest even by those who are least sanguine as to the success of proselytism in China. This great gathering comprised exactly a third of the total number (1,295) of missionaries now working in China, that is, counting, as the missionary statisticians do, 390 wives and 316 single ladies, in addition to the 589 male members; but excluding 209 ordained native ministers. It represented also, we are told, 37,000 native communicants, who contributed last year \$37,000, or an average of a dollar a head, towards the support of the churches! Our readers can form their own opinion as to the significance of these results of forty years of effort. We may add that the Conference formulated an appeal for 1,000 more male workers; and that an appeal by the lady members for more lady missionaries was also adopted and endorsed.

There is, among members of most professions and habitués of most pursuits, a characteristic way of talking, which is more or less *caviare* to the general. The conversation of two Indian civil servants, for instance, plentifully seasoned with native words and official terms, is more or less Greek to the ordinary Englishman. Mr. Rudyard Kipling has lately given us a conversation between three young officers who had been campaigning in Burmah and an English

author, in which he had to act frankly as interpreter; and it is only by some effort that we can place ourselves on the colloquial level of a Missionary Conference. To an ordinary layman, for instance, Mr. Hudson Taylor's remark that, when he received an invitation to preach at the Conference he felt he must refuse; but that, after much prayer, he "concluded that it was God who was to be the speaker, and if he could be little enough to let God speak through him, he might venture to speak," might sound almost blasphemous in its assumption; but it is of course only a characteristic way of talking, like the "Praise-God-Barebones" style of nomenclature of our Puritan forefathers. And so, when at the opening of the sixth day's proceedings, we find—

It was proposed by the Business Committee that the following be recorded:—"Whereas no lives were lost by the collapse of the staging erected for photographing the Conference, and no injuries sustained but such as may be healed: Resolved, that we record our deep sense of our Heavenly Father's care in protecting us in an accident fraught with such grave peril,"

the similarity to a vote of thanks is apt to strike one as irreverent. But it is not so; it simply implies a familiarity with the subject which a layman might not like to exhibit.

And when we have overcome this feeling and accustomed ourselves to the atmosphere, we may glean from the published *précis* of proceedings a great deal of curious and interesting information in respect to facts as well as to ways of regarding them. The numerous essays that were read by missionaries of wide and varied experience cannot fail to have instructed the listeners. And not only so, but useful and substantial results were attained. An understanding was come to in regard to revising the various translations of the Bible that are extant: three committees were appointed to carry out the work and produce "authorized versions" in High Classic, Easy Classic, and Mandarin, as well as to prepare annotations, chapter headings, &c. A sensible and practical protest was formulated against opium and the abuse of morphia, and the growing use of native opium was this time included in its scope; it will probably not have much more practical effect than protests against the use of spirits in England, any more than the protest against cramping women's feet will be more effective than similar protests against tight lacing; but both pronouncements will have general sympathy. Numerous other resolutions were adopted, and a variety of topics discussed; but space obviously fails us to do more than allude to one or two of the most interesting. To the very many people in England, for instance, who interest themselves in Zenana missions, the discussion on the subject of female missionary work in China will have special interest. A well-known difficulty found

expression in the following question:—"Is it contrary to Chinese notions of propriety for single ladies to open new stations?" And the sweeping answer:—"It is contrary to Chinese notions of propriety for single ladies to come to China at all"—should suggest much reflection. A lady missionary gets rid of the difficulty with characteristic facility: "When the worker is wholly given to God, the life quickly tells even amongst the heathen." But laymen familiar with China, and less confident of their familiarity with spiritual influences, may retain a doubt as to the efficacy of a method which begins by shocking the moral and social prejudices of the community; though there is much to be said also for the argument that it is important to reach Chinese women, and that they can be best reached by women. And if the question of remunerating converts may seem reduced perilously near to the absurd in the doubting question: "Whether it is right to give a dinner to a man who has walked 30 *li* to church?" the ready answer: "We should ask a foreign brother to dinner: then why not the native brother?" will reassure us by indicating the existence of a strong fund of uncompromising logic in at least one member of the hierarchy.

To an outsider perhaps the most interesting—as it was clearly the most exciting—debate ensued on the reading of a paper about that so-called "Worship of Ancestors." Dr. Martin ventured on a suggestion that native customs might be retained to a limited extent; whereon we are told:—

A warm discussion ensued, in the course of which the Rev. J. Hudson Taylor strongly condemned the conclusion arrived at in Dr. Martin's paper and asked all the members who were of his opinion to protest against those conclusions by standing up. The Conference rose almost to a man, and when they were again seated, the Rev. G. Reid rose very excitedly and denounced the protest as dishonorable. For the first time during the whole of the Conference individual opinions broke out and upset the unanimity in which the proceedings had hitherto been carried on, and something like a scene ensued. It was by the Rev. T. R. Stevenson's timely interposition that order was again restored. He put everybody in good humour by laughingly telling them that the warm weather was exciting them. He advised the postponement of the debate until the evening, when a special session could be arranged for at eight o'clock to take the matter up again. His suggestion met with the approval of the Conference, and the session was brought to a close with prayer. During the evening another heated discussion took place respecting this paper. On the motion of Dr. Hunter it was laid on the table, and, finally, it was resolved to leave it out of the printed proceedings of the Conference altogether.

To men who have a slight acquaintance with the religious history of the world, the thought will suggest itself how many of these gentlemen realize the extent to which ancient Assyrian, Egyptian, Greek and Roman observances have drifted down into modern Christianity. But we are concerned less with the merit of the question at issue than with the instructive reminiscence which it suggests. There seems fair reason to believe that, about two centuries ago, Christianity had a chance of getting as good a hold as Buddhism in China. But this very question of the Worship of Ancestors upset the cart. The Jesuit missionaries were for tolerating and incorporating it in the great conglomerate; the Dominicans were bitterly opposed, and the question was referred to Rome for solution. The Pontiff at the time regnant declared against the proposal; the triumphant sect posted copies of his bull on the walls of Peking; and there broke out forthwith the great persecution which wrought havoc with the native church. Our Shanghai correspondent tells us that the idea of establishing a "Church of China" was suggested by the incident and success of the Conference. But the discussion which occurred on this occasion may suggest doubt whether a basis could be found, even now, sufficiently broad to include all the various sects engaged in promulgating Protestant Christianity within its scope. The question of a Church of China is, therefore—and is, we fear, likely to remain—a purely academic one; but it is not the least interesting of the reflections suggested by the great Missionary Conference that has just been held at Shanghai.—*London and China Express.*

Two Shining Marks.

John W. Heron, M.D., and Rev. J. Henry Davies.

BY REV. DANIEL L. GIFFORD.

“**D**EATH loves a shining mark,” they tell us. And yet why should it be so? Why should those silver-winged arrows fall from the clouds upon the forms of the young and strong? Why is it not the old man bent under his harvested sheaves that is taken? We could understand that. Why should it be the young man, fitted for his work by years of careful laborious training, with just enough of brilliant achievement visible to let us imagine what his career might have been? When such a man falls with scarcely a

warning, we shroud our faces as in the presence of a sovereign, terrible Providence. And yet our tears fall from submissive eyes. It is an all-wise loving Father who has ordered it so. Some blessed day we shall know His reason. Thus we feel to-day as we quiver under the second such bereavement that has befallen our Presbyterian mission circle in Korea within a period of less than four months.

One cool morning last March a little cluster of foreigners and Koreans stood watching a slender young man, as he strode down a lane in Seoul. His bearded face was genial, intelligent and marked with indomitable purpose. He was waving back in a light-hearted way his farewells, as he started upon his first itinerating journey to the country. Not many days later came the sad news that our brother Davies had passed away. Who can ever know the heroism of the last days of that journey? He had contracted small-pox in some Korean village, and, later, pneumonia took hold upon him. During those last days disease and an iron will battled for mastery, as he dragged himself along on foot towards foreign friends and medicine in Fusan, at the extreme South of Korea. Nature at length yielded, and at considerable expense he secured a native chair for the last day or two of the journey. The third day after his arrival in Fusan he was with his Lord in Paradise. Let me tell you something of the man himself. It was only some six months before that Rev. J. Henry Davies and his sister had come to us from their home in Melbourne, Australia, as the representatives in mission work of the Victorian Presbyterian General Assembly. He was some thirty-three years of age. His preparation for the work had been something remarkable. When he was thirteen years old, his father, a lawyer in the colony, died. He was the eldest son, and the support of a number of young brothers and sisters fell principally upon himself. He entered a law office, and by studying before and after office hours, succeeded in passing the matriculation examination and became an articled clerk. About this time he sat under preaching that turned his heart toward foreign missions. So he left the law, for which he had shown such aptitude, and began a University course, supporting himself in the meantime by teaching. He had finished his first year in arts when a pressing call came for him to go to India to assist his brother-in-law in mission work. Believing it to be his duty, he went out and joined the work among the Telugu people. With characteristic diligence he was making great progress in the language, when after eighteen months' service, ill-health compelled his return to the colony. Soon he was back in the

University again, supporting himself as before, and taking prizes for scholarship. After graduation, in connection with his eldest sister, he built up an Academy for boys, which in the course of time became both financially and educationally a most flourishing school. All this time he had foreign missions on his heart. His way finally became clear, and he went to Edinburgh, Scotland, to study theology. Now he was ready for his work. With the same sister who had helped him build up the school he came to Korea. Here, with the same indomitable energy, he set himself to the mastery of the language. In this he was making splendid progress and was rapidly getting into evangelistic work when his life record was closed, and our brother was called home. We had learned to love him for his gentleness, his single-minded zeal, his scholarship, for his qualities of leadership, for his great mental force and his consistent Christian character. Thus passed away our brother in all his youthful strength, leaving behind a vacancy in our ranks and our hearts.

Every morning about eleven o'clock, had you been living in Seoul you might have seen emerging from the same lane I have referred to a vicious eyed, powerfully built grey horse. Upon his back, with the easy grace of a Southern bred horseman, sat a medium sized, well proportioned man. His features were handsome with a regular outline, a high straight forehead, blue eyes and a heavy brown moustache. The eyes were keenly observant. In the face there were the marks of refinement, dignity, spirit, earnestness and a high intelligence. It was Dr. Heron on his way to the Government Hospital. Never again will that picture, full of force and dignity, greet our loving eyes. Yesterday, upon a breezy hill top with the shining river flowing down below, we laid away the form of him who had robbed his constitution of its strength, that he might give to many a stricken Korean life and health. In him medical missions have lost a worker of brilliant promise, and we, who are left in Korea, a faithful, true-hearted brother.

John W. Heron, M.D., was born in England June 15th, 1856. His father was an English congregationalist minister. In 1870 he brought his young family to America, and connecting himself with the Presbyterian Church (North,) he preached the rest of his life at Knoxville, East Tenn. The Dr. in time graduated from Maryville College, E. Tenn., supporting himself in the meanwhile with the proceeds from former school teaching. Now let us observe the way in which he was trained for the work the Lord had in store for him.

At a later date we find him a student in the medical department of the University of Tenn. in Nashville. Such a faithful student was he that in 1883 he graduated with the highest honors that had ever been given in the school up to that time. For eighteen months he practised medicine in Jonesboro, E. Tenn. Not yet was his training complete. With the expectation of entering upon foreign missionary work, he spent the winter of 1884-85 in the medical department of the University of New York. Here he graduated again with honors. While here, as the result of passing the competitive examination, he became one of the physicians in the Blackwell Island Hospital. At the close of his year of study he was offered a professorship in the medical department of the University of Tenn., but refused for the sake of his chosen work. In the same year he was married to Miss Hattie Gibson, daughter of Dr. Gibson, with whom he had practised medicine in Jonesboro, and came out under the Presbyterian Board to Korea. In 1887, upon the return to the U. S. of Dr. Allen as secretary of Legation, he became physician to the king of Korea. And since that time he has been in charge of the Government Hospital; and further, he has had nearly all the foreign practice in Seoul upon his hands. Such has been his professional success that he has twice been given rank by the king.

Probably no young missionary has been sent out by our Board to Korea, that has not at one time or another made his home under the hospitable roof of Dr. Heron. And those who enjoyed his intimacy know that no one could be a warmer, truer and more generous friend than he. He had a sensitive, spirited nature. He was always frank and open in his dealings. He had great quickness of intellect. He could digest a book in half the time that others could. His family relations were beautiful to behold. There was a touch of rare chivalry and devotion in the love he had for his wife and two little girls. In church and mission relations he was a man of intense conviction, holding at times a somewhat conservative view, but only so because of his deep interest in the welfare of the work. He was a man of untiring energy. There have been times when to his own heavy work was added the supervision of all the other departments of the work of the mission. He carried all his burdens with the same faithful care. Some might get the impression that his controlling motive was purely humanitarian; that the missionary was lost in the physician. But those who knew and loved him best could not believe this. Circumstances beyond his control compelled him to do more medical and less evangelistic work than in his heart he longed to do. No doubt God's plan was best for him. His intimate friends knew

that under all his medical work was the thought of loving service to his God. The Lord saw fit to give him a pioneer work. His professional skill and his untiring service in the hospital and dispensary have more than anything else tended to break down the persecuting prejudice against Christianity, that only a couple of decades ago martyred thousands of Catholic converts. Dr. Heron in the five years that he has been here has medicated with his own hand forty thousand Koreans. During his last illness the loving sympathy shown by natives, who had been helped by him, was a touching tribute to the nobility of his career.

So who can say that these two lives have been incomplete. They did the work God had for them to do. Their achievements were brilliant and their memories are full of fragrance. After all we must say, "God knows best."

Correspondence.

NOTE TO ACCOMPANY THE THREE TABLES, AS
APPENDIX TO MRS. RICHARD'S
PAPER ON CHINESE MUSIC.

TABLE I. gives the fixed name of the Chinese Key-notes and the 工尺 and sol-fa of Scale C, besides ancient notes.

TABLE II. gives a Modulator extending to 4 sharps and 4 flats, the key-note as in sol-fa always being doh (合).

TABLE III. gives first 4 bars of Handel's Hallelujah chorus in 3 notations as showing the comparative time-marks, including rests. We also give the "Happy Land" as an

air universally familiar, which has $\frac{1}{2}$ beats and dotted notes repeatedly.

The characters within the square give the key-note and the time according to Metronome. Should any wish for more particulars, we would refer them to a small book sold at the Shanghai Mission Press, called 小詩譜. To those who understand Western notations, the accompanying three Tables ought, however, to make it clear how to translate any foreign tunes into Chinese notation. The tunes from Van Aalst, given in the *July Recorder*, were adaptations, not translations.

M. R.

I.

MODULATOR.

表 尺 工

A♭	E♭	B♭	F	C	G	D	A	E
工 尺 上乙 四 合凡 工 尺 上乙 四 合凡 工	五 六凡 工 尺 上乙 四 合凡 工 尺 上乙 四	尺 上乙 四 合凡 工 尺 上乙 四 合凡 工 尺	六凡 工 尺 上乙 四 合凡 工 尺 上乙 四 合凡	上乙夾五 大六凡 毛工夕尺 勾上乙夾 四大合凡 毛工夕尺 勾上乙	工 尺 上乙 四 合凡 工 尺 上乙 四 合凡 工	五 六凡 工 尺 上乙 四 合凡 工 尺 上乙 四	尺 上乙 四 合凡 工 尺 上乙 四 合凡 工 尺	六凡 工 尺 上乙 四 合凡 工 尺 上乙 四 合

II.

TABLE OF COMPARATIVE NOTES.

Western Key-Notes. 字律西	Western New Notation. 字俗西	Contractions used by Prests. 字道僧	Modern Notes. 字俗	Ancient Notes. 字文	Notes used in playing the Kin. 字琴	The 12 Key Notes. 字律二十
	f ¹		上 ¹			
	m ¹		乙	角少	琴	
	i ¹		五	商少		
C	d ¹	六	六	宮少	琴	鐘黃
B	t	11	凡	宮變		半應
B♭ A [♯]	ta le					無
A [·]	l	1	工	羽	琴	南
A♭ G [♯]	law se					夷
G	s	人	尺	徵	琴	林
G♭ F [♯]	sa fe		勾	徵變		蕤
F	f	夕	上		琴	仰
E	m	、	乙	角	琴	姑
E♭ D [♯]	ma re				琴	夾
D	r	フ	四	商	琴	太
D♭ C [♯]	ra de					大
C	d	L	合	宮	琴	黃
	t ₁		凡 ₁			
	l ₁ ·		工 ₁	羽太		
	s ₁		尺 ₁	徵太		

To the Editor of

"THE CHINESE RECORDER AND MISSIONARY JOURNAL."

DEAR SIR: Circumstances having given me some knowledge of the matters referred to by Mr. Foster in his letter to you, and by Mr. Archibald in his pamphlet, I think it right to say a few words in regard to them. After the Conference I had the privilege of visiting Hankow, and the kindness I received there should guarantee that I have nothing controversial to say in reply to Mr. Foster's letter, or even to Mr. Archibald's pamphlet.

My purpose rather is to deprecate controversy. A little patience and self-restraint all round will enable us to preserve unbroken the brotherly union of the Conference.

1. Both Mr. Foster and Mr. Archibald speak of Dr. Wright as having "published a pamphlet," and Mr. Foster expresses the hope that his comments will be as widely read as the pamphlet.

There is a misapprehension here. The print referred to is not properly a pamphlet, and it has not been published. Very few of the missionaries have seen it, and very few ever will. It consists, I believe, of material for Dr. Wright's report to his committee, and is really intended for them. Only 100 copies, I was told, were printed, and most of these were sent home for the committee's use. Including the Secretaries there are 40 members of this committee, and there are also about eighty Vice-Presidents, some of whom might claim a copy. It will be seen then how few can have been circulated in China. I

have seen only one copy, and I have reason to think that that same copy served also both for Mr. Foster and Mr. Archibald. Their comments have undoubtedly had an enormously wider circulation than the "pamphlet" they comment upon. After inquiry in Hankow, Shanghai, Foochow, Amoy and Swatow, I have heard of only one other copy besides that referred to above, and this other was in the possession of the British and Foreign Bible Society's own agent in Shanghai.

2. As to the matters in question, I am forced to believe that Dr. Wright has failed to keep hold of the distinction between "High Wên-li," "Easy Wên-li" and "Mandarin," and so gave to the Conference an account of certain negotiations which needs correcting. He gave us, I think, the impression that in 1887 Dr. Griffith John had declined (for reasons not stated) to join in a united effort to secure a Wên-li version for general acceptance. Dr. John was kind enough to show me the relative documents, to which Mr. Foster refers, and I quite agree that they show beyond a doubt that the proposal which Dr. John rejected was one for a new Mandarin version, which the two British Bible Societies united in asking him to draft. The difference is important, and the correction makes it manifest that Dr. John's refusal was out of loyal deference to the well-established claims of the Peking version and the honoured men who made it.

But *without* the correction would any one have inferred that Dr. John was unwilling to unite with his brethren? or does any one suppose that Dr. Wright was laboring to fix that charge upon him? I, for one, before learning of this correction,

simply supposed that Dr. John had considered the scheme too cumbrous to be workable.

What then was Dr. Wright's object? Those who recall the circumstances will easily understand. It had been strongly asserted by Mr. Archibald, both in Conference and in the Wên-li Committee, that it was absurd to talk of a united version, because he felt sure his society would not unite. He based this on his own judgment and the advice he intended to give, and also on his reading of Mr. Slowan's report to his Society.

In these circumstances Dr. Wright's point was to prove that no such bar to united action was to be feared. He quoted the negotiation of 1887 to show, by a recent instance, that the National Bible Society had shown a most friendly willingness to co-operate with his own. On this point the proof given was direct and ample, and the mistake noted above did not vitiate it.

But the suggestion is made that the proof of this was so manipulated as to make it fix upon Dr. John a charge of making union "impossible." It is a pity this suggestion has been made. Why should Dr. Wright have burdened his argument with a charge which could only offend his hearers? In Committee and elsewhere he had ample proof of the warm regard in which Dr. John is held, and his own kindly heart joined in the feeling. His argument moved, so to speak, by a process of exhaustion. "The impossibility," he said, "does not rest in Scotland but in China." "That is," two brethren hasten to explain, "the impossibility rests in China, and lies at the door of Dr. John." With all deference, I think they misunderstand. They fail to follow Dr. Wright's argu-

ment. He added, "*Nor do I believe in the impossibility in China.*" In short, so far was Dr. Wright from trying to fix the "locus" of the impossibility alleged by Mr. Archibald that his conclusion really was that there was no such impossibility at all. He proved that there was none as far as regards the Societies at home, and as to the missionaries he said he was convinced by what he had seen that no impossibility in the way of hearty co-operation would emerge among them.

I hope all brethren will dismiss from their minds the idea suggested by this pamphlet and this letter that any effort was made by Dr. Wright to fix an unjust charge on the name of Dr. John, or that Dr. John needed any defence in the eyes of his brethren.

But the fact remains that Dr. Wright did not state his facts accurately, and the error was of a kind that might do injustice to Dr. John, among any who only partially know the facts and who do not therefore realize the absurdity of naming Dr. John as an opponent of union. Dr. Wright, as I have shown, did not do so, but it is conceivable that some one else might. Was it well, then, to correct the error?

I think it was, but I think there was a more excellent way of doing it than the printing and wide circulation of a pamphlet, which no one can read without regret, or even the writing of a letter like Mr. Foster's, which, while high-toned and courteous as a whole, is yet a little needlessly hot, and conveys two imputations—one of suppression of truth, and one of want of candour—which might have been spared.

The more excellent way of charity would have been, I think, to write first to Dr. Wright himself, to tell him his fault and to give him the opportunity of correcting it. This would have avoided the injustice of circulating somewhat severe censures upon him during three months in which it is impossible that he should be heard from in self-defence. I myself took this course and wrote to Dr. Wright, pointing out the mistake and the injustice it might do to Dr. John. I venture, therefore, to beg brethren to suspend their judgment in the meantime, at least until Dr. Wright can be heard from. Let us trust each other and let us give the British and Foreign Bible Society's genial representative credit for being as kindly and as truthful as we are. If he has fallen into some confusion as to Wên-li and Mandarin versions, it is no wonder. The region is full of pitfalls for the unwary, and even Mr. Archibald has stumbled in it (see his pamphlet, p. 9, "Delegates' and Pekinese versions.") The mistake probably arose from reading from an unfinished draft, which differed materially from the letter and resolutions as finally sent to China. But all this is matter for courteous explanation, not for controversy, and no good cause will be served by further discussion at present.

I purposely abstain, therefore, from touching upon other matters that have been raised. Some of them are interesting in themselves, but the time seems inopportune for their discussion.

I am, Dear Sir,

Yours very truly,

JOHN C. GIBSON.

"LEST WE SHOULD OFFEND THEM."

Editor, "CHINESE RECORDER."

DEAR SIR: A case has lately come under my notice that may throw some light upon this most difficult but important question.

A Christian tailor, residing in Shanghai, was being very hardly pressed for taxes by members of the Tailors' Guild. They had already been to his house several times and had threatened him with severe punishment if he did not speedily accede to their demands. Knowing that a great part of the money would be devoted to idolatrous purposes, he resolutely refused payment, declaring that he would sooner lose his head than his Christian religion. After enduring a good deal of persecution, he consulted with a few friends, when the following course was decided upon:—

He was to offer to make payment in the form of a donation, providing the officers would guarantee that the money should only be used for the Charitable objects of the guild and not for idolatrous purposes.

Accordingly, this offer was made, and met with a nearly unanimous approval, only a few members dissenting. Next day the money was paid and a special entry was made in the subscription book in the presence of witnesses from both sides, stating to what uses the money was to be applied. By this arrangement both sides were satisfied. The Christian tailor had set his face like a flint against doing anything that would encourage idolatry, yet he was perfectly willing to aid his poor fellow-tradesmen who were, to a certain extent, dependent upon the

guild for support. On the other hand, while the guild, by accepting the donation, had saved "face," it had at the same time accepted a hearty protest against its idolatrous practices.

Could not some such plan be adopted for stations in the interior?

Faithfully yours,

JAMES WARE.

August 2nd, 1890.

To the Editor of

"THE RECORDER."

DEAR SIR: In the report of the first meeting of the Standing Committee of Correspondence I am represented as having a balance in hand of \$232.⁴⁹/₁₀₀ as Treasurer of the Conference.

It seems, therefore, only right for me to explain the cause of this, which is, that the account of the American Presbyterian Press has not yet been presented, and that there are other three printing accounts yet to settle. The money, which is banked, will, I think, be sufficient; and if there should be any over, it will continue under the control of the above committee, and may go to the credit of the next Conference. A statement will be presented in due time.

Yours sincerely,

A. WILLIAMSON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Would you kindly permit me to refer to Mr. Muirhead's letter in the *Recorder* for the current month. It, in my opinion, supports the position which I took up

at the Conference on the question of a Union Version.

When the Conference appointed its Union Version Committee, its design certainly was that, whatever proposals the Committee might make, they must be such as when carried out would result in our having fewer versions in circulation then, than we have at present. If possible it desired to secure only one standard version for all China—*A Union Version*. As a member of that committee, and prepared to do my share in bringing about this result, it seemed to me that the recommendations brought forward were such as could not but end in our having, not fewer, but *more versions in circulation than ever*. Mr. Muirhead's letter shows, I think, that I had good grounds for coming to that conclusion.

It contains statements to the effect that, while the idea of a Union Version was not abandoned, the making of a variety of versions was sanctioned (including, indeed, a greater variety of each variety than ever was sanctioned before, seeing the word baptize is now added to the list of terms which may demand special editions with differing translations). With regard to the old Versions, it is also stated that while none of them were to be retained, all of them were to be revised. What I understood was that all were to be retained, and some of them revised; and certainly no understanding whatever was come to as to how these old Versions were to be dismissed.

I held then, and I hold still, that the result would have been to leave us with more and not fewer Versions on our hands than ever.

I did not "urge most strongly on the Committee that the idea of a Union Version should be abandoned," but I did urge that in sanctioning of such proposals the Committee had *de facto* already abandoned the idea of a Union Version, and therefore ought to give up the word as no longer appropriate; and push the new proposals on some other ground than that they would provide us with a Union Version.

The word was given up because, as Mr. Muirhead explains, "there was so much harmony and agreement on the subject that there was no occasion to employ it," but I think that when I found the word had been given up, my mistake as to the reason was natural.

It will, of course, be observed that all this refers to a period of the discussion, and not to the resolutions as finally adopted. These, as all know, contain no provision for the revising of old Versions, but only for the making of three new ones. Matters have been brought more into focus; and new Committees, who will, no doubt, do their best with it, have got the Union Version problem in hand. But whether in the end we shall have fewer or more versions as the result seems as uncertain as ever. Till we are assured we shall have fewer, and shown how this is to be brought about, it will be well to be patient with those who fail to see that multiplying versions in the name of union and providing a union version, is one and the same thing.

Faithfully yours,

JOHN ARCHIBALD.

HANKOW, Aug. 9th, 1890.

To the Editor of

"THE RECORDER."

DEAR SIR: I have read with great interest the article in the July number of the *Recorder*, entitled, "Lest We Should Offend Them."

The question discussed is a most important one, and will increase in importance year by year as the Church extends. A satisfactory solution is therefore preëminently desirable. I make no pretence to deserve any attention in expressing my opinion, but the conscientiousness and earnestness of the writer commands one's admiration, and I hope many missionaries will reply.

As regards the great question of our right to take advantage of our civil privileges, I have not the slightest doubt.

There is as clearly a providential design in Christianity being so markedly associated with Britain, the U. S. A. and Germany, &c., during the present era, as with Rome in the early centuries, and so I have no more hesitation in claiming the rights granted us by our Treaties than in taking advantage of steamers and all the appliances of our present civilization, or even the monsoon.

But exemption from levies for idolatrous processions, theatricals, &c., &c., have been extended to native Christians in several Treaties; and also the battle has been fought in many districts and won. Are we to say we were mistaken in our claims for freedom on the part of our converts from these taxes? And are we to give up the vantage ground which we have gained? Most assuredly no! if for no other

reason, that it is the first step towards that most sacred and comprehensive privilege—"religious liberty."

What then are we to do in such painful circumstances as are described by the writer in question? My thoughts run along two lines:—First, as regards the converts themselves, and, second, as regards the missionary. As far as relates to districts where an understanding has been arrived at and the exemption acknowledged, I would, of course, let matters rest; but in breaking new ground or entering new jurisdictions I would say first, that the converts should be warned on the subject, and should be told that whenever they hear of any contemplated movement in the direction of raising money for such objects, they should take the initiative and go direct to the chief mover, or get some influential man to act as intermediary, and explain matters, and say they will give double for other local wants, *e.g.*, repairing roads or making bridges, etc., etc., if only they will not insist upon their paying this. Such a procedure would, I feel sure, in many cases, be successful: for the Christians are often themselves to blame for rudeness, and sometimes acting as if they were now subjects of another government, which cannot fail to be most irritating to their countrymen. But if this fail entirely, then, second, I think, the missionary should step in—*show* the Treaty to those who press for the taxes—agreed to by the highest contracting powers of the two realms—and try what *persuasion* may do, or kind remonstrance.

If everything fail—which I think would seldom occur if the matter were handled in a conciliatory and truly Christian spirit—and if affairs were clearly approaching such a crisis as would mar the progress of Christianity and seriously disturb the peace of the neighbourhood, what then? Why, I should certainly advise the Christians to pay, *under protest*, but to *pay heartily*, stating distinctly that they do it for the sake of "good neighbourhood." This would, in many cases, be appreciated—though not in all—and would likely tend to the advancement of our cause in that locality.

The action of our Lord, Matthew xvii. 24–27—quoted by the writer—clearly justifies such a course; and the principles of the Sermon on the Mount also apply here.

The above are set forth as general principles, which have a wide application, and touch, of course, among others, on ancestral worship. And here also I would try the plan of urging the converts early and modestly to explain their position, and offer to keep the graves in good order, erect beautiful headstones or *any such things*, if only they be not asked to engage in the worship.

So far for general principles; but in taxes to be imposed on them because they were Christians, or certain disabilities set upon the profession of Christianity, the case would be different, though even then—if everything else failed—I believe I would give my voice for submission for the time being. But in regard to local taxes, which have been in existence for generations for the support of customs,

which involve a measure of idolatry it is true, but are for the most part for the amusement of the neighbourhood, I don't think there need be much conscientious scruple in the converts giving their *quota* with explanations.

As the writer says, "The native brethren can get no harm from paying; they have already cast off all trust in idolatry." And in all circumstances they can protect themselves from being supposed to have any faith or sympathy in these processions by saying so, and affirming they pay only from motives of peace and amity.

This, I think, would raise them in the esteem of their fellow townsmen, and prevent their declination from being construed as covetousness or obstinacy.

I know the evils which refusal so frequently engenders, and how terribly these "rows" retard the progress of Christianity—nip many a promising bud—and think everything possible should be done to avoid them. Luke xii. 13 and 14, "Man, who made me a judge or a divider over you?" has a little, though remote, bearing on the case in hand; but it clearly precludes us from in any way allowing ourselves being involved in personal or local disputes.

This, mooted by your correspondent's question, should have been discussed at the General Conference. Still I hope there will be such an interchange of opinion on it in these pages as will make the path of duty clear.

I am, yours,
A. WILLIAMSON.

14th Aug., 1890.

To the Editor of

"THE RECORDER."

SIR: I am surprised that Dr. Wright has printed the statement that those who believed notes and explanations are needed to make the Scriptures intelligible to the Chinese, are a "minority." I know he said so in Shanghai, and in consequence of this a missionary called for a vote to test it. (I think it was Mr. Little, of Kiu-kiang, who asked for a vote to decide it). But the Chairman thought it was too manifest which side had the majority for a vote to be necessary. So the vote was not taken. Now that Dr. Wright has re-asserted what we all thought was clearly decided against him, I regret that the vote was not taken. My impression was and is that nineteen-twentieths of the members of the Conference would have voted that the notes are necessary. Yet Dr. Wright has gone home to tell his Society that only a "minority," a few "extreme" men think notes are needed. He seems determined to *make* the Conference testify to his own views. This is a serious matter. Are we going to allow this misrepresentation of the facts of the case to pass unchallenged and be accepted by the Bible Society?

In the highest interests of our work in this land, let us take definite action and have a vote taken and printed in the *Recorder* and *Messenger*.

Vote! Vote! Vote!
Yours truly,

F. H. JAMES.

Our Book Table.

REVIEW.

Essays on the Chinese Language. T. Watters, 1889.

THE author of this work has already done good service in various fields of Chinese study. His researches in Buddhism have given him a high place in relation to that subject, and his description of the Confucian tablets, their history, position and worship in the sacred temples of the ancient sage, is deeply interesting. It presents us with the names, character and reputation of the men whom Chinese scholars venerate as of the highest light and leading, and whom they regard in varied degree as the perfection of all that is wise and good.

The present work is peculiar in many respects. It seems to have been long on the way. Some twenty-five years ago it began to occupy the writer's thoughts, and has been gradually evolved since that time. It is the result of very wide research and a careful induction of facts and opinions on the different points brought forward, and altogether forms a valuable addition to the works already existing on kindred topics.

The name given to the book is general and indefinite, admitting of a very varied and extended application, but the treatment is of a corresponding kind, embracing objects, either rarely taken up, or clustering around, and giving expression to them in a manner interesting and instructive to the inquirer.

The first chapter is entitled, "Some Western Opinions on the

Chinese Language." The purport of it is to show the extent to which the language is used, its character, origin and family alliances, according to numerous foreign writers. These are given in great detail, and exhibit the amount of the author's reading on the subject, but what is the conclusion come to? That as yet the Chinese language in its early history, in its primal origin, is too obscure and recondite a theme, and in its general character too little known to Western scholars for them to determine the points at issue. Some of their speculations are well represented as "rashly formed and without knowledge," while even those who have had a long intimate and practical acquaintance with the language, however able to define its grammar and translate its classics and other works, are still wide of the mark as to the matters in question. The fact remains that though allied to other forms of speech, more or less similar in sound and locally contiguous, and so far sustaining its claim to a place in universal philology, yet Chinese presents such striking and all pervading peculiarities, and it has done so from the first, as to make it stand alone in the community of tongues.

In the second chapter we have an account of "The Cultivation of their Language by the Chinese themselves." Though the review is confessedly incomplete, it is carried back to the earliest times, of which we have any record, and it is interesting to note the constant assiduity of the Chinese in their endeavours

to cultivate and improve their native tongue. This is well shown by the author in his rehearsal of dynastic and other arrangements to preserve the history of the country and maintain the dignity of the language in the best manner possible. Their grammars, dictionaries, literary essays and competitive examinations, founded on the ancient classics for the most part, and carried on to the present time, all attest the persevering and laborious effort of the Chinese *literati*, and it is acknowledged they have wonderfully succeeded. Not that grave defects are to be met with in even the oldest compositions that have come down to us, judged even by the present standards. On the contrary, they are practically one and the same, and have been studied and followed, in the onward course of time with the utmost fidelity, and are only exceeded in amount in keeping with the progress of general literature. We are reminded by all this of what was done in India, Greece and Rome in the cultivation of their various languages. Perfect models have been handed down to us from remote times, which show the high attainments of the scholars in their respective countries in those days, and as we go over the review with which we are here furnished in relation to Chinese, we have the same testimony to adduce as to the scholarship of this land, that it had been cultivated with the utmost diligence in its own peculiar lines, and in none more so than in the language they use and the style they adopt.

The third chapter is occupied with "Chinese Opinions about the

Origin and Early History of their Language." This is, in our view, a section of special interest, and we are gratified at the conclusion stated by our author that the Chinese do not seem to speculate on that view of the subject. Acknowledging the natural capacity of man in the matter of speech, some of their writers say that it consists in the imitation of sounds we are accustomed to hear. A very evident conclusion, indeed, but the imitation on the part of foreigners only corresponds to the names given them as barbarians, savages and such like, while the Chinese, from the first, have been a cultured people, taught, it is true, the arts of civilized life by their most ancient sages, but their language a model of beauty and excellence. To inquire into its origin and early history would, in their view, be as unbecoming as to ask about heaven where it came from, or how it came into existence. While writing this we cannot but admire the shrewdness of the Chinese in abstaining from such investigations or speculations, rather, as obtain in the West, on the origin and growth of language in a physical point of view. Were these confined to the case of a child, in its attempts to imitate the language of its parents, we should have nothing to say, but as to the original competence of our first ancestors, we are satisfied they had all the capacity in mind and body requisite for the occasion. An old Book supplies us with all needful information on this point, and their immediate descendants were in the very same circumstances in which children are now. Any plea as to

man being born in a state of ignorance and barbarity, alike in language and intellect, has no force whatever. Grant it that whole tribes and communities are found in this condition. The fact is they have deteriorated and sunk below the standard intended for them, and which they would have reached forward to, had they or their predecessors been faithful to their obligations. Further, we have various details as to the history of writing. The Chinese have curious ideas about it, as formed from the shell of a tortoise and other strange devices. These are, of course, repudiated by our author, who regards the whole as worked out in a reasonable manner as all forms of writing have been. However this took place, it is indeed wonderful, in the case of the Chinese, from the multitude and variety of characters it contains, to which there is no parallel in all other languages. It reflects highly on the ability of the founders that such a system should be devised, capable of expressing all manner of ideas, not only in the line in which the Chinese have been accustomed to think, but, as it appears also capable of ideas in science and philosophy, to which they have all along been utter strangers.

The fourth chapter speaks of "The Interjectional and Imitative Elements in the Chinese Language." There is nothing specially novel in this. It obtains more or less everywhere. Alike, the deep feelings of the human mind and heart, and the sounds and sights of natural objects, are to be met with in all lands, and for their expression the elements in question are most appropriate. The same principle prevails in a greater

or less degree wherever man is found, and it would be singular were it not so. The views of different writers on this subject are here given as showing the extent this element obtains in the construction of language, and the adoption of it by the Chinese only proves their kinship with us, and that the fashion of all hearts and tongues is alike.

The fifth chapter is taken up with a long series of illustrations of the different uses of some Chinese words, and is entitled—"The Word *Tao*." This is specially given as answering to the idea just stated. It is a boast of Chinese scholars that their written characters admit of a great variety of meanings and applications, and so it might be said they will allow of indefinite expansion, many though they be, and may thus be largely multiplied in actual use. There is a radical meaning in regard to them all, but, depending on the intonation given them or their connections, or the subject in hand, the sense they are made to bear may be very different. Though this may constitute a difficulty in many instances, it does not materially affect the meaning of the characters in ordinary use. To no small extent the same obtains in our own and every other tongue, in keeping with the subject to which a word applies. The word *Tao* (道) is chosen by the author to illustrate this in Chinese, and it is shown to a remarkable extent. Perhaps no other word in the language answers to it with equal fullness. No fewer than ninety pages are taken up with apt instances of the varied use of this word in its manifold applications. We need not adduce any of these, but refer

students of the language to the interesting specimens that are here given. Only we specially note the remarks made in reference to its use in the translation of the Bible. It is a word necessarily employed in different passages, and our author is inclined to question the propriety of it in a good many cases. There may be reason for it in regard to one version more than another, and it would seem as if only one version was used in his inquiries. At the same time it is admitted there are many words, as well as this, about which there is a difficulty in the translation of the Scriptures, and we can only hope to succeed in the onward spread and growing knowledge of Christianity. Students of the language, like Mr. Watters, might be useful in aiding translators in the work and otherwise, if they felt disposed to do so, and in this way they would render valuable service indeed.

The sixth chapter dwells on the same line of thought in reference to terms on "Death and Burial." From the grave attention which the Chinese give to these subjects, and the reverent and solemn manner in which they are accustomed to speak and write about them, we might well expect a great variety of expressions in current use in regard to them. There is in the Chinese mind and practice on such matters a large amount of ceremony or ritual, which they look upon as of the highest importance in relation to both the living and the dead, and their ideas and customs have been handed down from time immemorial. To neglect them or speak and act disrespectfully of them, were a serious offence and fraught with the gravest

consequences. So it is they have formed an immense nomenclature on the subject, which they carefully make use of, and our author has given us ample illustration of it.

The seventh chapter bears on the Foreign Words to be found in Chinese, and is here specially concerned with the Spanish and English and several Asiatic tongues, such as the Malay, Persian, Arabic, Turkish, Manchu, Mongolian and Tibetan. As much perhaps as could possibly be said on this point is brought before us. A number of words are mentioned in regard to a variety of things, which have been introduced into the written or spoken forms, but after all they are comparatively few, and are of no great importance. We commend the subject, however, to our readers as evincing the range of our author's inquiries, and the fact, as he says, that these foreign words have, in the main, little or nothing to do with the language. They are exotics and treated as such, having no connection with the native tongue, and only used in rare and special instances.

In the eighth and ninth chapters, which discuss "The Influence of Buddhism on the Chinese Language," we come on a subject with which our author is most familiar in its manifold bearings. We have alluded to his published researches on that topic, and he here gives us abundant proof of his having thoroughly studied it. Suffice that he tells us of the extensive communication that existed for a long series of years between India and China, on the part of Buddhist priests, who brought numerous sacred books in Sanscrit, Pali, &c., from the one country to the other, and faith-

fully translated them. In doing this they were obliged to transfer foreign terms and employ native words to convey ideas utterly new to the Chinese mind. The line of thought in relation to matters physical, intellectual, moral and otherwise, was totally different from what obtained in the whole range of Chinese literature, and to the extent that Buddhism has incorporated itself with the language, sentiments and worship of China, it has largely introduced a new order of things. Our author furnishes abundant evidence of this, and though the so-called *literati* may affect to despise the system, yet there it is, and its sacred books, its current exhortations and its practical sway all over the country, have influenced, in no small measure, the life, the language of China.

And now, in closing, we ask what is the value of the book to the general reader or to a Chinese student? It sheds light on a variety of subjects pertaining to the one in hand, which are discussed in an able and scholarly manner, and at the same time in a popular and attractive style. The book is suited to all classes, and every one interested in Chinese, as the

language of hundreds of millions of our fellow-men, will find much instruction as to its history, character and literature, in the pages before us.

THE Rev. F. L. H. Pott has had prepared ten pictures on Bible subjects, illustrating the following: Creation, Crossing the Red Sea, Giving of the Ten Commandments, Daniel in the Lions' Den, Announcement of the Birth of Christ to the Shepherds (in which we are sorry to see but one angel), Lost Sheep, Return of the Prodigal, Wise and Foolish Virgins, Christ on the Cross, Women at the Sepulchre. It is difficult to discourse on these as works of art, as they are to be looked at with native eyes—being designed for Chinese, and all drawn by a native Christian. The Chinese text is given below each picture, and the ten scrolls are mounted, the intention being to have them hung, either in school-room or chapel. Being colored, they will serve to lighten the ordinarily bare walls of a Chinese room, and a native friend informs us that the pictures are considered by the Chinese as well done.

The price of the ten is \$6.00, to be had at the Presbyterian Mission Press.

Editorial Notes and Missionary News.

WE are glad to see that the missionary ladies are again taking in hand the publication of a periodical similar to "Woman's Work in China." That there is plenty of interesting material, and any number of pens capable of working up this material, there is no reason to doubt. The only trouble will be in getting the capable ones to express themselves. But with such an array of editors and corres-

ponding editors, we should think there need be no special difficulty in providing a magazine that will be both instructive and interesting. We wish the undertaking all possible success. The following is the prospectus:—

A large number of missionary women, representing China, Korea and Siam, feeling the need of some regular means of intercommunication for

mutual exchange of thought and experience, by which we may help one another, and at the same time give to the workers at home information concerning our work, propose to revive the magazine, *Woman's Work in China*, under the name of *Woman's Work in the Far East*.

The following is the plan suggested :—

The magazine shall be published semi-annually, in May and November, and be conducted by a corps of editors residing in or near Shanghai, assisted by corresponding editors residing at the outports.

The Shanghai editors shall be an executive committee to decide upon all questions relating to the business management of the magazine.

Any editor or corresponding editor, unable for any reason to continue the duties of her office, may send her resignation to the executive committee, but she is expected to send with it the name of some lady, who is willing to take her place, that the nomination may be confirmed and the name changed on the published list of editors.

For convenience the whole force of missionary women within our field has been grouped under the following divisions, with a corresponding editor for each, viz. :—

I.—Embracing all in Peking, T'ungchow and Kalgan.

II.—All whose post office address is Tientsin.

III.—All whose post office address is Chefoo or Newchwang.

IV.—All whose post office address is Hankow or any port above it on the Yang-tsz River.

V.—All whose post office address is Kiukiang or any port below it on the Yang-tsz River.

VI.—Shanghai, Soochow and all stations immediately connected with them.

VII.—Ningpo, Wenchow, Hangchow and all stations immediately connected with them.

VIII.—All whose post office address is Foochow, Amoy, Swatow or any port in Formosa.

IX.—All whose post office address is Hongkong, Canton or Macao, with the workers among the Chinese in the Straits Settlements.

X.—All the workers in Siam.

XI.—All the workers in Korea.

The ladies at the various stations are urgently requested to elect one of their number as secretary, whose duty it will be to solicit articles for the magazine, to obtain subscribers and to forward the addresses and money to the corresponding editor for her division.

The duty of each corresponding editor will be to receive contributions from the ladies of her division and from them select and prepare for the press matter sufficient for not less than five and not more than eight magazine pages. When pressed for space she may be allowed liberty to abbreviate or make extracts from articles forwarded to her.

All communications intended for the November number should be in the hands of the corresponding editor by September 15, and in the hands of the Shanghai editors by October 15.

The duty of the editors will be to arrange all matter received from the corresponding editors—to select and condense if need be—and to put the whole into proper form for publication.

Incidents of special interest in our work, brief descriptions and accounts of new stations opened, such parts of our annual reports to our various societies as are of general interest, brief memorials of deceased missionaries or native Christians, reports of peculiar religious rites or beliefs, descriptions of manners and customs of the people, all such discussions of methods as will be helpful or “provoke unto love and good works,” general news; in short, whatever will be of general interest and to mutual edification will be suitable matter for the magazine.

There will be a department for Notes and Queries, which will be open to items of information and questions on all subjects relating to our work. Questions will receive more prompt and satisfactory replies if the sender will designate the name of the lady from whom she wishes a reply, the names to be published or not at the option of the writers.

There will be also a page devoted to Temperance work in China, Korea and Siam.

Subscriptions, fifty cents per annum.

All communications of any character intended for the executive committee must be addressed—*Woman's Work*, care of Presbyterian Mission Press, Shanghai. If intended for special department, they should be so marked as, "Notes and Queries," "Temperance." All money orders may be made payable to Mrs. G. F. Fitch.

Editors.

Mrs. Eliza M. Yates.

Miss Laura A. Haygood.

„ Ella T. Swinney, M.D.

Mrs. W. J. Lewis.

„ G. F. Fitch (*Notes and Queries.*)

„ J. M. W. Farnham (*Temperance.*)

Corresponding Editors.

I.—Mrs. A. P. Lowrie *Peking.*

II.— „ T. Bryson *Tientsin.*

III.— „ C. W. Mateer *Chefoo.*

IV.— „ A. Foster } *Hankow.*

Miss Louisa G. Sugden.

V.—Miss Mary Robinson *Chinkiang.*

VI.—Mrs. Wm. Muirhead *Shanghai.*

VII.—Miss Emma Inveen *Ningpo.*

VIII.—Mrs. N. Sites. *Foochow.*

IX.—Miss Hattie Noyes *Canton.*

X.— „ M. L. Cort *Bangkok, Siam.*

X.—Mrs. F. Ohlinger *Seoul, Korea.*

REV. G. W. CLARKE writes from Tientsin, August 25th, as follows:—The water in our section has only abated a few inches during the last three weeks. Many persons speak of the flood as if it was local; it is worse than this. I estimate that 9,000 square miles are under water. One of the Viceroy's interpreters said, "We do not know how much is under water; I think nearly half the province." There is great suffering in store for several millions. On the country under water the people have lost grain, stalk-fuel, vegetables, fruit and grass. The foundations of the houses are soddened, upon which the frost will play havoc. The Lord have mercy upon the poor. Man could not hinder the rain, but he could have attended to the conservancy of the province. Much of the present was preventable. When the water will be away no one can tell.

METHODIST missionaries in China, who favour the establishment of the proposed "China Methodist Union," but who have not yet signified their adhesion to that movement, are requested to do so at once by sending their voting paper for officers, filled up, to Rev. D. Hill, Hankow, Sec. *pro tem.*

Should any missionary not have received a voting paper form, a line to the same address is requested.

In a letter from Dr. A. P. Parker, from Missouri, U. S. A., he writes: "The General Conference (Methodist) took advanced ground on the missionary enterprise and made arrangements for largely increased effort for sending the Gospel to the regions beyond." They propose "to send out at least four new men to China next fall—perhaps six. Bishop Wilson is to visit China and Japan next fall."

In an account of the Kiukiang Institute for Chinese Boys, under the control of the M. E. Church, given in the *North-China Daily News* of July 15th, we are told that "the

studies are all conducted in Chinese; English having been practically banished from the school." This is interesting as bearing upon the much vexed question of English in our mission schools, and we should be glad to know the reasons for discontinuing the study after it once been undertaken. That the school has prospered—numerically at least—there can be no doubt, for from having but less than ten, four or five years ago, it now has "between seventy or eighty students under regular instruction." Evidently English is not a *sine qua non* to a successful school for Chinese youths.

THE third week in August was one of unusual mortality to the missionaries of Shanghai and neighboring cities. First came the death of Miss Safford, long a severe sufferer, and long waiting eagerly for the angel of release, and the transfer to a higher field of service—for so she esteemed it.

Then, all so unexpectedly, as he was on his wedding tour, having been married but five days, Mr. Harvey, of Ningpo, was carried away by cholera. He was a young man of sterling worth, and gave

promise of great usefulness. It would seem that he could ill be spared at this time from the work of the Church Missionary Society in Ningpo, but "God is his own interpreter, and he will make it plain." Our sympathies go out to Mrs. Harvey, so suddenly and sorely bereaved.

On Wednesday Miss Hamilton passed away, always a frail flower, and as regards whom it was evident for some time that she was not long for this earth. Hers was a simple, beautiful life, unostentatious, but full of love for the Chinese and the work to which she had consecrated herself.

On Thursday the messenger came for Mr. Dalziel. He had never fully recovered from the injuries he sustained during the fall at the time of the Conference, and when attacked some weeks since with dysentery, his system refused to rally, and so after a few weeks' sickness he, too, passed away. A good man, full of faith and good works, and one who will be missed, not alone in Shanghai, but in all parts of China, on account of the many kind services he had rendered.

These "also rest from their labours, and their works do follow them."

Missionary Journal.

BIRTHS.

At Tientsin, August 12th, the wife of Rev. FRANK B. TURNER, of Tongshan, of a son.

At Shanghai, August 24th, the wife of Mr. C. CALDWELL, of Hangchow, of a son.

At Ningpo, August 31st, the wife of Dr. J. B. GRANT, American Baptist Mission, of a daughter.

MARRIAGES.

At Ningpo, August 14th, Rev. E. H. HARVEY, to Miss HIGGINBOTHAM.

At Tientsin, August 18th, before the U. S. Consul, by the Rev. J. W. Lowrie, MARY JOSEPHINE, daughter of the late Rev. Reuben Lowrie, to BONDINOT C. ATTERBURY, M.D.

DEATHS.

At Moukden, Manchuria, August 5th, FLORENCE MAY, wife of T. M. Young, M. B.

At Shanghai, Sunday, August 17th, Miss

A. C. SAFFORD, at the Ladies' Home, "Marianbeime," Shanghai.

At sea, en route to Kobe, on August 19th, Rev. E. H. HARVEY, of the Church Missionary Society, Ningpo.

At Shanghai, Wednesday, August 20, Miss DOHA HAMILTON, late of the Southern Methodist Mission, at the China Inland Mission.

At Shanghai, Thursday, August 21, JAMES DALZIEL, of the American Bible Society.

At Ts'ing-kiang-p'u, August 21st, ARTHUR A., son of Rev. A. and Mrs. Sydenstricker, aged 1 year, 6 months and 28 days.

At Chefoo, on August 28, Rev. ALEXANDER WILLIAMSON, LL.D.

DEPARTURE.

FROM Shanghai, August 14th, for the U. S. A., Mrs. W. B. BONNELL and 4 children.

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXI.

OCTOBER, 1890.

No. 10.

Political Benefits of Christianity.

BY REV. TIMOTHY RICHARD.

III.

TRUE Christianity lays the foundation of nations, improves their laws, enforces the observance of the laws, and courts friendliness with other nations by making Treaties and encouraging arbitration instead of war.

I.—Let us see what Christianity has done for the politics of Europe. When Rome was at its height of glory, Constantine, the Emperor, knew of the glory and fall of the great kingdoms of Egypt, Babylon, Persia and Greece. Great military skill had enabled certain commanders to subdue kingdoms and construct vast empires, but others learned the art of war, too, and the very power which helped to *make* empires was used to destroy them again. The question was how to make the Roman Empire, now extending from the Atlantic Ocean on the West as far as Persia on the East, and from the heart of Africa on the South to the heart of Europe on the North, to last. The incessant insurrections in different parts of this unwieldy empire made it impossible for the Emperor to lead his armies in person everywhere, and as his life was largely dependant on the success of his armies, the position of Emperor was far from being an enviable one.

One of the Emperors had heard of a kingdom of heaven, which was established without weapons at all, and this in spite of great persecution and even the death of its greatest leaders. Out of death sprang up inexhaustible life. Where one man fell, ten new ones were ready to take his place. Surely these had found the secret of success and permanence.

Here was something better than military force, the force of attractive character, something better than ordinary character, character penetrated with faith, faith in an Almighty God; some-

thing better than the power of numbers, the power of intelligence. Christians invariably were better taught than non-Christians, for they joined schools to their churches. It was better than local light; it was a universal light; Christians held intercourse with Christians everywhere. It was better than universal knowledge; it was knowledge permeated with benevolence. Wherever there was famine, pestilence, captives, slaves, the ignorant, *in* their country or *out* of it, these Christians went to help and teach. It was better than concerted individual goodness; it was goodness in which all united as one family of God. All daily prayed for each other. The success of one was the joy of all; the fall of the weakest the sorrow of all. Its rewards were better than earthly ones; they were the rewards of the world to come, as well as of this. It gave what no earthly monarch could command, viz., unselfish devotion looking for everlasting life. No one heard of teachers going forth to barbarious nations for their own benefit; the good of others was the thought of their heart—Christ, who laid down His life that others might live, being their example.

Were not these men scattered throughout his empire, embedded in all ranks of society, pearls of priceless value? Were they not also light-houses to warn the Emperor of dangers in the great sea of his politics?

So he ceased persecuting them; conferred many privileges on them, and he himself became one of their number. Some five centuries later Charlemagne arose. He also became convinced that arms could not secure the stability of his great empire, an empire made up of many different races and speaking many different languages. He observed that the aim of the true Christian religion was to benefit all peoples, and decided that God could not have given him the rule over many nations merely for his own glory; it must have been for the good of these nations. Accordingly he established eight new bishopricks among the newly conquered peoples for their instruction in religion. He required his subjects everywhere to support the church by tithes of all they had. He invited Alcuin, an Englishman celebrated for his great learning and piety, to come over to his kingdom to instruct him in the nature of true Christianity and give his advice about establishing educational institutions throughout the land. He established new laws regulating everything in church and State, making the bishops everywhere equal with the civil officers who governed the same districts. The pope crowned Charlemagne as Emperor of the Romans, and the Emperor promised to give protection to the clergy throughout the empire. Thus, by mutual assistance, there was to be strength to the State and enlightenment to the people.

The example of this first great Emperor of the Germans, the surrounding nations—France, England, Denmark, Sweden, Norway—soon followed, adopting almost the very same laws and regulations. Russia only began to grow into a great nation after the adoption of Christianity. Everywhere it was felt that the intellectual and moral power of the church was far more beneficial than were military power, and the Christian church then took the lead in the politics of all European nations. Previous to this, much of Northern and Eastern Europe was made up of small principalities; many of them only some scores of square miles in extent. Now there was a union and a reorganization everywhere. It was then that the foundations of most of the modern nations of Europe were laid. From that time they all began to grow and improve. For four hundred years the church gained in power and influence, taking side with all that was good, and directing its forces to benefit mankind, so that latterly, instead of being but equal with the civil power, it was justly considered superior to it. Private wars and personal quarrels were greatly checked by a custom established by the bishops under the name of the “Truce of God,” whereby on certain days of the week and certain great yearly festivals all were to lay aside their arms, because contrary to the spirit of Christian worship. Not only did archbishops of the West and metropolitans of Russia crown kings and emperors, but whenever any dispute arose among the civil rulers of Europe, it was the pope, as head of the church and as generally possessed of superior knowledge and virtue, who decided between them and averted war. Kings and emperors were removed and others put up in their stead by the popes, much as the Emperor of China disposes of the kings of subject nations or even of governors of provinces. So great was the influence of the pope at that time that he was virtually the Emperor of Europe, and he aimed to give kingdoms to the worthiest.

This greatness of the popes is, in many respects, one of the grandest things in history. Alas, that it should be followed so soon by one of the most ignominious falls on record! The very greatest pope that ever ruled—Innocent III—established one of the most diabolical institutions that ever disgraced the face of the earth—the inquisition—and from that time to the 13th century the power of the pope began visibly to decline. From that time onward instead of doing the work of saving the world, the greatest aim of the popes seemed to us to keep political powers in their hands. Instead of laying emphasis on enlightenment and virtue, they employed the old Pagan methods of military power to settle the disputes of kingdoms, and when any earnest souls sought to practice

Christianity in its original purity, the popes regarded them as committing treason against the established order of the church. Men were persecuted ; men were put to death with the zeal that should have been shown in saving men. The cruelties of papal persecution far exceeded those of the Pagan Emperors of Rome in persecuting the early church, though these were many. Under one General of the Inquisition—Ximenes of Spain—no fewer than 2,536 were put to death in the most inhuman manner : some flayed alive, some burnt, some crucified. 47,263 were otherwise punished,—some in the most cruel manner that human hatred could invent. The number of holy men and innocent women who suffered during the centuries of this infernal institution it is impossible to know. France, acting under the direction of the church of Rome, massacred 30,000 of her best men—the Huguenots—for no other crime than that they refused to believe that such institutions could be from heaven. In vain did holy men of almost every nation implore Rome to repent. At last God left the papacy, as it were, under a curse. In the midst of these frightful inhumanities the conscience of the whole of Europe rebelled. In a brief space of time Romish power fell as if under a thunderbolt. Bohemia, Holland, Scotland, England, Germany, Switzerland and portions of France, under such spirits as Wicklif, Huss, William of Orange, Knox, Bromwell, Luther, Calvin, left Rome, and the power of the popes over European nations was gone for ever. When France took the side of the pope, 400,000 of her best citizens fled out of her and settled in other lands, where they could get freedom to worship God according to truth and conscience.

Thus we have seen how tribes and feudal States were welded into nations, and nations into empires, under the influence of Christianity. We have also seen that when Popery degenerated into mere political power, there remained a force which called all the present leading nations of Europe into existence, the same force that governed Constantine in Southern Europe and Charlemagne in Central Europe, that of *true* Christianity, which is the friend of light and goodness wherever found, which teaches men to fear God more than man. This is the basis of the reformed church now supreme in Northern Europe and North America. Even the Latin church, lightened as she has been by giving up under compulsion many of her false pretences, finds it difficult to maintain her position in the South of Europe and South America, except as she is willing to reform herself.

The Greek church, though not so brilliant or so violent as the papal. was, during the same period, benefitting Eastern Europe

and helping to develop Russia from a small tribe into a great empire.

Although European nations still trust to their weapons in times of war, in times of peace they look to religion as the strongest bond of unity and source of power, because the people are trained by it to trust in God and practice virtue, not for the sake of temporary benefits, but to please their Lord above.

Thus *true* Christianity has taught the people, advised sovereigns, and finally controlled the pope—the greatest ruler ever seen in the West—and thus established firm governments on a sounder basis than military power which formerly held sway.

When we look at America we find Christianity exercising great influence on the different States there, too. Three hundred years ago, shortly after the conquest of Peru under the Spanish, there was a great rebellion, headed by Pizzaro, the brother of the man who had conquered it originally in the name of the Spanish Emperor. The Spanish government was in great perplexity as to how to put it down. A man appeared, who said that he would subdue it. The Emperor gave him full powers and let him go. He took no army with him, only a few priests. The people of South America, seeing no fleet and no soldiers, laughed at the idea of these few priests putting down such a formidable rebellion. But one by one, within a short time, all the forces of Pizzaro deserted him, and the rebellion was ended without fighting a single battle. This was all accomplished by a churchman, Pedro de la Gasca. Later on, Patagonia was entirely governed by Jesuits from Rome.

In North America there appeared as settlers some of the best men that England had. The church of England had declared its people free from the dominion of the pope of Rome in religious matters, but it committed the mistake of thinking that men's consciences would be bound by the laws of their own king. It had not learned that religion is a matter of the heart, and is not under the dominion of earthly kings. Many devout people, devoted to God and the good of their fellowmen, were persecuted because they would not let their consciences be guided by the king. Some of these crossed the sea to America, which was then mainly waste land. They began to form themselves into a new nation with the distinct understanding—

1. That all men should be regarded as equals.
2. That in the matter of religion all should have perfect liberty to worship God according to their consciences.

From this beginning has arisen the United States of America, now one of the greatest nations of the world.

Others remained in England and practised religion in obedience to God and conscience, in spite of much persecution. These were called non-conformists, and they have latterly been one of the greatest progressive forces in the kingdom.

Asia.—Turning to India we find it is true that it was the superior military skill of the English which conquered that country at first, but the European rulers of India, as well as the leading natives, declare that their soldiers would be utterly insufficient to keep order in the vast empire, were it not for the incalculable benefit conferred by the missionaries through educational and other beneficial agencies which they carry on everywhere. The literature they have inaugurated, the Press with which they enlighten the darkness, the benevolent spirit of sympathy and help with which the natives are invariably approached by them, have inspired a trust and confidence in Europeans which otherwise could not exist. This being so now, even with a wide difference of religion, how much more strong and binding and pleasing would their influence be if the natives become Christians?

The same result is seen in the Dutch Settlements. Wherever there has been no education and religious work going on, the former possessions have slipped from the hands of the civil authorities, and the people remain in ignorance, as in Formosa and the Cape. But in Java and the surrounding islands an extensive system of missionary work is carried on, and places in these islands, in which 100 years ago it would have been perilous for a man to set foot, because of the constant strife of the natives, are now as peaceful and homelike as Europe. The whole land, instead of being in a chronic state of war between petty chiefs, is enjoying great peace, and the people are learning rapidly to become a great and happy nation.

Africa.—Sierra Leone, on the West Coast, has been maintained by England as a barrier against the slave-trade, the suppression of which missionaries and religious people have made so much their own work. Siberia, also on the West Coast, was established in 1822 by the American Colonization Society, for the purpose of letting coloured Americans bring their knowledge and experience to bear on the Africans, and is an outcome also of the Christian church.

The most flourishing States in the South of Africa are under Christian rule; and missionaries are establishing churches, schools and other advantages of civilization in their midst. What is important to note is that these States are growing more prosperous under Christian influence.

The centre of Africa seems somewhat like what the interior of America was 300 years ago, and what the North of Europe was a little over 1,000 years ago. As Europe and Africa have been so

much transformed and elevated, we hope that in a far shorter time Africa will also be transformed. In 1886 the five nations of England, France, Germany, Belgium and Portugal, seeing the helpless state of the natives, unable to form themselves into orderly and strong States, with the will and ability to put down slavery and misrule, decided to divide all the East and West Coast to the South of the Equator. Thus the whole Coast will be under strong government, which will insist on the observance of the laws in the adjoining interior countries also. Thus, if Christian nations are faithful to their trust, in a few years the blessings of the Gospel of Peace will be extended to the natives of Africa. For look what wonderful changes have taken place in Madagascar. The island is 1,000 miles in length and 330 miles in width. Formerly the people were divided into many small kingdoms constantly at war with each other. In 1820 the London Mission commenced its work, invented an alphabet, prepared books, built churches, established schools, introduced industries and commerce, and for fifteen years taught the people everywhere with great success.

Then a new Queen arose ; missionaries were driven out of the country, Christian worship was forbidden, books were ordered to be given up and about 200 of the leading Christians were put to a cruel death. For 25 years she tried to stamp out the new teaching.

When she died in 1861 a new King came to the throne, who was grieved to find that everything was going to ruin. He recalled the missionaries, and the work of teaching went on afresh. Now Madagascar is a nation of four million people, with learning and commerce and prosperity. The exports at their chief port amount to £80,000 annually, and the imports to about the same. All this is mainly due to the influence of the Christian church through the London Missionary Society.

In *Polynesia* we have the Sandwich Islands, a group of ten islands, the largest 100 miles by 90, with a population of 57,000, where the people in 1820 were, like all barbarous people, in ignorance of almost all the world beyond themselves. They could neither read nor write. Now its capital is as beautiful as the towns of any country. The people read and write, and are as peaceful as any on the globe. The islands have an annual revenue of \$600,000. All this transformation has followed the work of the American Christian missionaries since the year 1820. To testify his indebtedness to Christianity the King of the Sandwich Islands subscribed a good sum towards building a Christian church in Japan.

In the Fiji Islands, where there are about 100,000 people, the inhabitants have been taught in like manner. Ignorant, warlike

islanders have been transformed into intelligent, well-informed, peaceful subjects of a little kingdom. The exports amount to £120,000, imports to over £100,000, with a revenue of £80,000. This transformation was mainly the work of the English Wesleyan missionaries, who commenced their work there in 1835.

Thus we see that in all lands, where true Christianity comes, it establishes or strengthens nations, while the greatest island in the world—New Guinea—over 1,200 miles long and 300 miles wide, where missionaries did *not* go many years ago, is still in ignorance and hostile to all comers. But of late mission work has begun there, too, and we expect the same results there, after not many years, as in other lands. Thus we see that true Christianity puts every nation on a firmer national basis than that on which it finds it at its coming.

II.—It is not enough to establish kingdoms; it is necessary also to establish *righteous laws*. And the Christian religion, wherever it goes, endeavors to improve the laws wherever they need improvement. For its two great commandments are love to God and love to man, with the high ideal of perfection as our Father in Heaven is perfect. If we were to mention in detail the improvements made directly or indirectly in the laws of various countries by Christianity, it would take many volumes instead of a few lines, but the main subjects, on which Christianity has exercised marked influence for good, are the following:—

Paternal power—as a check on cruelty and caprice and checking facility of divorce. Position of woman—as raising from degradation. Personal purity and marriage—restraining intemperance and allied vices. Cruel and licentious sports, serfdom and slavery. More humanity in the Roman and Scandinavian codes of law, checking torture, piracy, persecutions, exposure of children, encouraging chivalric protection of women. Prison reforms. Welcome to strangers and care of people wrecked at sea. Better distribution of property, co-operation to free trade. Checks on personal feuds, wager of battle, duel, ordeal for suspected crime, false swearing and private wars. Education in truth, and virtue, and good-will. Establishment of the peace of God. International law and arbitration. The firmer establishment of morals on the ground of true religious faith.

Leaving this list, it is instructive to bear in mind some of the chief Reformers of the laws.

Europe.—When the Emperor Theodosius heard that the people of Thessalonica had murdered his General, he was furious and ordered the instant punishment of the inhabitants, and over 7,000 were massacred. When Ambrose, Bishop of Milan, heard this, he

remonstrated with the emperor on the cruelty of the deed, and the emperor was forbidden to join in worship till he had made public confession of his sin and had made a law that hereafter no execution should take place till a month after sentence had been pronounced, lest the innocent should again perish with the guilty.

In the sixth century Justinian, the Emperor, made a new code of laws for the whole empire. The first part consists of the canon law which, as here laid down, is an improvement in certain points on what had existed previously.

In the ninth century Charlemagne, the first of the long line of German emperors, made further improvement on the laws, specially adapting them to the needs of Northern and Western Europe. He established religious education everywhere, so that people might not go wrong through ignorance. And lest civil officials should not be sufficiently just, he made the bishops sit as ecclesiastical magistrates equal in authority to the civil ones. The best adviser he had in all this was Alcuin, the political missionary.

Immediately after, Alfred the Great of England invited six ecclesiastics to assist him in the work of making similar improvements in the laws of England, introducing scriptural principles as the basis of government. He put the ten commandments and other parts of Scripture at the head of the statute books. It was ordained that bishops should sit in the councils of the nation, and from that day to this the bishops have sat in parliament in England.

Nor was it so in the West and North of Europe only. It was so in the East, with Stephen of Hungary and Rodolph of Hapsburg also. Again, in Kief the Emperor Jaroslaf built 400 churches and established a college with 300 pupils. He also issued a code of laws which, though rude, was better than none at all.

Later on the great reforms of Peter the Great in Russia had been made easier by the reforms which the great metropolitan Nikon had begun to introduce into ecclesiastical affairs a little previously. These seem to be the chief reformers of law. From end to end of Europe Christianity infused a new spirit of universal reform and goodwill into all the nations, and this moulded all their laws, and these laws were improved in proportion as the people learned more of the meaning of Christian charity.

America.—This same spirit of universal reform and goodwill, which is taught by Christianity, was the cause of President Lincoln's putting all races—aborigines, negroes or whites—under the same laws without distinction.

The failure of military law to tame the Indians and the handing of them over to the care of the Christian churches by President

Grant, is the most ample proof of the superiority in his opinion of pure Christian principles over those which are diluted with much that is not Christian, as may exist even in Christian States.

As so many American laws and customs have had their origin in Europe, what has been said of Europe largely applies to them. I need not therefore enlarge.

Asia.—The Satti custom in India of burning widows with their dead husbands, the Mohammedan Emperor Akbar tried to put down, but he failed. As many hundreds were annually burnt in certain single districts alone; the number throughout all India must have been very great indeed. But though a custom of long duration, when the English forbade it henceforth by law and proclaimed that those aiding in it would be held guilty of manslaughter, it ceased at once throughout the whole land, because the minds of the people had been prepared by the missionaries, who had condemned the crime for years in their books, their papers, their periodicals and in their pulpits. So, too, with the Thagi. Although Thagi, like Satti, had been tolerated by many as a species of religion, the government was also able to stop this in like manner, because missionaries had been educating the people to hate these things as utterly abhorrent to the true God, the loving Heavenly Father.

A new code of laws has been made, adapted to the special needs of the Hindoos. One of the most palpable proofs of the superiority of the Christian law over that of the native—still existing in many native States—is the fact that the districts under Christian law are about three times as thickly populated as the others. Were the native Indian laws better the people would have crowded to the native States and left the Christian-ruled States much less thickly populated.

Africa.—There has not been much done on the African Continent yet. But the laws of the colonies are much superior to those of the native States. Even where native law still prevails the stronger the Christian influence the better the laws. They contain the germs of those improvements under which Europeans and Asiatics flourish as never before. In Madagascar trial by ordeal, and foreign slavery, have been abolished under Christian influence. The Sabbath has been established as a day of rest, and many Christian forms of law have been adopted because of their superiority to what existed before.

Polynesia.—There were no books, not even alphabets, much less laws, in many of these islands seventy years ago. With the alphabet, which they got from the missionaries, they have also gladly received codes of law instead of tradition or the arbitrary will of the rulers, as was the case before.

Thus, besides establishing nations, Christianity has given them better laws, and therefore made them more permanent and progressive than otherwise they would have been.

III.—The next Political advantage we notice is the *administration* of law. Even the directing of armies has been entrusted to the hands of Christians; often Christian teachers and bishops.

Europe.—The bishops were made equal with the civil magistrates in most countries from the time of Charlemagne onwards. When the Saracens took possession of Asia Minor, Syria and North Africa, and threatened to take Europe, the pope roused all Europe to defence. Emperors, kings, bishops, led hosts of armies to check the advance of the Saracens. In about 200 years there were nine crusades. When unworthy kings ruled they were deposed and better men put up in their places by the power of the pope and the clergy. When the popes forgot in the enjoyment of their power what their proper duties were, a new Christian power arose to defend the good from the oppression of unjust popes and reckless clergy, and this power deposed popes, emperors, kings and clergy, and the armies of Europe were put under the leadership of the *Men of God*, who should execute the law for the *good* of men and not for the attainment of their *own* power or glory. Such were the best political leaders of the reformation.

America.—In America the same principles prevailed as prevailed in Europe with very little difference. In the United States the ruler has endeavoured to consider the interests of the people even more than the rulers in Europe, and this we have already shown is mainly owing to strong religious influence.

As South America is still largely under papal influence, it resembles Southern Europe being more lax in administration of law, and therefore less progressive.

Asia.—Several American missionaries have been appointed as Consuls in different parts of Asia, and two American missionaries have held high posts in the American Legation in Peking.

Africa.—One of the English missionaries in South Africa was appointed as Consul. One of the religious ministers of the Boers was elected to be president of the Transvaal republic in 1873.

Polynesia.—In the Sandwich Islands, and also in the Fiji, the missionaries, though their aim was simply to confer on the people the blessings of Christianity, had to see also to the proper administration of the law.

Thus at certain periods in the history of most Christian nations the church has had to provide even for the administration of law, though usually all Christian leaders disclaim this as not falling naturally within the scope of their duties.

IV.—Another advantage conferred by Christianity is the encouragement of friendly treaties and of arbitration instead of war.

Europe.—When Greece began its career of conquest it looked on all the world as its prey. When the Roman empire arose that was the feeling in it also. The nations of Northern Europe then, and for many centuries after, were very warlike, fighting each other most fiercely on the slightest provocation. But when the nations of Europe began to assume stability under the influence of Christian teaching and guidance, the rights of one another had to be considered. For centuries, when quarrels arose, priests and bishops often became mediators of peace to avert war. And when these failed then popes and church councils met and settled national disputes by other methods than fearful bloodshed. Meanwhile Christian teaching was going on among all classes, and they were taught not to look upon any as enemies, but as children of the same Heavenly Father and brethren in Christ.

Then arose by far the most celebrated man in international law—Grotius—who was born in Holland in 1583. His book, the main object of which was the prevention of wars, has been translated into all the chief languages of the West, and is regarded as the foundation of modern international law. He bases his arguments on the teaching of Holy Scriptures, the example of Christ, the recognized duty of Christians to sacrifice themselves for the good of others, and in all things to further peace and goodwill.

After the invention of printing and better methods of education, the best teaching of Christianity spread with great rapidity throughout all nations, and was diligently studied by high and low. So far has friendliness superceded the old warlike spirit that strong nations combine together to protect the weak ones.

In 1827 England, France and Russia united to give independence to Greece from the oppression of Turkey.

In 1831 five European powers acted together to separate Belgium from the Netherlands and to give it independence.

In 1853 England and France united to help Turkey against Russia. The Crimean war was fought (1853-56), securing Turkey against the inroads of Russia.

The Turks so oppressed the Bulgarians that Russia interposed in their behalf. In 1878 Bulgaria was raised into an independent kingdom by the Treaty of Berlin. England, France, Germany, Russia, Austria, Italy and Turkey united in making the treaty.

Thus, instead of cruelty and oppression and war, all nations declare for kindness, justice and peace if possible. Christianity has so united the nations that instead of hundreds of small States con-

stantly at war with each other, petty wars have ceased. Only comparatively a few States have the practical power to declare war, and Christianity is making a strong effort to stamp this out by arbitration.

The Society of Friends established the Peace Society with the aim of putting an end to war. Many ridiculed a few scores of people going to put down the immense armies of Europe. In 1849 it was put before the English Parliament for consideration. It was voted against. But trusting in God and the righteousness of their cause, they went on. After some years it was put before Parliament again, and this time the majority declared in favor of its principles. It was laid before the Germans, United States, Italy and Switzerland and gained friends rapidly everywhere. And not merely was it gaining ground as a good sentiment, but within the last hundred years its principles have actually been carried out *thirty-six times* between different States in all parts of the world. Thus, without a single weapon in their hands, a handful of men check the march of millions of soldiers and the destruction of untold property, which might turn back the stream of progress in the world for centuries.

America.—These very laws, becoming international, extend their influence everywhere.

In a dispute between England and the United States about the ship *Alabama*, both nations agreed to submit the case to arbitration rather than go to war, as would have been certain in former times, and England had to pay £3,000,000. The warlike people complained, but the peaceful ones said, If we went to war—not to mention the lives lost and discord sown for ages to come—who can tell how many times that sum would have been spent before its close.

Asia.—These international laws are now being adopted among all nations as the best basis of comity and intercourse.

Difficulties between China and Japan were settled by mediation. Difficulties between Japan and Peru in 1875 were settled by arbitration.

Though Christian missionaries have nothing to do in the *direct* settlement of these important affairs, they are engaged in disseminating principles which, if adopted, must produce peace and goodwill everywhere among great nations as well as among private individuals.

As to Africa and Polynesia the advocacy of missionaries everywhere for the deliverance of the oppressed, has been so successful that if any nation were to annoy and oppress any of these weak and helpless nations, now beginning to learn how to govern themselves and grow into regular peaceful States, such an unrighteous nation would have to blush with shame before the rest of the nations of the earth.

We have now taken a cursory glance at some of the leading influences of Christianity on the politics of the world.

The history of the papal States, as such, have been intentionally left out. So has the history of the Christian State, established by Calvin, so successfully in Switzerland—one Papal and one Protestant—exercising immense influence over the politics of their day. The minor Christian republics of Arnold of Brescia and that at Florence, under Savonarola, have also been left out, not because they are unimportant but because they were not lasting.

When we consider all we find that Christianity has sometimes gained political influence by the superior knowledge of the missionary; sometimes by Republican views gaining ascendancy in the State, and sometimes by great rulers adopting Christianity into their principles of government, and sometimes by an all-powerful hierarchy over-riding all other authority and speaking as the vicegerent of God on earth. But in every way it is evident that the influence of Christianity for good on the politics of the world has been immense.

Education and Work for the Chinese Blind.

BY REV W. CAMPBELL, F.R.G.S.

THE decision of the recent Conference on this subject must be a great encouragement to those who are working for the welfare of the blind in China. It is just the word that was needed; very sympathetic, thoroughly business-like and most helpful in sketching out the general plan on which such work should be carried on.

The recommendation to use letters composed of dots instead of lines in preparing books for the blind, cannot fail to commend itself, and one object of these notes is to say a little about this simple and ingenious method of instruction.

It was invented in 1834 by M. Braille, a blind pupil of the *Institut des jeunes Aveugles* at Paris. At that time embossed books were all printed in large Roman letters, but four serious objections were urged against them:—1. Their almost prohibitive price. 2. Their bulk and weight. 3. The unsuitability of the Roman type for embossed writing. 4. Its cumbrousness as an instrument of musical notation for the blind.

Braille conceived the happy idea of using dots to represent the letters of the alphabet, thereby reducing the size and price of embossed books to nearly one half, besides creating a branch of industry by enabling the blind themselves to prepare their own

books. A very concise description of the Braille letters represents them as being purely arbitrary and consisting of varying combinations of six dots placed in an oblong, of which the vertical side contains three, and the horizontal two, dots (: :). By omitting one or more of these dots, sixty-four different symbols are obtained, a sufficient number to provide alphabetic and musical signs, numerals, stops and all diacritic marks.

The following statement from the article "Blind" in the ninth edition of the *Encyclopædia Britannica*, explains the process of writing :—" A frame is used, consisting of a grooved metal bed, containing ten grooves to the inch; over this is fitted a guide, whose vertical diameter is $\frac{1}{16}$ inch, while the horizontal diameter is $\frac{3}{16}$. This perforated guide is fixed into a light wooden frame, like the frame of a slate, which is attached to the grooved metal bed by hinges. The paper is introduced between the frame and the grooved bed. The instrument for writing is a blunt awl, which carries a little cap of paper before it into the grooves of the bed, thereby producing a series of little pits on the side next the writer. When taken out and turned over, little prominences are felt, corresponding to the pits on the other side. The reading is performed from left to right, consequently the writing is from right to left; but this reversal presents no practical difficulty as soon as the pupil has caught the idea that in reading and writing alike he has to go *forwards*. The brass guide has a double row of openings, which enables the writer to write two lines; when these are written, he shifts his guide downwards until two little pins, which project from the under surface at its ends, drop into corresponding holes of the frame, when the writer writes two more lines, and the operation is repeated until he arrives at the bottom of the page."

In this way accounts, letters, essays, notes of every kind and even books can be prepared, while the whole portable little apparatus, weighing 18 ounces and measuring 11 by 7 inches, costs only three shillings and sixpence; the stout paper needed for writing being sold at sixpence per pound.

For printing the Bible and other books which are always in demand, a very handy method of stereotyping has been devised. The preliminary stage of this process is practically the same as in ordinary Braille writing. The frame required is only a much stronger one, so that the punching may be done on thin brass plates instead of paper. Those plates are afterwards used as stereos, from which any number of neatly printed pages can be taken; the pressing machine here also being so simple in its construction that blind persons have no difficulty in working it.

The decision of the Conference, however, not only approves of this system of writing and printing, but recommends that its alphabetic letters should be used for spelling according to the European method. The recommendation is a very important one, especially now, when so much is being said about discarding those letters and using only the Braille numerical signs for every kind of writing.

Regarding this exclusive use of numbers in place of letters—something similar to what may be seen in every telegraph office in China—the claim has been put forth that it has no spaces or contractions to burden the memory. Some such relief would certainly appear to be necessary, as the student of “Numeral Spelling” begins his work by committing to memory 408 sentences, thenceforth writing them all out in figures, which must not be pronounced according to their own meaning, but after the sounds which they have been made to represent. It seems pretty evident that the advocates of the system have overlooked: *first*, the remarkable capabilities of the Braille alphabet; and, *second*, the order and simplicity brought about by introducing a few simple rules of classification among the perpetually recurring sounds of the Chinese colloquials.

One reason given for the appearance of “Numeral Spelling” is that the people here know nothing of alphabetic; but this applies only to the written language; whereas in work for the blind, sounds have first to be taken into account, and then the symbols which shall be chosen to indicate them. Moreover, the success which has attended the use of Romanized books in China proves sufficiently that the people are quite capable of appreciating the advantages of an alphabetic, as compared with an ideographic, method of writing.

In the adaptation of Braille, which has been made to the Amoy Vernacular, the letters of the alphabet are full-length, thus leaving the tonal marks to be formed from upper and middle dots and the punctuation from middle and lower ones. The letters are combined phonetically—and also as initials and finals—to spell out the short monosyllabic words, which, on an average, require only three letters and a fraction to each. Of course the Braille figure-dots are kept for the use they were originally intended to serve.

Two instances may be given here to show the conciseness and flexibility of the Braille system. The first refers to the aspirated letters of the Amoy Colloquial. These are four in number, and one distinguishing mark of them with the corresponding letters from which they are derived is that all the eight have an *upper pair* of dots. Again, the aspiration in every case is indicated by simply changing dot No. 5 in the first form of the letters into No. 6, thus:—

c	k	p	t
• •	• •	• •	• •
•	•	•	•

ch	kh	ph	th
• •	• •	• •	• •
•	•	•	•

The other example is seen in the nasals. There are six of them altogether, and the nasalization is shown by the one process of adding dot No. 6 to the simple form of the letters; the six nasals, and no others, being thus made to have a *lower pair* of dots, *e.g.*:—

a	e	i	o	u	n
•	•	•	•	•	•
•	•	•	•	•	•

a ⁿ	e ⁿ	i ⁿ	o ⁿ	u ⁿ	ng
•	•	•	•	•	•
• •	• •	• •	• •	• •	• •

It may be well to state that, for beginners, it is advisable to have guides made that will produce dots standing slightly more apart than those from the ordinary standard pattern. Failing this, a very good way of giving lessons on the formation of letters and words is to work with short wooden pins on the octagonal board which the blind use for arithmetical exercises.* The pins ought to have the ends smoothly rounded, and be cut to fit the holes exactly, the readiest way of making them being from bamboo splints. Pupils whose hands have become hardened by manual labour, should leisurely wash them with soap and warm water before commencing to read. One more remark under this head is that, for the reason already assigned, the dots ought never to be referred to as occupying the right or left hand side, but always as upper, middle and lower, or by their numbers as in the foregoing examples.

* Writing-frames, arithmetic-boards, paper, maps, &c., &c., with every needful direction regarding educational and industrial work among the blind, can be obtained from T. R. Armitage, Esq., M.D., Hon. Sec. of the British and Foreign Association for the Blind, 33 Cambridge Square, Hyde Park, London, W. The latest edition of his "*Education and Employment of the Blind*" is a store-house of reliable information on the whole subject.

For the less intelligent elderly blind, it may still be found necessary to prepare a few Romanized books, which shall have the letters somewhat modified, so as to render them as clean and open to the touch as possible. The beautiful Boston type is too small for this purpose, while books in the large serrated Stuttgart letters would likely prove to be rather expensive. Dr. Moon of Brighton has had a wide and very long experience in this department of work. He supplies durable stereotype plates at the rate of about three shillings and fourpence a page, and the large half-bound volumes which are embossed from these, whether many or few, can be produced for three shillings each. An edition of St. Matthew's Gospel for such readers has been printed by the British and Foreign Bible Society from a fount of specially prepared types. It differs from Moon's in adhering more closely to the normal shape of the letters, and in the non-adoption of his return-line arrangement, all the lines reading from left to right as in ordinary books. The colloquial it exhibits is that of the Romanized Bible in the hands of our native brethren throughout Formosa and the Southern half of the Fokien Province, and almost without any previous study, those sighted-readers can use the embossed copies for teaching their blind relatives and neighbours.

The Conference minute closes with a recommendation that, wherever practicable, all efforts for the blind should include some kind of industrial training. A very important and a very intricate branch of the subject presents itself here, but it is well that at this early stage the matter should be looked at carefully and from every point of view. Even in America, where such work has attained a high degree of efficiency, the self-support of the blind has not yet been reached. In the case of our blind church members, who are young and intelligent, no very serious question can arise. If some sixty persons can earn a living as Braille writers in London, it should not be impossible for many of those members to support themselves by preparing embossed books for the use of their afflicted fellow-countrymen, while others could be trained as Scripture-readers and evangelists.

The real difficulty lies with the less active adult blind, and more particularly with the still untouched heathen mass of them. The latter are divided into two great camps—the beggars and the fortune-tellers—and it can only tend to the encouragement of parasitism if operations are commenced by inducing them to give up their calling on the promise of having an easy time, clothing, good quarters and plenty to eat. Those poor much-to-be-pitied people may literally be said to thrive upon superstition and lying, and many of them are steeped in every form of evil; the problem they present being all the more embarrassing from the fact that blindness has overtaken the

large majority at a time of life when the faculties are blunted and bad habits have become hardened into a second nature. Of course, Christian workers will be the very first to understand that their case is far from being hopeless, but they will also understand that the most urgent need of such people is to undergo a change which cannot be effected by the ingenuity or might of any human process of education, but by my Spirit saith the Lord. Much good preparatory work may be done by helping the blind in their own homes or while meeting with this numerous class of patients at our various hospitals.

On the whole, it will be found most advantageous in the long run that a great deal of attention should now be given to the children and to blind persons who have already come under the influence of Christian truth. Better at this early stage to have a small amount of thorough genuine work than much mere scratching of the surface that can end in little else than an increase of pauperism, indolence and hypocrisy. Let it not be forgotten that many of the blind at home become expert in the manufacture of straw cushions and mats, in basket work and in rope making; and that every such native tradesman here would become an object-lesson of enormous value.

In short, after every drawback has been taken into account, it cannot but be admitted that the Conference was wisely guided in calling sympathetic notice to this interesting, most hopeful and very Christ-like branch of service.

In what form shall we give the Bible to the Chinese ?

NO apology is needed at the present time for ventilating one's views on the translation of the Bible and cognate subjects. The *status quo* has been disturbed, and changes are imminent. Now is the time to speak, or be for ever silent.

The first question to be settled is of an academic nature. Shall the translation of the Bible into Chinese be the work of one man or a committee? It is a matter of supreme indifference, provided it embody the results of textual criticism and be linguistically the best that can be produced in the present state of Chinese scholarship. That the only hope of securing this is from the united labours of a committee, is hard to maintain in the face of such one-man versions as the Vulgate of St. Jerome and the German of Luther. Nor does the present state of matters in China lend much countenance to the contention. The unbiassed statement of the facts appears to be that committees are weak in origination, but strong in the judicial function of adjusting matter already furnished. If

it were the prevailing opinion that the capacity of the Chinese language for expressing spiritual truth had been fully explored, all desirable renderings already suggested and their merits canvassed, the sooner a committee was appointed to put the Bible into final shape the better. But it is our great complaint that in many crucial places all the renderings of all the versions are deficient; and who can say what terminology will ultimately be adopted? I do not refer so much to the well-worn Term Question as to theological terminology generally. Is there any convenient method of stating the doctrine of the Trinity which does not imply the grossest materialism? Who has been fortunate enough to discover a name for sin which does not dash us on the scylla of civil crime or engulf us in the Charybdis of retribution for the faults of a former life? Use whatever language you please to express the resurrection, and the uninitiated will understand it to mean transmigration. The Chinese language is so defective and clumsy an instrument for being made the medium of spiritual truth that scarcely a year passes without producing its crop of new terms. When the room for improvement is so great, and the labourers so many and so diligent, it will be passing strange if great improvements be not effected.

The present is a time of growth, and we must wait with what patience we can for the ripening of the fruit, and its gathering into a version that shall be truly final, standard and union. Our pressing need is not the adjustment of what we have, but something better than anything we have got. Let us have originality and diversity of translation, and we shall be providing the materials, out of which an enduring temple to enshrine God's Word shall ultimately be raised. This we shall better get from individual workers, or a few kindred spirits, attracted by mutual affinity, like-minded and in harmony, than from representative committees embodying diversities of opinion and conflicting views. When the workmen have a free hand we may expect consistency as a whole and rich suggestiveness, but when mutual concessions have to be made, the result will be satisfactory to no one. We will not even get the renderings for which the strongest reasons may be advanced, but those against which the fewest objections may be urged. Compromise is fatal to consistency, of which the Revised English Bible affords but too many proofs. A standard version cannot be produced. The very materials for it are not in existence. Desirable as it is, it is as impossible to-day in China as would have been a revision of the English Bible in the days of Mill and Griesbach. A union version might be attempted, but if such means a union of terminology, which must form the backbone of the whole, the result would be such an *olla podrida* as has never been issued from the press to represent

the inspired word. A final version we cannot have, for the rising tide of Chinese scholarship and the deepening Christian experience of the Chinese, leading them to choose instinctively the modes of expression that harmonize most completely with the feelings of their heart, will overflow any narrow channel in which we may wish divine truth to flow, and speedily burst the artificial barriers we may raise around any present day translation.

The proposals that have been put forth by Dr. Wright and the British and Foreign Bible Society are certainly most extraordinary. Monopoly and compulsion are the two pillars on which the projected versions rest. As, witness the old Apocrypha Controversy, it is no new thing for the great British and Foreign Bible Society to bear itself somewhat cavalierly, but surely there is no truth in the report that the committees of the Conference desire independent translators to leave off their work. To say nothing of the violent interference with individual liberty, which ought ever to be a sacred thing, the action condemns the committees as being in their own estimation unable to proceed with their work. They have no *raison d'être* unless they believe themselves capable of producing better versions than any we have, or will have for many a day. If they can do this, they can afford to discount all rivals. If they have not this confidence, let them take their place alongside other workers in the same field; court no favours and seek no monopoly, and when their versions appear, they will rise to the top, if they be the best. They will be proclaimed *standard* by universal acclamation, if they deserve the honour. If the committees had as much confidence in themselves as they desire us to repose in them, they would urge on the completion of all other versions that the mine they are to work might be all the richer.

What is it we are practically asked to do? I speak with diffidence, being one of the unfortunates detained from the Conference, trying to do the work of three at a short handed station. But is it not practically to commit ourselves beforehand to the acceptance of versions of which a single chapter has not been written, and concerning the leading lines of which no scrap of information has been offered? Some of us are cynical enough to believe that if either of these things had been submitted to the Conference, an immediate explosion would have ensued. No one has even come forward to assure us that the committees are better qualified to translate the Bible than those whose versions are to be committed to the bats and moles; no one has ventured to predict that the hands of the clock are from this time forward to stand still, and that no advance is to be made in the knowledge of Chinese, no fresh resources to be discovered or developed. Valuable work, I am sure, the committees

are capable of producing, but wisdom will not die with them. It is devoutly to be hoped that the gallant little Scotch Society will resist monopoly and compulsion in the Word of God, and will stand to its one man version so long as it receives a fair measure of support. It will be untrue to its origin, untrue to its traditions, untrue to the Scottish love of freedom, if it ever refuse a reasonable compliance with the various and varying requirements of the day.

What ought the Bible Societies to do? Let them not shut their eyes to the fact that the religious phraseology of the Chinese is still in course of formation. They cannot give us the Chinese Bible in a perfect or final form; let them do the next best thing; let them give it in a many sided form. Let them refuse to supply no version, which is not obviously sectarian in its leanings, for which there exists a demand that justifies its production.

The demand for explanatory notes must obviously be embarrassing to home directors, and here again the Scotch Society deserves the thanks of every missionary. Instead of fixing hard and fast lines and sending a man to lecture us like a class of unruly school-boys, it said, Produce your notes, and we will do our best to meet your wants, if it be within our power. The need of notes has been proved again and again up to the hilt, yet some people cannot be too often reminded that every portion of the Bible was written for believers. If we decide to place it in the hands of the heathen and use it as an evangelizing agency, we are putting it to a purpose for which it was not originally given. Have we any right to expect it to be more than it pretends to be, an infallible guide to believers? The burden of proof must surely lie with those who maintain that the heathen can understand it, without previous instruction, without note or comment. But the question is not to be settled by *a priore* reasonings. As an actual fact, do the heathen understand it? Undoubtedly some do, for it is the glory of the Spirit to work when, and where, and how He pleaseth. But in my experience I have never baptized a single convert who was converted by the simple reading the Bible. The two most scholarly men I have yet baptized, one of them a *Siu-tsai*, had the New Testament long in their possession and were greatly struck with certain portions, but could make out no connected system in it, and could not intelligently believe what they so imperfectly understood, until opportunity occurred for them to receive oral teaching and tracts. How many in China are in the same position to-day? Reverence for the word leads me desire that it were never placed in the hands of the heathen without plain instructions how it is to be read.

Would these directions and explanations exceed the powers of the Bible Societies to provide? I think not. No note or comment is a

principle more honoured in the breach than the observance. Divisions into chapters and verses, chapter headings, maps and marginal references are no part of inspiration. A society, for instance, whose fundamental laws admitted the circulation of the Apocrypha, can surely go a long way to meet us, if it would revise its secondary regulations. I have just looked at some of the marginal references in a Bible published by the British and Foreign Bible Society, and have no hesitation in saying that many of them are more doctrinal and more doubtful in their application than the notes required for heathen readers.

But there is another requirement which I believe to be more pressing even than notes—the selection of appropriate parts of Scriptures for readers destitute of all Christian knowledge. We would never trust the selection of the lessons to Sunday school teachers; the church of England does not even trust it to her own clergy. Is it consistent to give the Bible to the heathen without any attempt to guide their reading of it. I believe no tracts would be more popular, and none so profitable, as select portions of Scripture dealing with single truths presented in pamphlets that could be read in half an hour. Let the source of each passage be indicated, and nothing but good could come of giving the Chinese, in a handy form, the very words of inspiration regarding the nature of God, true happiness or sin, the Sermon on the Mount, the Parable of the Prodigal Son, or the pointed directions of Paul and Peter as to the Christian life. A child's Bible had nothing in it that shocked the sensibilities of home Christians, and I see no reason why the directors of Bible Societies should be impatient at the suggestion that a heathen's Bible would be a very good thing to circulate in China. Until we get something of the kind we must be debarred from making use of large portions of the Old Testament, eminently fitted to enlighten darkened minds and awaken slumbering consciences. Would it not be following the Divine plan to give line upon line and precept upon precept? If this plan were adopted, explanatory notes might well be reduced to a very narrow compass.

That something must be done is very evident; the demand is too loud and too general. Whether the Bible Societies can do it or not, remains to be seen. If we even had a decided negative, we should know to look elsewhere, but to meet no one's views let us cut down our demands below our convictions of the requirements of the case. If the work be of God the means will be forthcoming from some quarter to carry it forward. Our most pressing needs in connection with the Bible are variety of translations, explanatory notes, and most of all, for purely evangelizing purposes, collations of suitable passages to place in the hands of heathen readers.

The Cure of Opium Smokers.

BY REV. G. KING.

THE anti-morphia resolutions of the Conference were timely. China would lose, instead of gain, should morphia-eating supplant opium-smoking. The fascination exerted over habitués would be more potent, and the difficulties of removing the habit greatly increased. Mere succedanea for opium are not what is needed, nor can such be considered "cures." Merely to substitute a new narcotism for the one to be relinquished, or to tide over, by hook or crook, the periods of greatest restlessness and anxiety, is not to "cure" the patient. In these days of exact research in pathology and materia medica we may hope that a remedy or remedies may be found as closely related to the opiophagist's symptoms, as aconite is to acute inflammations, quinine to malarial fevers, bromide of potash to epilepsy, and ipecacuanha to dysentery.

In seeking such a remedy it is necessary to note the symptoms to be combated, connect them with their physiological causes and ascertain what remedy has a sphere of activity corresponding to these indications.

Opium "produces serious disorder of the assimilative and nervous systems." "The most characteristic symptom of chronic opium poisoning is *general disturbance of nutrition*, due to diminished absorption of food, in consequence of the *catarrh of the stomach* and intestine which exists." The loss of appetite may depend somewhat upon the *paralytic condition* of the vessels and nerves, brought about by the constant influence of the poison. "As to the origin of the various neuralgias, anaesthesiae, hyperaesthesiae, it is explained partly by the *general disturbance of nutrition*, which leads to *fatty degeneration* of most of the structures of the body, partly also by the direct influence of the poison upon the substance of the nerves." (Von Boeck). "Its effects appear to be—sluggish liver, obstinate constipation, irritable stomach, loss of appetite and generally speaking, impaired nutrition—an enervated condition of the whole system, constant epigastric uneasiness, total loss of appetite, great attenuation and debility." (Johnston). "Begets a special tendency to neuralgia and demoralizes the whole nervous system." (Niemeyer). "Loss of memory and of physical and mental energy." "The man is apt to be untrustworthy in word and actions." "In addition to the maldigestion and emaciation, there are a series of cerebral symptoms: fanciful, discontented temper, giddiness, headache, sleeplessness, all possible eccentric neuralgias, failure of

memory, understanding, energy and will." "Patients become cowardly, untrustworthy and regardless of truth." "Paralysis and diseases of the bladder are apt to set in." (Van Boeck). "Chronic meconismus generally terminates in early death." "The opium eater dies in collapse *through nervous exhaustion*, and with a colliquative diarrhœa, by which the system relieves itself of the effete matters which have been accumulating for years." "The excessive use of the drug for three or four years deprives the victim of the power of procreation." (John).

Such are the symptoms; from what causes do they arise?

From starvation and more or less paralysis of the whole nervous system. The brain and spinal column, and the great sympathetic nervous system, all suffer. The nervous organization is reduced like the poor horse to "a straw a day," is gradually devitalized and refuses to act any longer, having been both starved and poisoned to death. "The man dies from "destruction of nervous energy, inducing devertition and consequent decay of the organism."

The treatment then should tend to the elimination of the poison and the nourishment and revitalization of the shattered nerves. The former may be left to nature, which will cast out the offending poison as soon as it gets strength and leave to do so. What is needed is something to *rapidly* supply suitable nourishment to the starved brain and nerves; to buoy up against depression and exhaustion; to arouse the narcotized nerves of appetite; to wake up the secreting glands from their opium induced stupor; to send enriched blood coursing vigorously through the system, exciting to work and action each paralyzed vessel and nerve, and with the stimulus, supplying the necessary nutrition. We need a remedy which will congest the brain, "give heart," tone up the circulation, give brain power, restore memory and will, relieve spermatorrhea, cure neuralgia, sustain under the inevitable diarrhœa by which the poison is eliminated, remove the troublesome catarrh and coryza, give quiet sleep, rouse the sluggish liver to its duty, give strength to expectorate the mucus stuffing up the lungs, restore virile power, bring the clear flesh of health to the cheek, make the head erect and the step firm. Can a remedy be found to answer these indications?

Quinine gives tone to the spinal column, but is circumscribed in its action, and fails to meet some pressing requirements; *e.g.*, catarrh, spermatorrhea, sleeplessness, &c.

Nux vomica is specially helpful and sometimes seems alone almost sufficient, but its good influence is exerted gradually, and the smoker cannot wait hours and days while the nerve tonic slowly braces up his constitution. He must get *rapid* relief from the

overpowering depression and exhaustion. Every minute is an agony. Nux vomica is a good auxiliary, but a remedy is required fully meeting the case, and meeting it *immediately*, as quickly as could port wine or meat juice meet exhaustion from loss of fluid, etc., with more permanent good results than either.

Such a remedy we have in *phosphorus*, and alike from theory and experience, I believe it "fills the bill," and may be relied on as a real cure for the opium habit. Its sphere of action "is as a nutrient tonic to the nervous system." "In all cases of nervous exhaustion, whether involving the cerebral or special centres, is of great value." (Dr. Wood in Reynolds' System of Medicine). "Phosphorus is administered to repair degenerated tissue and to correct an abnormal condition of the blood—blood chemically defective in nutritive power." "Phosphorus is a stimulant to the nervous system, and may be given when there is a tendency to nervous prostration and general enfeeblement." (Dr. Harley, Royle's Manual). "Whenever the system is jaded by overwork, or wearied by unusual mental effort, or suffering under exceptional nervous exhaustion, from any cause, the exhilarating and restorative effect of phosphorus is very remarkable. A dose or two produces a sensation of *bien etre*, of comfort and exhilaration, and a manifest increase of power." "It gives not merely a fillip to the weary and languid brain, but material support with increased capacity for renewed exertion, while it restores the animal spirits." "The effects of phosphorus are far less evanescent than those of alcoholic stimulants, and they are not followed by depression." "Sleeplessness is one of the first symptoms relieved by phosphorus." (Kirby).

Quinine, nux vomica and other suitable nerve tonics may be given in combination with phosphorus, but separate administration of such auxiliaries as are called for, might be preferable, and it is on phosphorus, in any case, that chief reliance is to be placed. "Theory would lead us to expect good results from a combination of phosphorus and belladonna in cases of extreme nervous prostration," and as belladonna is a direct antidote to opium and is also "a direct and powerful stimulant to the sympathetic nervous system," the two remedies, in combination or alternation, may prove more useful than phosphorus alone.

The best form in which to administer phosphorus is that of the "unoxidized phosphorus pills" of Messrs. Kirby, Newman Street, London. These pills cause no nausea or other troubles. Their cost has been so high as to be almost prohibitory for mission work, but Messrs. Kirby have generously offered to supply a special preparation of phosphorus, quinine and nux vomica for anti-opium work only, at a rate sufficiently low to be within the reach of the

missionary and even the smoker. They offer to supply this "cure" in 9d. bottles, containing sufficient medicine for ten days, thus reducing the cost to less than a penny per day. These bottles they will supply in cases of sixty, packed for export at 45s. (about \$12). Supposing an average smoker to need two bottles, the cost would be only 1s. 6d., or about four hundred cash, a sum which all but the abjectly poor could afford to pay. Messrs. Kirby's address is 14 Newman Street, Oxford Street, London, W. I trust those interested in anti-opium work will give the suggested remedy a trial and keep careful record of its action, laying thus a foundation for a specific and uniform treatment of the nervous prostration of the reforming opium smoker.

In Memoriam.

BY REV. WM. MUIRHEAD.

WE are called on to chronicle the death of one well and widely known amongst us—the Rev. Dr. Alexander Williamson. He went to Chefoo early in July, according to his usual custom, to avoid the heat of summer in this place. He continued in good health and in the active prosecution of his work there until the 22nd of August, when he was seized with serious illness, which ended in his death on the 28th, in the 60th year of his age. The medical men and other friends who kindly attended him were early persuaded that he could not recover, and spoke to him of this being the case. He found it hard to believe that it was so, having previously suffered in the same way and got better, while he had such a pressure of work in hand which he was anxious to carry on that he seemed confidently to express the hope he would soon be well again, and looked forward to a few more years of active and useful labour. But it was otherwise appointed, and at the end of a week, without having had much pain, he passed away.

And so we have lost the venerable appearance of one who has been connected with China for 35 years, allowing for several years intermission when he was at home on account of health. He came out to Shanghai in September, 1855, as a member of the London Mission, but was obliged to retire in 1858, from a severe nervous affliction. On his recovery he returned to China in the service of the North British Bible Society and the United Presbyterian Church, and was stationed in Chefoo. Having done valuable work in various Northern provinces, and in Mongolia and Manchuria, he revisited his native land and published two volumes of his travels, entitled "Journeys in North China," which were highly reviewed, and for which he was honored with the literary distinction of LL.D.

by his *Alma Mater*—the university of Glasgow. In due time he came back to China, and in virtue of subsequent arrangements, he was appointed to Shanghai, where he was the means of forming the Society for the Diffusion of Christian and General Knowledge in China, of which he became honorary secretary and the inspiring agent till the time of his death.

And what shall we say of the life and character of our departed friend? The writer has known him from the first day of his coming to China, and can fully speak of his force of character, enthusiasm and spiritual earnestness in the prosecution of his missionary work. He gave himself at once to the study of the language and began at an early period to do good service in a literary way in matters of science and theology. As soon as possible he and his devoted wife went into the interior and established a new branch of the mission, which he was prevented from continuing only by the state of his health. When he returned to China he labored abundantly in various departments, far and near, and sought to extend the knowledge of Christ in hitherto unknown regions by direct preaching, Bible and tract distribution and the preparation of religious and scientific books, while his able and accomplished wife sustained his efforts by the administration of medical relief to a large class of patients in the mission home. His literary work was carried on till the close, and he has left behind him a series of volumes of high standing and worth, which have been widely circulated and used, both in this country and Japan, besides many articles on a variety of subjects that have partly appeared in current periodicals and were intended for further publication. He was fond of different branches of study, and was ever adding to his knowledge in this respect, and it was interesting to note the animation with which he spoke of any remarkable discovery of which he had been reading, while he endeavored to translate the whole into Chinese for the benefit of the people, whom it was his burning wish to enlighten. Hence the eagerness he showed in founding and contributing to the *Wan-kuoh-kung-pao*, or the Review of the World, that seemed to form his *beau-ideal* of a most useful magazine for the information of the native scholars and the moral and intellectual renovation of China.

Personally Dr. Williamson was a man of whom much can be said as a Christian and a Christian missionary. He was of a deeply reverent turn of mind, and felt and spoke accordingly. He was very attached to the friends with whom he associated on intimate terms, and whose sympathy and cooperation he valued most highly. He had his peculiarities, prepossessions and even antipathies, as every right-minded man is called upon to have, but they were ever under the guidance of what seemed to him a conviction of duty,

and though at times he may have exercised his consciousness of power and position in a manner with which others were not able to agree, yet no one more heartily regretted any expression or act that may have caused pain or trouble. He was an acknowledged power in Shanghai, and was looked up to by a large circle of friends and acquaintances. He was a frequent contributor to the daily papers and on matters of public interest. His ideas of things in relation to China, such as the condition and requirements of the Yellow River, with which he was conversant, were described in clear and powerful language, and were always exceedingly worth reading. His presence and influence at the social prayer meeting, the general conference, the private interchange of thought and sentiment, were felt and esteemed as of one whose heart and soul, whose intellect and interest were chiefly concentrated in such occasions, and in which he took special delight. In fine, we may truly say he has left his mark in China in a variety of ways, not so much as a scholar in the sinological sense of the term, though he was well up on a number of subjects that had come before him in the course of his studies and travels, but as a man of light and leading in his views of things, in his estimate of current wants for the enlightenment and advancement of China, and in the active efforts he made to carry them into practice. We regret to lose him, and that we shall see his face no more.

DEATH OF REV. ALEXANDER WILLIAMSON, LL.D.

Memorial Service in Union Chapel, Chefoo.

On Sunday forenoon, August 31st, at the Union Chapel, Chefoo, the Rev. Hunter Corbett, D.D., conducted Divine service. There was a full congregation present. After a practical and eloquent sermon from the words, "In all thy ways acknowledge Him, and he shall direct thy paths" (Prov. iii. 16.), Dr. Corbett said:—

On the evening of August 28th, 1890, after an illness of only seven days, Rev. Alexander Williamson, LL.D., was released from sickness and suffering.

A great man and a prince has fallen in Israel. "A good man, one full of the Holy Ghost and of faith," has been called to his reward.

He was truly a man of commanding personal appearance. His intellectual endowments were of a high order. He possessed large and varied learning. A great reader and thinker, who kept himself in touch with all the leading questions of the day, whether religious, scientific, literary, political or financial. Gifted in many ways he might have excelled in many things.

He thoroughly identified himself with the cause of temperance and of education.

He was the friend and patron of whatever had in it the purpose and promise of enlightening and civilizing mankind.

He was a man of large affection and tender sympathy.

God led him by a royal highway through sickness, through suffering and over the graves of loved ones, so that his heart felt deeply for all who were in distress.

Some years since Dr. Williamson called at the home of one in the Chefoo community, where death had entered. His feelings so overcame him that he could not utter a word. The bereaved one subsequently told me that his tears spoke more powerfully than words and his silent sympathy brought great comfort to his heart.

The key-note to his character was his great reverence for the Sacred Scriptures and his faith in the power of the Word to save men. He heartily received God's Word as the infallible rule of faith and duty. He made it his constant and unremitted study. His mind was much occupied and his soul deeply stirred with exalted conceptions of the love, goodness, power, wisdom and justice of God.

His lofty admiration and conception of the majesty and glory of Christ, as the only "name under heaven given among men whereby we must be saved," and his cordial reception of Jesus Christ as his own personal Saviour, exerted a mighty spiritual influence upon his own heart and life.

Heartily embracing the entire Gospel system, he held most vivid apprehensions of the tremendous consequences of accepting or rejecting the Gospel message. Hence his unceasing efforts to make known the Gospel method of salvation, in order to save souls from death. It was impossible to a man of his mental and moral constitution to believe that a cause was duty and not to pursue it.

Only a few days before his illness he mentioned in my home that his mind could not understand how any one possessed of sound and unbiassed mind could, for a moment, doubt either the existence of God or His wisdom, goodness and truth. And admitting these fundamental truths how could any one hesitate in accepting the consequences of living for the glory of God in obedience to God's commands.

During Dr. Williamson's last illness, one day when watching at his side as he fell into a deep sleep, I looked into his Bible and was struck at the large number of passages he had interlined, especially in the prophetic books of the Old Testament. Doubtless his soul entered into sympathy with the prophets, who must have thought deeply of the glorious times when their prophecies would be fulfilled. At times Dr. Williamson seemed to live in the age

when our Saviour's kingdom had already covered the whole earth. In vision he saw Christ in possession of every heart in China, from the emperor upon his throne to the humblest peasant. The doctrine of the personal coming of Christ to this earth had been to him many years intensely real and a source of great joy. I shall never forget his eloquence on one occasion soon after the news came of the discovery of the telephone. He seemed to see Christ's throne set up at Jerusalem and Christ preaching to the whole world at once by means of the telephone, and also saw the trained choir there leading the singing of an innumerable multitude scattered over the whole earth.

Notwithstanding the many bereavements and sorrows which checkered his life, he was really a happy man. His mind became so absorbed in the work before him as to make him almost indifferent to personal comfort. Dr. Williamson arrived at Shanghai with Mrs. Williamson September 24th, 1855. He came as a missionary of the London Missionary Society.

After more than two years spent in or near Shanghai, even his strong constitution could not endure the trying climate. His health so utterly failed that a speedy return to Scotland seemed the only hope of prolonging his life. He left with his wife in Nov., 1857. It was not until the year 1863 that his health was sufficiently restored to return to China. He then came as the agent of the National Bible Society of Scotland and made his home at Chefoo. During the following seven years his efforts to widely circulate the Scripture are worthy of all praise. His two printed volumes of "Journeys in North China, Manchuria and Eastern Mongolia" give some idea of long and wearisome journeys, often several months in duration. Absence from home, exposure to sickness, storms and cold, swimming rivers, roads at times well nigh impossible, miserable inns and not unfrequently rough fare, ill suited to one whose health and strength required careful and constant guarding, he regarded as trifles not worthy of anxious concern in comparison with the privilege and joy of giving the perishing the word of life.

No doubt some of the seed which he sowed in so large and promising a field will spring up and bear precious fruit. The past twenty years Dr. W. has, for at least a share of his time, held an appointment as missionary of the U. P. Church of Scotland.

It is perhaps as an author of a large number of Chinese books and magazine articles that his large and varied learning, intellectual sympathies and mental endowments appear to best advantage and entitle him to an honored place in history. He thoroughly believed in the printed page as a powerful means of enlightening and elevating the Chinese people. Many can testify to the fidelity and efficiency

with which he labored as secretary of the School Book Series, arranged for by the Missionary Conference in 1877.

He has also made his influence widely felt as secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese, a society which largely owes its existence and efficiency to his magnetic and persistent efforts.

Within a day or two of his death, and almost the last words he uttered, I heard him repeat what he had formerly stated in my hearing, that he wished certain moneys, together with some property owned by him in the city at Chefoo, to constitute a fund to be known as the *Mrs. Williamson's Memorial Book Fund*, the interest of which is to be applied yearly in the purchase of Chinese books to be distributed to the students attending the literary examinations throughout China. At the same time he again stated that he wished to leave his house at the village of Loong Shun (the house in which he died) to the China Inland Mission, to be used as a hospital for women. Thus to the very end of a long life of labor and self-denial he has proved himself a true and noble friend of China.

He has earned for himself the esteem of all good people, and especially of all missionaries of every society in China.

By his death all have lost a sympathizing and earnest friend.

The great success of the late Missionary Conference, held at Shanghai, was doubtless largely due to his untiring energy and labor during months of previous arrangement.

He had much work in hand and hoped that many years were still before him. In his home,—made cheerless by the removal, four years ago, of his gifted and devoted wife, whose name since then he rarely mentioned without some word of eulogy or moisture of the eye,—he has, with a sad yet resolute and hopeful heart, toiled on. The day before he was overtaken by fatal illness I met him coming from the Chinese city, where he had gone to sell and scatter books. Thus with faith and courage he labored on till at last he was called like the husbandman who has to leave his plough in the furrow. He rests from his labors, leaving behind him a blessed memory. His works of love and faithful service do follow him. So—

“One by one the loving Master
Calls the tired reapers home,
One by one they drop their sickles,
Though the harvest fields are white,
Knowing not, while swift the harvests
Ripen fair o'er plain and hill,
Who shall lift their fallen sickles,
Who their vacant places fill.”

Surely those of us who remain cannot fail to hear the voice of God speaking plainly in this life and sudden removal, “The night cometh when no man can work” (Jno. ix. 4). “Therefore be

ye also ready, for in such an hour as ye think not the son of man cometh. Matt xxiv. 44.

Personally my heart has been deeply moved by this death.

I made the acquaintance of Dr. Williamson on my first arrival at Shanghai in 1863. He came to Chefoo on the same steamer. On the way our vessel was wrecked and for a time our lives were in jeopardy. We succeeded in getting on shore and spent a fatiguing night wading through snow-drifts and along a barren shore, seeking for a village where we might find shelter. Thus began an intimacy and friendship which has yearly grown more tender and sacred. And the aroma of which will never fade away.

“He being dead yet speaketh.”

RESOLUTIONS ON DEATH OF DR. WILLIAMSON.

On behalf of the Protestant missionaries resident in Tientsin, we desire to express sincere sorrow for the removal from us, by death, of the late Rev. Alexander Williamson, LL.D. His long period of service in North China, extending over thirty years, and the many departments of Christian enterprise with which he identified himself, have familiarized and endeared his name to many, not only among his brother missionaries and the native Christians, but also among those who have ordinarily little sympathy with our work. His singleness of aim and earnest desire to promote the material, social and spiritual welfare of China, were apparent to all. By his early itinerations in the cause of Bible distribution, he did not a little to open large regions to the Gospel message. By the preparation of books upon political, scientific and theological subjects, he strove to promote the much needed education of the people. His sympathy with all movements tending to further union and co-operation among the various branches of the Christian church in China, was well known, and his own efforts in this direction had much to do with the success of the Missionary Conferences of 1877 and 1890. His name will ever be associated with the School and Text Book Committee and the Society for the Diffusion of Christian and General Knowledge, as one of their most ardent promoters and their indefatigable secretary. It is not too much to say that in him Christian missions in China have lost a wise counsellor and a powerful advocate.

We thank God for having given to this land so devoted and able a servant of His church, and pray that the blessed influence of his labors may be felt for many generations. While deeply sympathizing

with his bereaved family and the Societies with which he was connected in the loss they have sustained, we ourselves sorrow that on earth we shall see his face no more.

JOHN INNOCENT,
C. A. STANLEY,
JONATHAN LEES,
W. F. WALKER, D.D.,
EVAN BRYANT,
GEORGE W. CLARKE,
TIMOTHY RICHARD,

English Methodist Mission.
A. B. C. F. M.
London Missionary Society.
Methodist Episcopal Mission.
B. and F. Bible Society.
China Inland Mission.
Editor of the *Shih Pao*.

TIENTSIN, *September 13th*, 1890.

In Memoriam.—James Dalziel.

ON Thursday afternoon, August 21st, 1890, there went from our Shanghai missionary circle into the presence of the King, James Dalziel, a man we had all learned to love and honor.

He was a native of Barque, Scotland, the eldest son of a large family. As both parents are still living, it was the earnest desire of our dear friend to return home and see them once more, for in a short time they would be celebrating their golden wedding. He was brought up religiously, and at an early age was converted to God. A few years later he went to London and engaged in business; all his spare hours being devoted to the Lord's work, especially in the "Children's Special Service Mission," where he was much blessed. Subsequently, in 1878, he and his wife felt called to the "regions beyond" and joined the China Inland Mission. It was decided they should come to Shanghai to undertake the work of the Mission Home, and at Mr. Taylor's request to give the spare portion of their time to labor among the seamen. Mr. Dalziel continued to be thus engaged until 1885, when he severed his connection with this mission and joined the American Bible Society, with which he was identified until his death. He was warmly attached to Dr. Luther Gulick, then in charge, and few knew how deep was his sorrow when Dr. Gulick was compelled, by ill-health, to return to the United States. Through many months our brother bore the burden and responsibility of the agency, always hoping for Dr. Gulick's return. He at all times strove to serve the children of God as well as His cause, and kindnesses which he did for the missionaries he did as unto the Lord.

In 1880 he began the Shanghai Branch of the Children's Scripture Union, which before his death had over one hundred and thirty foreign, and over six hundred Chinese, members. Many of the missionaries' children were led through his personal influence to join this Union, and yearly received from him a letter telling of its work. Many Chinese children in our schools also joined the Union, and its results eternity alone can reveal.*

Mr. Dalziel was a man widely known and universally loved all over China, and his missionary friends will wish to hear more particularly of his last illness. It was a great grief to us all at the time of the accident when the Conference was to have been photographed, to learn of his serious injury. For days he lay in pain and weariness, and when finally able to resume his duties, he was far from well. But how happy we were to see him again in his accustomed place. In the office, the same kind, interested friend; in our weekly prayer meeting, where he always occupied the front seat, to hear again his words of prayer and praise and at its close to receive that hearty handshake which he, of all our number, knew best how to give. Mr. Dalziel had been responsible for this meeting for the last five years. It was very dear to him and was often on his lips in prayer and conversation. After his death a book was found, in which he had kept a record of the leader and subject of every meeting since he took charge of it in January, 1885. On Sabbath afternoon, July 27th, he and his wife joined a few other friends in celebrating the Lord's Supper in Miss Safford's room at "Marianheime," one of the homes of the Woman's Union Mission. Miss Safford had invited us to join her in this, her last, celebration of our Lord's Passion. We all knew she was upon her death bed, but how little any of us imagined that still another of our number was soon to cross the flood.

It was a solemn, precious service, and at its close, as he told Miss Safford good bye, he added, "I may not be far behind you, Miss Safford; indeed I may enter in before you do." At the door he told a friend that he had done something on that day that he had never done before; viz., employed a jinricksha on the Sabbath. Said he, "I could not come otherwise, and I thought it better to do so than to miss the service on Miss Safford's account as well as my own." During his work in London he walked many miles every Sabbath to attend services and meet his numerous engagements,

* Will some friend offer to take charge of this work? It is a field of usefulness left vacant by Mr. Dalziel's death which loudly calls for an earnest worker. It is at present in a very encouraging stage, especially among the Chinese. It is not confined to children. In Foochow, in connection with the Church Missionary Society, many of the older church members have joined.

never willing, however tired, to use the cabs or any public means of conveyance. Weakened by his injuries, and probably more seriously injured internally than was known, he was poorly prepared to battle with the disease. His suffering was at times very great. But, as a friend said, "His patient endurance was only equalled by his devout thankfulness to God when the pain lessened." Later the disease was partially checked, but a time of great weakness ensued, and on three occasions his wife and watching friends thought the spark of life was quenched. He rallied, however, for another short week.

Hearing of Miss Safford's death, and being told her funeral would take place the following day, he exclaimed, Dear Miss Safford gone; I learned to love her and would have liked to follow her to the grave, "In the presence of the King."

And a few days later he did "follow" this friend "to the grave."

During Monday night he seemed at one time to lose consciousness to all about him and to draw near to his King, and exclaimed, "Blessed be the Lord, Blessed be the Lord, Hallelujah! Hallelujah!"

He would sometimes repeat a verse or interpose a few words of comment, and to one friend who read to him Ps. ciii., he said of verse 3: "Do you know what Miss Safford says about that verse?—that God sometimes heals our diseases by taking us away from them." The night before his death he was wandering a little most of the time, seeming to be leading a meeting, writing a letter or engaged in his office work. But early in the morning his wife began repeating, "Jesus, lover of my soul," and he caught up the words and sang all the hymn to its close.

About noon he became unconscious, and neither the entreaties of his friends, or the services of his physician, were able to rouse him. He slowly breathed away the few more hours of his life, and then at 5 o'clock in the afternoon the "silver cord" was "loosed" and the "golden bowl" was "broken." "Not one last word!" But his whole life was the only "last word" needed,—a legacy of precious memories, a voice calling to us all to "Work, for the night cometh wherein no man can work."

One who helped care for him during those days writes.—

"The thought that his illness might have a fatal termination did not overwhelm or frighten him; it only called forth tender solicitude for her who would feel his departure most, and developed a deeper trust in Him who orders all things well.

Towards the close of his illness, either when his mind was awake or wandering, there were many indications that his simple trust in

God held firm; and that, in a sense, he lived in the presence of the King, so that when death came he would merely be going into the King's more immediate presence. One who was helping during the silent watches of the night before he died, will not readily forget the firm, clear tones in which, in the Psalmist's words, our suffering friend magnified the Lord for His goodness, and praised Him for His mercy. During that night and the forenoon of his last day on earth, his thoughts and words dwelt much on his work, and in what he said there was much to shew the well-known precision and promptitude which characterised the work which he did so heartily and faithfully for God's glory and the spread of His Word."

On Friday, at 5 p.m., the funeral service was conducted by Rev. Wm. Muirhead in the chapel on the Shantung Road, and afterwards at the grave by Mr. S. Dyer, Rev. Mr. Davis making the closing prayer. Here we left the body of our dear friend, but his life lives on in our lives and the lives of many others to whom he was a help and blessing.

Above his name on the coffin plate were the words which we shall always associate with him:—

"In the presence of the King."

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One could not but sympathize with Mr. Gibson in the regret which he expresses in your current issue, regarding the publication and wide circulation of my pamphlet, if his description of Dr. Wright's booklet, which called it forth, could be accepted as correct. Had that consisted simply of material for Dr. Wright's report to his committee, which few in China had seen or ever would see, as Mr. Gibson is under the impression it did, then for anyone

to attack it publicly would have been a most inexcusable proceeding. Under such circumstances, the duty of those who might feel themselves aggrieved, would plainly be to make their complaint in private to the parties concerned.

But Dr. Wright's pamphlet was something very different. It consisted of his authoritative report of his speeches at the Conference, together with the resolutions on which they were based and no other material whatever. It was intended for the editors of the Conference Report, and was handed to them

with the object, that the whole of it should be incorporated in that volume. Copies, no doubt, were sent to the directors of his society, as I learn copies were also sent to the directors of mine. A certain number were circulated in China. Like Mr. Gibson I endeavored to ascertain how many, and, under date of June 3rd, was informed from the Bible house, Shanghai, that "only a small number were printed, and only a portion of these circulated in China—not generally to all missionaries"—a statement which would imply a limited but judicious distribution. But in such a case how many or how few circulated in China was a matter of no moment. Speeches delivered in a public conference were already public property, and as these, by means of the Conference Report, were on the eve of receiving a very wide and most influential circulation, to call public attention to them, was a perfectly legitimate proceeding.

Now since these speeches contained personal remarks about missionaries by name, which gave them great pain; and statements regarding their actions and their work, which they considered uncalled for, unjust and calculated to much impair their usefulness; since also they had been made by one whose word would carry unusual weight, and were just about, through being embodied in the Conference

Report, to become church history for all time, it became a case in which calling public attention to them was, in the interests of truth and fairness, a most necessary proceeding. Much misconstruction might be overlooked in a spoken speech, which is heard but once and soon forgotten, but when the same is committed to cold type and placed in the hands of editors of official reports and responsible directors of societies, it becomes a very different matter indeed.

One of the many matters in Dr. Wright's speeches objected to was that he used language which fixed on Dr. John a charge of opposing a union version. Mr. Gibson deals with this item and constructs an able argument to demonstrate that it is a mistake to suppose so. This is not the place to debate the point, nor is there any necessity for doing it. Those interested can turn to Dr. Wright's speeches and form their own conclusions. But when they do so and note how he "referred to the united efforts of my society and the N. B. S. to induce the Rev. Dr. Griffith John to unite with other scholars in producing a union version," and then solemnly declared, "Mr. chairman, to that earnest appeal Dr. Griffith John replied by the simple word *impossible*," they will admit that the charge is not altogether groundless, more

especially when they understand that the version referred to was not a union version, and the word *impossible* was not Dr. John's.

I would join with Mr. Gibson in begging brethren to suspend their judgment in the meantime on these matters, and especially to allow Dr. Wright to answer for himself. There is much more in all this than a few regrettable personalities, or slight and not unnatural mistakes as to Mandarin or Wen-li versions. Mr. Gibson points out I have made one such myself, but I have not been able to see how. There is really involved in it a conflict of two totally opposed sets of ideas regarding Bible translation and Bible distribution in China.

Faithfully yours,

JOHN ARCHIBALD.

HANKOW, Sept. 15th, 1890.

DEAR SIR: Not long ago an intelligent Chinese helper came to me with two passages of Scripture, which he could not understand. The first was Rom. v. 13. According to his version (Peking) the Chinese reads 沒有律法之先罪已經在世上但沒有律法有罪也不算罪; Dr. John, 但沒有律法; Drs. Burdon and Blodget, 但未有律法. With only the Chinese before us, the helper enquired: As the law 律法 of the first clause is the law of Moses, why does the apostle go on to say

that when there was no Mosaic law, there was no sin chargeable to men. Impossible, he said, for they had a law written on their hearts. Now as the two Chinese expressions were identical, he could not see that the 律法 of the 2nd clause was different from the 律法 of the first clause, and besides took the 但沒有律法 as absolute statement of fact. A look at the Greek, however, let in a flood of light. The Greek is *μη̄ ὅτι οὐκ ἦν νόμος. μη̄, not ὅτι, with genitive absolute, is clearly, "On the supposition that there is."* The apostle states a general principle. If there is no law, there is no sin (for sin is transgression of law), and this proves that since there *was* sin before Moses, as proved by death, the penalty of sin; therefore, law; *i.e.*, conscience, must have existed. To this the A. V. and R. V. both agree in translating "when there is no law" (general *cr. the law*). Our Chinese shed no light on two essential points: 1. The difference between "law" and "the law." To this it may be said that 律法 is used in both clauses, because in both clauses *νομος* (anarthrous) is found. Yet our English translators indicate a difference, as they have also done in Rom. iv. 15, in which passage the translators of Chinese above referred to also make no distinction. Query—Cannot our sinologues devise some method of representing in Chinese the difference between "the law" and "law?"

2. The Chinese does not represent the nature of the statement, *i.e.*, hypothetical. True, the "ifs" of English are largely so represented in idiomatic colloquial. But, query—Has the force of the Greek been sufficiently attended to, and if so would it not be better, especially in such a difficult and logical book as Romans, to remove all doubt by the insertion of some particle approved by the sinologues.

My helper's second passage was Rom. i. 25. According to his version (Peking) it appeared to him that v. 23 把永不朽壞的天主的榮耀變為偶像 was succeeded in v. 25 by the statement of an additional truth, 他們又把天主的真理變為虛假. Looking at the 又 he conceived this to be the statement of a second truth, essentially different from that of v. 23. Dr. John also inserts 又; Drs. Burdon and Blodget, no connective. A brief examination showed that the two statements were practically the same in meaning; but then, is there not meaningless tautology. The helper felt this, and devised an ingenious interpretation of v. 25 to avoid it. But the Greek is at hand, which shows that vs. 25 and 26 are not connected by a simple "also," or by a simple

relative pronoun, but by *οτινεσ*, which the A. V. here and in Rom. ii. 15 translates "who," but which the R. V. translates "for that they" in both places. The A. V. in Acts xvii. 4 and Jas. iv. 14 gives the correct force, but here misses the sense. Substitute this connection of vs. 24 and 25 for "also" or "who," and instead of tautology shines out this truth: Morality and the object of worship are inseparably connected. Lust and uncleanness come, *because* men worship the creature rather than the Creator.

An examination of the Peking, Dr. John and Drs. Blodget and Burdon versions on Rom. ii. 15 shews nothing to represent the shade of meaning in *οτινεσ*.

The foregoing remarks have been made in the interests of a translation based on the best Greek text, and were wholly suggested by practical difficulties. It is earnestly hoped that the forthcoming union versions will materially assist the Chinese church to understand many passages of Scripture which at present are somewhat obscure to them.

Yours truly,

MATHETES.



Our Book Table.

JOURNAL OF THE CHINA BRANCH OF THE ASIATIC SOCIETY, Vol. XXIV, New Series, No. 1, 1889-1890. Shanghai, May, 1890. Kelly & Walsh.

THE Essay on Manchu Literature, by Mr. P. G. von Möllendorff, is more complete in the list it gives of Manchu works than any which has appeared. The number of books in this catalogue is 249, and they have been compiled during about three centuries. The writing used by the Manchus is borrowed from Mongol and at one remove from Syriac. It comes originally, therefore, from Christian missionaries, who taught it in the cities of Chinese Turkestan, in the first instance to Turks who spoke the Wigur language. The Mongols took their syllabary from the Wigur. During the reign of Shunchi eighteen works in Manchu were published. In the reign of Kanghi there were forty-one more, and in that of Yungching seventeen. In the Kienlung period sixty-nine works were added, and the remaining eighty have appeared since.

It was during last century and this that bi-lingual works were published. Before the Manchus were expected to be able to read their own language without the assistance of Chinese. But by the middle of last century it became quite clear that Chinese was known thoroughly and Manchu only as a school exercise. Interlinear versions, therefore, were printed to facilitate the acquisition of Manchu by

the Peking bannermen. It was announced to them that they must learn the speech of their race if they expected office and honor.

As a part of Peking education it is a good thing for the pupil to acquire a language different from the Chinese, because it gives him a wider view of what language is. He learns to separate names from the things they represent and to distinguish between the different order in their arrangement which words may assume when spoken, according as the speaker is Chinese or Tartar. The effect, as a mental exercise, is unquestionably good, for there is nothing more delusive than the impression on the minds of those persons who have learned only one language that their way of saying things is the only natural and proper way.

In 1848 Saishang published a compendium of Mongolian. Many Manchus have duties in Mongolia, and such a book is useful for them. Besides there are many Mongols who wish to learn Manchu, and they also would find this book useful.

The number of books in Manchu literature would have been less but for the extension of the empire over Mongolia. Not only are there Manchu garrisons in all the provinces of China proper, but throughout Mongolia also. It becomes necessary, therefore, to provide for tri-glot education wherever these garrisons exist. This is the more

necessary, because the Mongol language is a living tongue and is not like Manchu, acquired at school. In some parts of Mongolia, Chinese emigrants learn to speak Mongol so exclusively that they partly forget their own tongue. This shows the importance of Mongol on account of the extent of territory over which it is spoken, a permanent monument of the conquests of Genghis Khan in the thirteenth century. The Mongols at that time left enduring traces of their conquests in the modern use of the speech of themselves and their great leader all over Mongolia. The present dynasty, while stimulating Manchu studies, has not quite neglected Mongol.

The same is true of Tibetan and Turkish. Something has been done by the government to encourage the study of these languages by the Manchu garrisons, but not much.

There is a special value in Mr. von Möllendorff's list, because it is so much more full than any preceding one.

Yet it is doubtful if some of the works printed in the book shops adjacent to the Sung-chu-sz and Yung-ho-kung in Peking, are not omitted, so that the list may be swelled probably beyond two hundred and fifty, and it would be well for these to be added on some future occasion. Some account of the Buddhist works, translated into Manchu, such as the Book of 42 Sections, which is mentioned incidentally, would be interesting.

The article on Chinese Currency and Measures is one of very great utility. We learn now what sort of silver ingots are used at Meng-tsū in region where Mr. A. G.

Happer is now acting as Commissioner. They are not round on their flat face, or oval, as we usually see them, but octagonal. The city Ching-yang, in Shensi, is the chief commercial centre of the Northwest. But it was sacked by the Mahomedan rebels, and the trade of this city was then transferred to San-yuen. Both places are near the provincial capital and distant from it only twenty or thirty miles. The King-yang scale is used in Kan-su province. The tael by this scale weighs 558.15 grains, while that of Shanghai is 560. According to what Messrs. G. Parker and C. F. Hogg tell us, drafts granted in Kansu and Shensi, to be drawn in Hankow, are written in this scale. At Hankow the tael is 554.7 grains.

At Seoul Mr. Halifax states that from 1,200 to 2,000 cash are paid for a dollar. Things must be different there to what they are at Shanghai, where 1,000 cash pay for a dollar. Copper is cheaper and silver much dearer. But the import and export of copper cash at Chinese ports is contraband, and it is only in certain circumstances that cash can be brought to China. Cash notes, of the value of 300, 400, 500 and 1,000 cash each, are much used in Nanking. They are well engraved and printed on strong paper in red and blue.

The particulars given by various residents in different parts of China are of great interest. The picul varies at Hsü-chou in Kiang-su, from 100 catties (taro and ground nuts) to 260 catties (wheat) and 280 catties rice. The intermediate values are: Peas 240 catties, beans 250 catties, maize 200 catties and

many others. The cause of increase is probably in the largeness of trade. Expansion of trade makes the seller willing to give more weight. If he sells little of an article, he gives the exact weight and no more.

So Dr. Barchet says that at Ningpo the peck increases in size in large shops, where business is done for ready cash, and decreases, where the credit system prevails.

It is then the ready money system of doing business that gives the buyer more rice for his store-room and more cloth to clothe his family. It is on the other hand the credit system of carrying on trade that checks the liberality of the seller and gives the purchaser the smallest quantity of the article he wishes that justice will allow.

The facts here collected are most valuable, the more so because they are contributed by many different persons.

J. EDKINS.

幼學操身

PHYSICAL EDUCATION, by Paul H. King, Imperial Maritime Customs. Based on Professor Blaikie's works. Printed by the S. D. C. G. K. Price, 25 cents.

OF the usefulness of this little book there can be no possible doubt. It will well serve as a pioneer book in a field unknown to the Chinese.

That physical and mental education should go together, trite as it may seem to us Westerners, is an idea new and startling to the Oriental. The author of this little book has made his subject as simple and practical as possible, and it would seem to be just the book to put into our schools where we are training youths

to Western modes of thought. There are thirty-two well executed woodcuts of the different bodily exercises recommended, and the explanations are short and clear, so that the book can readily be used in teaching young scholars.

The author in his preface points out the advantages of this bodily exercise very concisely in saying that "outwardly it disciplines the body, and inwardly it disciplines the will. All who are engaged in educational work feel how sadly the Chinese need first this discipline of body and will.

The exercises are well graded, and a conscientious use of them must result in turning out scholars with sound strong bodies, in place of the round-shouldered, hollow-chested, weak-limbed scholars that we meet with but too frequently now.

In Japan, where Western methods are making such rapid progress, dumb-bell exercise and calisthenics are taught, I believe, in all the government schools, and we see no reason why some day something of the same sort may not take place in China. This book will help us in moving in the right direction. The author concludes his work with a few remarks on the relation between mind and body, and points us again to the good old proverb, "Sano mens in corpore sano."

F. L. H. P.

THE Chinese in the United States do not lack a vigorous defender, as we have just received a copy of the third edition of Mrs. S. L. Baldwin's brochure on "Must the Chinese Go?" She uses strong language, but based on striking facts—facts to make an American blush—except that the facts would doubtless be repeated in

any other country where the Chinese crowded in so persistently. Mrs. Baldwin gives twelve supposed objections to the Chinese, which she proceeds to answer, and then rebukes the American people in no measured terms for their conduct towards a comparatively inoffensive people. The book is needed.

THE Presbyterian Mission Press has just printed a second edition of the Woodruff Memorial Hymn Book, the first edition having been exhausted. As the book was stereotyped, everything is the same in this as in the first edition, with the exception of mistakes corrected. It is on white paper, and the price, twenty-five cents, is actually less than the cost of production. The tunes comprise a wide and varied as well as judicious selection, and the hymns are in a style which it was hoped would permit of the book being used by people in any part of China.

THE Presbyterian Mission Press has just issued number two of Miss Spencer's First Lessons in English, designed for use in schools, &c. It is uniform with number one, published during the past year, but designed for more advanced learners. The lessons are simple and progressive, and being prepared by an experienced teacher, will prove a valuable aid to those engaged in teaching English to the Chinese. 134 pages. Price 25 cents. For sale by Messrs. Kelly & Walsh and the Presbyterian Mission Press.

WE acknowledge with thanks the receipt of a pamphlet by Dr. Edkins on Chinese Currency (Shanghai, Messrs. Kelly & Walsh), being short articles—reprints, we believe, from the *N. C. Daily News*—which set forth in interesting form the history and present condition of the currency question in China.

THE Indian Missionary Manual, being hints to young missionaries in India, by John Murdoch, LL.D., is now in its third edition, and is a valuable compend, not alone for missionaries in India, but for missionaries in China as well. It is a book of over six hundred pages and contains directions as to care of health, study of the language, study of the people, methods of work, hints, warnings, statistics, &c., &c., which, coming as they do from one of forty-four years experience, entitle them to respect. At the same time the work is made up largely of extracts, so that Dr. Murdoch does not wish the reader to rely upon his authority alone. He does not hesitate to reprehend defects in missionary work,—indeed, he says that this is the principal design of the book, together with that of suggesting improvements. He also adds, "Some of the cautions are the result of dearly-bought personal experience."

We could wish that there were a Dr. Murdoch to write such a book for China, for although, as said above, much of the work will do for China too, yet China has difficulties and peculiarities of her own, and the experience of some Nestor like this, so wisely put together, could

but be of immense advantage to new missionaries to China. However, as the most valuable lessons are those which are the "result of a dearly-bought personal experience," we suppose there are many who, even with such a book as this before them, would still go on making the same mistakes.

—

WE have received two copies of a new Chinese weekly, under the editorship of Rev. T. Richard, called

the "Chih Pao," and which is said to contain "all the leading articles of the 'Shih Pao' and all the most important news, besides the best papers from the (Pekin) Gazette." Price thirty-five cash per copy. This is a venture in the right direction, and we wish Mr. Richard all success in giving the Chinese a paper that will furnish the news of the day, coupled only with profitable reading of a varied character.

Editorial Notes and Missionary News.

NOTES FROM CANTON.

THE 10th of September is a memorable day in the history of foreigners in Canton. Seven years ago to-day a large number of the houses on the Shameen were burned and looted by the Chinese. Once more the 10th has come round, but there is no sound of riot and pillage. If you had been walking on the Bund this forenoon, you might have seen small parties of foreigners and Chinese, seated in sampans, directing their way to that part of Canton which lies to the S. W. of the foreign settlement. There is no need for alarm; the intentions of all are peaceable. In one boat you would have recognized the genial representative of Messrs. Russell & Co. and the worthy U. S. Consul. We join one party, which contains members of most of the missionary societies at work in Canton. In a short time we arrive at our destination, which is the new Boarding and Theological School of the American Presbyterian Mission. In

a word, then, the meaning of this exodus from Canton is that to-day the dedicatory services of this school are to take place.

Dr. Kerr occupied the chair and gave a short address. He pointed out that the Presbyterian Church had always taken a lead in educational matters, and this same spirit which characterized them at home, was found also in China, hence this fine building.

The sermon was preached by Dr. Henry. He took for his text 1 Kings viii, 13. He began by saying to-day the wishes of our hearts for many years are now fulfilled. The sermon was eminently practical and well fitted to the occasion. There was a word in season for all.

It had been arranged that Dr. Happer should offer the dedicatory prayer. The venerable doctor, owing to indisposition, was unable to be present, and in his absence Mr. Noyes commended their work to God, praying that God's blessing and smile

would rest upon all who should enter within the walls of the school, and that from this place many men should go forth to bless China.

The Rev. Kwan A Loi pronounced the benediction, and the proceedings were brought to a close.

The building is admirably adapted to the purposes for which it is intended. The class rooms are spacious and the ventilation all that could be desired. The bed rooms are also lofty and airy. The school is under the management of the Revs. H. Noyes and O. F. Wisner, assisted by an able staff of Chinese masters.

At the close of the dedicatory services Mr. and Mrs. Noyes kindly invited all the visitors to tiffin, and the Chinese had an abundant supply of tea and cakes.

AN EARTHQUAKE SHOCK.

ON Saturday evening, August 30th, about 9.45 p.m., two distinct shocks of earthquake were felt in Canton. The direction of the earthquake wave seemed to be from E. to W. The duration of the shock only amounted to a few seconds, but it was very decided;—even the boat people felt its power. About the same hour the earthquake was also felt in Hongkong and Macao, and according to native authorities over a large part of this province.

The people in Canton were greatly frightened, and many ran out into the streets, crying that their houses were falling.

A few days after the earthquake men were going everywhere in the city, selling small sheets, explaining the reason of the earthquake and calling on the people to lead better lives. The following is the gist of

the tract:—"I am of opinion that the earthquake which occurred on the 15th of the 7th month (August 30th,) in the city and on the Honam side of the river, was a warning to us. Believing this to be the case, I at once consulted the 關夫子 oracle and was thus instructed:—Heaven and earth see this present world is full of wicked men and women, and this shaking is a warning to them to repent of their former misdoings and to begin at once to lead virtuous lives. By attending to this, calamity will be avoided, and the people made happy and prosperous.

Do not regard these words as idle gossip, but let all receive them as a word in season.

It is true there are great differences in our circumstances;—some have riches and other poverty; but it is the duty of every one all the same, to reform his life and hereby bless his descendants. The evil that men do lives after them. Should we not therefore be watchful?

It is said that a comet is now appearing to the N. W. (of the city). What is that but a spirit come to examine into men's good or evil deeds and report the result to heaven? Eventually the good and wicked will meet with their due rewards. Should we not be watchful?

CANTONIENSIS.

CHANGE OF ADDRESS.

CORRESPONDENTS please note that the address of members of the Southern Presbyterian Mission is now—"Care of American Presbyterian Mission Press, 18 Peking Road, Shanghai."

MR. JAS. WARE SAYS that during the Conference a missionary lady asked him to take charge of three small packages of Japanese goods for her. She never called for them afterwards, and he does not know her name. Mr. Ware will be obliged to the owner if she will send for them.

MR. BRIDIE writes us as follows from Canton:—You will be sorry to hear that Dr. Happer has been obliged, owing to the state of his health, to close his school for the year. The scholars came back after the holidays, but Dr. Happer saw it was impossible for him to carry on the work, and was therefore obliged to break up the school. It is hoped that a complete rest and change of scene will have the effect of restoring Dr. and Mrs. Happer to a satisfactory state of health, and that they will be able to make a fresh start next year.

The Kwong Chau Fu examinations for the first degree ended last week. It is said that nearly 30,000 students were examined. The questions are described as harder than usual, and some new elements are gradually being introduced. There were special questions on the Rise and Progress of the Healing Art, "The Times"—which included the problems now before China, the Defence of the Coast, or how to ward off the attacks of China's enemies by sea. The latter subject was introduced for the first time in the first degree examination after the French attack on Foochow. There were other questions of a similar nature, all shewing that China is gradually changing, and that even the literature, which may be regarded as the stronghold of conservatism, is

not safe from the spirit of progress which is abroad.

We are expecting some changes in our missionary community before long. The Rev. F. Hubrig, with his wife and family, are about to take a holiday in Germany. Mr. Hubrig is the senior missionary of the Berlin Missionary Society. He has done 27 years good work in China.

WE have been taken to task for publishing anonymous articles, and we suppose it is all right. Especially, when a man is struck, he desires to know who delivered the blow. At the same time we can conceive grave and good reasons, why, at times, a writer might wish to remain *inognito*, and that, too, neither from cowardice nor unwillingness to bear the brunt of criticism. When one has something particular to say, and doesn't wish his personal identity to become mixed up with the affair, or doesn't wish the force of argument to be diminished—or perhaps increased—by reason of any associations connected with the writer himself, it is a temptation to hide behind some *nom de plume*, or harmless letter of the alphabet, or dagger, or star. As a rule, however, we prefer—and so, we are sure, do all of our readers—to see the name of the writer in full, and if our correspondents and contributors will only take some of the chastisement which is administered over and on our shoulders, we shall be only too glad.

CHINA WELCOMING THE GOSPEL.

On Asia's farthest shore is heard
The song of jubilee,
And China welcomes the glad word
Which sets her people free.

They listen 'neath the palm tree green
To music from afar;
They watch at evening hour serene
The light of Jacob's star.

Emerging from the gloom of night,
Which long the truth concealed,
A mighty nation hails the light
By Christ the Lord revealed.

Buddha prepares to leave his throne;
The gods desert their fanes;
For Jesus comes to reign alone
Through China's peopled plains.

The Gospel's silver sound is sweet
To the lone captive's ear,
And China soon with joy will greet
Her great redemption year.

July, 1890.

J. EDKINS.

Missionary Journal.

BIRTHS.

At Chefoo, August 6th, the wife of Dr.
H. CORBETT, of a son.

At Tungchow-foo, August 29th, the wife
of Rev. C. W. PRUITT, American
Southern Baptist Mission, of a son.

At Hankow, September 16th, at the
Wesleyan Mission, the wife of Rev. S.
R. HODGE, M.R.C.S., of a son.

DEATHS.

At Tungchow-foo, September 12th, Rev.
E. G. RITCHIE, American Presbyterian
Mission (North.)

At Hangchow, September 17th, ROBBIE,
son of Rev. J. L. STUART, American
Southern Presbyterian Mission.

ARRIVALS.

ON September 9th, T. C. BRANDLE, M.D.,
and wife, for Irish Presbyterian Mission,
Newchwang.

ON September 17th, Rev. Jos. BAILIE, for
the American Presbyterian Mission
(North), Soochow.

At Shanghai, September 30th, Rev.
T. HEARN, for Southern Methodist
Mission.

At Shanghai, September 30th, J. L. VAN
SCHOICK, M.D., wife and child; also
Mrs. M. M. CROSSETTE, for American
Presbyterian Mission (North), Shan-
tung.

DEPARTURE.

FROM Shanghai, September, Rev. J. R.
HYKES and family, for U. S. A.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXI.

NOVEMBER, 1890.

No. 11.

In Memoriam.—Miss Anna Cunningham Safford.

BY REV. JNO. W. DAVIS, D.D.

MISS ANNA Cunningham Safford died at Marianheime, Shanghai, on Sunday, August 17th, 1890. She was born in Georgia, U. S. A., and at the time of her death was 53 years old. Her father was a Presbyterian minister, and she was brought up in the atmosphere of piety. At one time in her life, when she was somewhat more than twenty years of age, her belief in revealed religion was tried by doubt. She was brought into contact with a gentleman of forceful intellect, godless, yet withal polished and highly esteemed by a large circle of friends. The question arose, was he or she right in opinion? She determined to make for herself an investigation of the claims of Christianity. She called no man master. She read arguments on both sides. She pried into the deepest foundations of truth. She probed her own heart. She calmly compared what unbelievers had to say with that broad solid system of belief and salvation and hope that she so well understood. The result was that she grasped the religion of Jesus with closer grip. Henceforth the sum of her religion was this :—

“ My hope is built on nothing less
Than Jesus' blood and righteousness.
On Christ, the solid rock, I stand :
All other ground is shifting sand.”

For more than ten years she spent her strength in teaching school and in writing for the newspapers. From the twenty-fourth year of her life to the twenty-eighth she endured a great deal of hardship, poverty, self-denial and anxiety. This was at the time of the great war in the United States. At the age of thirty-six she came to China, sent out by the Committee of Foreign Missions of the Southern Presbyterian Church. She had but one field—Soo-

chow. To her labors in this great city she gave seventeen years of her life, from 1873 to 1890—including a visit to the United States of America in 1884-5.

She labored among the women. She studied their lives; became acquainted with many; welcomed them to her house; read widely the Chinese literature relating to women, and wrote some of her books specially for their benefit. The "Talks on the True Doctrine" are a series of essays in the Soochow dialect, adapted to the comprehension of the women. At one time she organized a woman's prayer meeting. At the appointed hour a number came and she soon had a room full of them devoutly kneeling. While she was offering a simple prayer, in which they ought to have joined, she heard strange sounds. Her guests, unaccustomed to the service, were on their knees, moving gently about the room, looking at the bric-a-brac! She checked this diversion, and at subsequent meetings kept them in order. "After that," she said, "I found that I must watch as well as pray." It is probable that a work by her on the Celebrated Women of Soochow, or some such theme, will be published soon. She was chosen to write an essay on Woman's Missionary Work in China, to be presented to the missionary conference in Shanghai, May 1890. She prepared the paper with great care. It was read before the conference by Mrs. Stuart of Hangchow. She always had one or more day-schools, and the pupils were well taught. With the penetration of an acute and well-trained mind, she saw what books were needed to enable her to instil Christian truth into the hearts of Chinese children, and soon after she reached Soochow, formed plans, which she carried out by years of labor. She made the books precisely needed in the day-schools. In most cases she took other books and translated them into the Soochow dialect. This was true of her Small Catechism, the Peep of Day, Old Testament History, the Catechism on the True Doctrine, Essay on the Soul, and Elements of Physiology. She was engaged, when death cut short her usefulness, in preparing a work on General History for use in schools. The books made by her have been used in many schools in Soochow and Shanghai. Hence she had the happiness of seeing her books accomplish the ends for which they were made.

She wrote much for the newspapers of her church, and by her letters exerted a wide and wholesome influence. She contributed frequently to "Woman's Work for Woman," a magazine published for some years in Shanghai; was at one time its editor.

When she went to the home-land in 1884-5, she was welcomed and sought after by many women's missionary societies, whose members had been for years reading her letters. She visited many towns and cities, lecturing to audiences of women and children (m en

were excluded) and had twice as many invitations as she could accept. She had, to a large degree, the gifts that make men eloquent, and she cultivated them well. She wrote much and with care. In ordinary conversation she chose her words wisely. She read constantly. The use of slang expressions she abhorred as a literary sin. She was well versed in the Bible, and her memory was stored with many beautiful quotations; and she knew how to tell an anecdote with pointed effect. Hence, whenever and wherever she spoke, by the fireside, at the meetings of the Soochow Literary Society (its brightest light went out when she died) or to a lecture room full of women in the United States, she enchained the minds of her hearers. They were instructed, entertained, delighted. The memory of her words will long abide in the hearts of thousands of noble women—a lasting influence for good. The blood in her veins flowed from the same ancestry that produced that bright but baneful man—Aaron Burr. In gifts they had much in common; in graces how different!

The deep personal interest that the women of the Southern Presbyterian Church felt in Miss Safford, found expression in the establishment of a Woman's Home in Soochow, to be occupied, first by her, and afterwards by her successor in missionary work. Three thousand dollars were raised, and the enterprise was a success. The Woman's Home is a monument to the personal influence of Miss Safford and to the zeal and piety of the noble women who wrought together in this labor of love. And it is worthy of them; for it is one of the best pieces of mission property in the city, and is so large that additional buildings may greatly enhance its value. After Miss Safford returned to China from America, she kept up a correspondence with many who had learned to know and love her. It was in 1885 that she returned to the East. She came with the shadow of death upon her. The Alpine Shepherd trembles when he sees a shadow like a black speck flit across his path. It tells him that the lammergeier, circling high o'erhead, has marked a lamb for his own. A sharp pang pierced the hearts of Miss Safford's friends, as one after another they learned the startling truth. I find it hard to deal with this part of the subject, but it must be spoken of, if I am to tell what a noble woman Miss Safford was. It is now widely known that she died of cancer. The disease gradually developed itself; was checked twice by the surgical skill of one of the ablest physicians in the world; but, as was foreseen, put an end to her life. As the shadows deepened there gathered around her a band of friends who lovingly gave her the service she needed. One wrote her letters at her dictation and spent many hours soothing and sympathizing

with her. Another took charge of her two day-schools with 50 pupils and conducted the work under her direction. Another, when Miss Safford could not be allowed to live longer alone, took her to her home and nursed her with tireless tender care. A few weeks before she died she went to Shanghai. I can find no adjective that will fitly describe the kindness of the ladies of the Woman's Missionary Union who received Miss Safford at Marianheime. I will simply state the facts. They, with their medical knowledge and experience, knew that Marianheime* would probably be her last resting place—the last but one. And they knew the whole history of the case. They invited her to come to them. (The ladies of the Southern Methodist Mission gave Miss Safford a similar invitation.) They gave her the largest and best room on the floor she occupied. They watched over her day and night. All was done that medical skill and sisterly love could do to alleviate her sufferings till on that quiet Sabbath afternoon her chastened spirit entered eternal rest.

Miss Safford was a woman of wonderful strength of character. The elements of this strength lay in a penetrating intellect, a heart capable of kindest feeling, a firm will and a faith in Christ that underlay the whole fabric of her being. Her long illness, and the certainty that she must die, which grew clearer as her sufferings gradually increased, severely tried her character. Death had for her absolutely no terror. She longed to depart; and constantly prayed that the end might come. After the second surgical operation, when she knew that medical skill had done its utmost, the calm unflinching spirit with which she looked the King of Terrors in the face, was simply heroic. She had a well-balanced mind and was eminently self-reliant. She always preferred to live alone. There was not a particle of morbid feeling in this. She found in this mode of life complete freedom. She could form her plans without interfering with the rights or convenience of others. She was a most entertaining companion; bright, cheerful, unusually well-informed, and withal just and discriminating. She had in a great degree the two great social virtues; she could talk well and listen patiently. Her intelligence, vigor of thought, vivacity and methodical business habits (she never made a mistake and never forgot anything) made her a great favorite with men. The gentlemen in her own mission, her co-laborers in Soochow, her business agent in Shanghai, her physician, all held her in highest esteem. But her closest friendships were with women. Miss Safford was one of those rare characters who combine the vigor, courage and

* Marianheime is the name of a beautiful mission home outside of the West Gate, Shanghai.

executive ability of man, with the sympathy, tact and tenderness of the softer sex. There was nothing unfeminine about her. She was emphatically a womanly woman.

I have read that in some Eastern land those who keep doves will, when they wish them to return, choose some strong-winged bird from the flock and anoint her with precious perfume. When sent forth thus, she attracts the others and brings them back, drawn by the double joy of being at home and with her. Even so, sister, may thy spirit in its strength and loveliness attract us to the House of Many Mansions.

In Memoriam.—Thomas Herbert Harvey, M.A.

ON the 19th of August, in the heyday of health and hope, with a heart set on the service of our Lord, just six days after his happy marriage with a lady as single-hearted as himself, our dear brother Thomas Harvey was taken “swiftly,” as St. Peter writes, to rest and light in Christ’s presence.

“In the midst of life we are in death.” Did we ever before realize so fully the meaning of those ancient words? Mr. Harvey became known to me during my last visit to England in 1886. He was then one of a band of hard-working curates under Canon Jacob, vicar of Portsea, a huge and needy parish close to Portsmouth.

First by letter, then face to face, he consulted me about offering himself to the Church Missionary Society for service in China. What I saw of him led me earnestly to pray that he might be given to us. But what he told me of his family made me advise him to wait until, God helping, he could go out with the sanction and blessing of his parents. He was the eldest of three sons who had all passed, or were passing, through Oxford, and so far as he knew, his parents, to whom he had as yet said nothing of his purpose, would by no means have opposed it. His father, the head of a large private school, looked forward to his son’s help when advancing years made his work too heavy for him, whilst to his mother her eldest son’s presence, at least in England, seemed indispensable. The advice of Canon Jacob concurring with my own, our friend acquiesced; returned cheerfully to his old duties at Portsea and waited till, in answer to prayer, and through a fuller appreciation of the duty of missionary devotion, those to whom he owed the highest earthly duty should be made willing to give their son to the Lord’s service among the heathen.

Sooner than we expected the answer to prayer came. In 1888 the failure of the Rev. J. H. Morgan's health left Mr. Hoare without a colleague in the Ningpo College. On an appeal being made to Mr. Harvey, who was just at that time in communication with the C. M. S. committee in London, he was found willing to go out at short notice, and not without the blessing of his parents.

He reached Ningpo Feb. 6th, 1889, and had thus been a few days more than a year and a half in China when he was called away.

During his short residence he had become known to many fellow-denizens in China, and it is hardly too much to say that to know Harvey was to love him.

The affectionate grace of his character was seen as really in his relations with the college boys and with the native Christians, as in his English friendships. Not blind to the risk of mistake or disappointment, he leaned, as a Christian should do, to hopefulness and charity in his dealings with the Chinese, ready to take infinite pains to communicate to them whatever he possessed of value—general knowledge, music, or that peculiar treasure, the Gospel.

At Oxford he had taken a first-class in the theological schools, and the ability and application which won honors at home were rapidly equipping him as a Chinese speaker and putting him in possession of the rudiments of Chinese scholarship. Besides this literary ability, however, he was endowed in a remarkable degree with musical talent. Though regular practice had been discontinued, certainly ever since his degree in 1884, yet to all his friends in the scanty hours and rare when he could afford to gratify them and they to listen, his violin-playing was a very great pleasure indeed, and he was only less effective on the piano and organ.

Last April he passed his examination in the language. In May he accompanied me from Ningpo to Dazih in T'ai-chow where a native church has been formed as the result of the labors of a small band of evangelists sent forth from the college. I went to dedicate the church building, to assist at the baptism of some catechumens and confirm some of the recently baptized. One of the memories of that trip will always be the hymns with which he sometimes beguiled the way, and amongst them especially that lovely anonymous song, 356 in Sankey, "My life flows on . . . How can I cease from singing?"

On our return to Ningpo he was rejoiced by the telegraphic communication of his father's "glad" approval of his engagement to the lady whom his death has now so sorely bereaved.

The joy, however, was sadly tempered by news of his youngest brother's serious ill-health. A very little later, June 4th, he wrote to me the "tidings of the death of the younger of my two dearly-loved brothers, a death which has made the first gap and a dreadful one in our home circle." The pathetically beautiful letter, as I read it now, intimates only too clearly what woe must darken that shrunken circle now. A little later still a communication was received, deprecating the postponement of the marriage from July to October as had been determined, which led our friend to fix August 13th for its solemnization.

I shall always be thankful that other duties permitted me to comply with dear Harvey's request that I should officiate, and also to spend with him and his dear fellow-laborers at Ningpo a week of very bright happiness before the day came round. So once more I enjoyed, not knowing it was for the last time, brief snatches of his music and the genial grace of his conversation, and joined with him and the rest in social prayer, in the daily worship of the college chapel and at the Lord's table.

Notwithstanding the absence in the hills of many missionaries, and the special circumstances which led to our friend's giving up his intention of inviting a large party of Chinese Christians to the wedding feast, it was a day not without brightness. Very many Chinese nearly filled the church at Hao-meng-fong, where the service took place, and for their sake the opening address was read by the native pastor in Chinese, and a Chinese hymn was sung. The pastor and the clerical native master of the college, who shared with my nephew, Rev. W. S. Moule, the office of groomsman, joined us at the breakfast, satisfying thus, in some degree, the earnest desire of both bride and bridegroom that their Chinese friends should share their joy no less than their English friends. The only other guests invited outside our C. M. S. circle were an American lady, the attached friend of the bride and the doctor, who now for some years has been partially a volunteer member of the mission.

On the afternoon of the wedding day the newly-married left for Shanghai, whence on the 17th they sailed for Kobe in the M. M. steamer *Sydney*.

Nothing seems to have suggested the impending sorrow till the 18th, when Mr. Harvey complained of some lassitude. He played and sang, however, during the afternoon, finishing with—an unconscious presentiment—"Jerusalem the Golden." He was taken ill about six o'clock; at first without alarming symptoms, but before midnight cholera was so pronounced that the poor wife left the cabin at the doctor's urgent request, and never saw her husband again until he had become unconscious. Prayer was made for him

incessantly by her and two Christian lady passengers who joined her, and it is said that little or no pain accompanied, for our brother, "the putting off of the tabernacle." He died about 4 p.m. on the 19th and was buried in the Inland Sea.

"What shall we say then? Is there unrighteousness with God?" or does chance reign after all in this ordered universe? His Word, His servant's faith, is in such strange events "tried to the uttermost." But His servants love it, trust it, cling to the hand that smites them, sustained in their constancy by that divine inspiration which is "evidence of things not seen." Thus in her woe is our sister supported on whom this stroke has fallen with all its force. Let me ask prayer on her behalf, and on behalf of the bereaved and stricken parents at home.

G. E. MOULE.

HANGCHOW, September 8th, 1890.

P. S.—Mr. Harvey had only lately completed his 29th year.

I have been asked to add a few words of personal recollection to the above memorial notice of my dear brother Harvey. It is not what I should wish to attempt, for very much of the loving friendship and mutual trust that I enjoyed in twelve months' life and work with him cannot be spoken out. But something I can say—and will—in memory of one of the ablest, the most affectionate and the most whole-hearted of men whom God has ever allowed me to be with. I met my dear brother first in January, 1889, on his landing in Shanghai, where I was staying invalided at the time. I joined him at Ningpo in April, and there to some extent before the summer, and fully from August of last year, we were associated in our life and work. I suppose that complete harmony, not of opinions always, but of word and action *always, without break or exception*, prevailed between us throughout that year from that time to this. And when I remember that the dear brother, senior to me in everything else, coming from the charge of a mission district where he had been senior amongst six curates, should willingly, lovingly and with the utmost loyalty act as second in the college when the exigencies of the mission required it, I feel deeply touched and humbled, and magnify the grace of God in him. From the first he loved the boys and they loved him. He had a very affectionate and tender heart. I remember well how he tried afterwards to make amends (as he said) to one boy whom he thought he had wronged in estimating his character. He was ever on the side of mercy and hopefulness and another chance. He would try and realize all that was to be said for a boy, and endeavor to put himself in his

position. He longed most earnestly for the salvation of each, and watched for, and marked with, joy the signs of saving grace. The elder boys always liked to join his party on our small expeditions for making known the Gospel; he always made it possible for them to speak, and helped them in speaking. How anxious he was for the success of that weekly expedition, and watchful over its dangers as well as rejoicing over its successes.

Everything he did in the college; Scripture teaching, music, geography; or in the play ground, he did with infinite pains. All his work at the same time was most rapid. How his tender sympathy and happy joyousness carried anxious ones through many a sorrow! A beautiful harmonium, presented to the college, stands untouched and silent in my room now. He used to make that instrument preach the Gospel of rest and forgiveness and peace and glory. All his music, grave and gay, was for the Lord—a rare gift—held and used for Him, to the comfort and unspeakable refreshment of others.

But dear though our joint charge here was to him, dearer still perhaps was the little church at Taichow. He made three expeditions to the South of the province, where this promising work is, maintained a constant correspondence with the pastor and evangelists there, knew all the circumstances of place and people and looked forward with eager hope to be sent to live there with his bride, whom he hoped would carry on work amongst the women to whose aid he had already been instrumental in sending Bible women on a visit from Ningpo. He loved Ningpo and he loved Taichow, and when we did not know which of us might be sent forward, how often did we renew the brotherly compact, neither to stand in the other's way for either post. As I write the home committee's sanction to his going forward arrives, and he has already answered another call.

But if these were his main care and delight, he had many other interests, a very large heart and wide sympathy. He was very anxious to set on foot work for the blind, and had much correspondence with the late Mr. Crossette on the subject. He was only waiting for God to send him the means and open the way. I hear that the first considerable sum of money, for this purpose, arrived just too late for him to receive it. All questions that are debated with regard to methods or anything connected with the work, engaged his deepest attention. He entered with all his heart into the meetings and results of the last year Missionary Conference. He had a very strong sense of his duty to our own countrymen here, to make opportunities for advancing their spiritual welfare. He would visit at once the war-ships that occasionally touched at our port, and as a Portsmouth man he gained the men's attention and won them to listen to his message. He would get them to his rooms and make

them happy in talking of the things of God. And the children again were a special interest to him. They would beg him for a game and he was always ready. He started a special children's service, and the children came away from the first delighted. They did not know what amount of time and prayer had been bestowed on the preparation of the words that pleased them so.

During our life together I learnt something, too, of the Portsea life, and the letters that reached my brother from there were testimony indeed to abundant fruit granted to loving and faithful toil. The day will declare it. He prayed regularly for many of his old comrades and parishioners there. His heart was amongst the Chinese indeed, but he had an anchor out at home. Home, parents, brothers were dear beyond expression to him. He watched over them and felt himself to be with them by prayer. This was perhaps his strongest point, intercessory prayer, painstaking and laborious. Prayer was his very life; nothing too small to kneel down and pray about; no trial so sudden as to make him forget prayer. He felt strongly that prayer should accompany and form part of medicine; he longed that the hospital assistant should realize this. His was a path shining more and more. I saw it and wondered, but did not think of this outcome, "the perfect day," so soon. It is impossible to realize now what has happened to us. If we do by faith see the invisible and rejoice, that faith has drawn much of its strength from the bright and blessed life so abruptly, as we see it, so in the perfectness of the time, as God sees it, brought to a close.

WALTER S. MOULE.

C. M. S. TRAINING COLLEGE,
NINGPO.

In Memoriam.—Miss Fanny Boyd.

IN the death of Miss Fanny Boyd, which occurred at Wenchau on July 14th, the China Inland Mission has lost one of its most faithful and devoted lady missionaries.

Miss Boyd was born in London on Dec. 2nd, 1844. When about thirteen years old she was led to accept Christ as her Saviour, through a sermon she had heard preached by Dr. Alexander Roberts, who was then pastor of the Carlton Hill Presbyterian Church, in North-west London; and who now occupies a chair at the University of St. Andrews. She soon began to work for Christ. At Sunday school she taught one class for thirteen years. Some members of that class are now in the mission field. She commenced work for China in 1866, when the Lammermuir party sailed from London.

For many years she gathered money for native evangelists working in connection with the C. I. M. In 1878 she came out to China with her younger sister, sailing from Marseilles on October 20th. They reached China on Dec. 4th, and went up to Ganking, where they were met by Mr. Pearse, at whose house the two sisters stayed until the spring of 1880, when the younger was married. Miss Boyd then went with her married sister to Kiuchau in Western Chekiang, where she continued her work for the women and children of China. At Kiuchau she took charge of a small school of seven girls, which number was subsequently increased to seventeen. She took meetings of women, and visited them in their homes. She also visited Changshan and Peh Shi Kiai, where she gathered large numbers of women around her to whom she told the Gospel. In 1885 she went home to England travelling by way of America, with Mr. and Mrs. Randle. During her two years' stay at home, she did a great deal of good quiet work for China, at Christian meetings and amongst friends.

Toward the end of the year 1887 she returned to her work in Chekiang, where for a year she continued to carry on school work. The Kiuchau school then being disbanded, she devoted her time to work among the women. A native Bible woman—supported by the Soul-winner's Union—was Miss Boyd's co-worker and companion, and with this woman she had much happy fellowship. They visited women in Kiuchau city and in the country villages round about. They would go into any house to which they were invited. Sometimes Miss Boyd would borrow a stool, upon which she would stand in any quiet yard or street, and speak to the women who would gather round. It was her rule when once she had gained the attention of her hearers, to go right to the point and tell them the glad tidings of a Saviour's love. She seemed to feel that she dare not spend more time than absolutely necessary, on the questions of curious women. She had a message to deliver for her Master, and she desired to faithfully fulfil her duty. She was eminently conscientious in her work. Time will show the result of that work. No one who knew her would doubt that God would richly bless such service, though so quietly and unobtrusively carried on.

She left Kiuchau about the beginning of May, hoping to be present at a few of the general conference meetings at Shanghai, and also at the C. I. M. conference which followed. Finding, however, a call for her services at Pingyang, South Chekiang, she willingly gave up the joy and privilege of attending the conference meetings, and left the next day for Wenchau.

She reached Pingyang on May 17th, and in the small unhealthy mission house there, shared a room with Miss Britton. For five weeks she seemed to keep fairly well, then she began to suffer a little from rheumatism, to which painful affection she had been at times subject. At that time the heat became very trying, and her letters tell us that the real beginning of her last illness, was the night of June 27-28, but at that time she wrote, "I am sure God brought me here, and has helped me to be patient."

On July 1st she wrote to her sister:—"I don't know when I've been worse hardly, but now I think I am really a little better. I've had nearly a week of pretty much suffering; after the rheumatism and fever the weather set in fearfully hot, and in this place with low roof and no ceiling, it has been to me literally a furnace of affliction. I do pity them here, but I do not think they suffer as I do. Yesterday it got so bad in the afternoon, that I told Miss Britton I did not think I could live much longer, unless I could get downstairs, so I slipped a wrapper on, and came down to where Nienpah (her servant) sleeps, it was much better, and the night when I did go up was much cooler, notwithstanding I think the heat had got into my head. I felt very strange, and could not sleep for hours. . . . Don't trouble about me. I believe I'm in the right path, and if so I've no fear; it certainly was against my choice, and seemed as if I should be away again so quickly when I came."

On July 2nd she wrote again to Mrs. Randle, but it was only a short pencil note, which was probably her very last. In it she spoke of Miss Whitford's kindness in nursing her through a very bad night, and that she was better that morning.

It seems that—prostrated by the heat upstairs—Miss Boyd went downstairs where it was a little cooler, but there she got malarial fever. Every evening she had bad attacks of ague, which left her weaker than before. On July 8th Mr. and Mrs. Grierson had her removed to Wenchau. The journey was somewhat dreaded, but by the goodness of God all arrived safely there, and Miss Boyd was taken to Mrs. Stott's. The day after reaching Wenchau she wept once saying:—"My poor sister, how she will want so much to come to me, but of course she cannot." Mrs. Stott said to her, "No, but you may soon be able to go to her I hope." She answered, "I don't think so now, the fever is so bad." During the last week she was unable to sleep, and for four days and three nights did not do more than doze for two or three minutes at a time. She continued to have high fever until Sunday, the 13th, when she perspired freely and seemed much better. She slept for several hours that night, and seemed decidedly improved the next morning, so much so that the friends around her began to be hopeful again. About

10 a.m., however, she changed, sinking into a half unconscious state. When spoken to, she answered sensibly, but talked incoherently between. Her breathing became very rapid (67 in the minute,) but towards evening it became slower and slower, and at 7.50 p.m.—just after a most violent typhoon—she fell asleep in Jesus without a struggle.

Very many—both in China and in England—do and will sorrow that Miss Boyd is no longer with us, that we cannot see her face, or hear her voice again. But she is at rest—beyond the reach of sin, or pain, or sorrow.

We may perhaps be permitted to close this account of our dear sister, by quoting a portion of a letter received from a kind-hearted brother, who has known Miss Boyd for twenty years, and indeed knew her well. He says, “She was a true missionary. Hers was the steady, intelligent, earnest missionary spirit. She was as fit a person as any I know for the heavenly state, for she lived and moved and had her being in Christ Jesus her Lord, for whose coming she intensely longed, and in whose kingdom she took the deepest and liveliest interest. All the natives as well as foreigners loved her. Wherever she went she soon made the fragrance of her presence to be felt, and she leaves a sweet and heavenly fragrance behind her.”

May the very memory of her life and service, inspire us to live more loyally for Christ.

H. A. E. R.

Remarks on some of the Resolutions of Conference.

BY REV. J. WALLACE WILSON.

THE late Conference is responsible for certain resolutions which, as a missionary dwelling in *les pays qui sont au delà*, I can neither fully comprehend nor yet sympathize with. However, with at least one decision of that important assembly, I find myself in most hearty accord; and to that I may briefly refer before alluding to a subject upon which I feel strongly. It appears to me that the shelving of the proposed address to His Imperial Chinese Majesty was an exceedingly wise action. If the conduct of the mass of His Majesty's superior officers is any index to the views entertained by His Majesty upon missions and missionaries, then, in my opinion, Conference did well to postpone the address. It says a good deal for the self-respect of this assembly that its members were not quite prepared to woo a snub from the Emperor of China.

His Majesty is not Johnson, nor are all missionaries the lineal descendants of Boswell. We should all be glad of his favor, but we hardly think it necessary to supply the occasion for a further display of vermilion contempt.

But much as I was interested in the proceedings of Conference as a whole, I felt more especially concerned with the discussions on versions and the proposed method of obtaining an annotated edition of the New Testament for general distribution. A large part of my missionary career has been vitally connected with the circulation of the Scriptures in China, and any suggestion, whether in the direction of procuring a new version or of so amending or annotating any or all of the existing translations as to make them more intelligible to general readers, could not but excite my attention. So long ago as 1882 I ventured publicly to express a hope that something in the way of textual illumination would be attempted; and while giving a cordial welcome to the "Aids" so ably edited by Dr. Alexander Williamson, I gave utterance to a desire, which I felt sure was not confined to myself for a straightforward consideration of the need that existed for an edition of the New Testament with explanatory notes and comments. With the lapse of years that desire has not abated; on the other hand I feel more strongly than ever that until our colporteurs have it within their power to circulate a translation that gives within its own covers some assistance to the ignorant reader, the work of disseminating the Scriptures in China must necessarily continue to be no more fruitful of good than it has been in the past. Now, very recently, say some four months ago, I and others had the pleasure of receiving a copy of St. Mark's Gospel *annotated*. To this hour I remain ignorant of the author of the notes, although every one recognizes in the preface an old friend, for whose existence the Rev. Dr. John is responsible. The book itself, however, although printed at the National Bible Society's Press, bore the imprimatur of no society, and was evidently issued as a *feeler*. Personally I received it with unbounded delight. It did not, I admit, meet all my wishes; for the 'notes,' although admirable and calculated to be of great service, were not, in my judgment, sufficiently full or copious to adequately meet what I believe to be the want of the hour. But the work was well-conceived; its circulation supplied ground of confidence that the principle involved was no longer regarded as an idiosyncrasy to be stifled; while as a part of God's Word actually annotated it was a substantial promise of better things to come. There are, I should think, few missionaries in China, especially among those more practically acquainted with, and interested in, the diffusion of the Holy Scriptures, from whom this

little book did not receive a very hearty welcome. For one thing it was a wise and generous response to the oft-expressed wish of many that one, if not all, of the great Bible societies should have the question of annotation brought practically before them. So much at least was done, and well done, by the little book; and as it saw the light *before* the date of Conference, I felt convinced that the assembly would eagerly seize the opportunity its timely appearance created, for once again urging the Bible societies to do candidly and promptly for the whole New Testament what the praiseworthy enterprize of one man had done for a single Gospel. But to my consternation and dismay Conference did no such thing. The imperfect records in my possession scarcely refer, and never worthily, to the book at all; while in regard to the general question of annotation (which seems to have been fully discussed), so far from deciding to importune the Bible societies again, Conference, singularly enough, resolved to apply to the Tract Societies for assistance. Now, surely this resolution betrays a woful lack of discernment. For what purpose is an annotated edition of the New Testament urgently required to-day? Not merely for use in chapels and schools (were that all, missionaries scarcely needed the elaborate machinery of Conference to help them) but largely, if not entirely, in the interest of *Bible society work*, which is admittedly less useful than it might be. *That* and that alone, if I am not utterly mistaken, is the cause of this widespread and growing desire that Bible societies should frankly deal with the subject of annotation. In its present aspect the question has nothing whatever to do with the Tract Societies, nor, I imagine, will the Tract Societies have anything to do with it. Let it always be remembered that the Bible societies are now, and will doubtless continue to be, the chief circulating agencies in China. For the sake of argument let us also say that half-a-million of "portions" are distributed by them every year. Well, the great desideratum is the adoption of a method, by which the comprehension of *these* books—these half million "portions"—will be facilitated, and their priceless value made apparent to those into whose hands they fall. Clearly, then, even should a Tract Society generously step forward in response to the appeal of Conference, the value of the work accomplished by the Bible societies would not be enhanced one whit. But it is for this last that missionaries have pleaded, and will continue to plead; and it is just here that Conference, in my humble judgment, signally failed in what I hold to have been a supreme duty. What Tract Society, I ask, will be prepared to undertake the task just indicated? He is a sanguine man who believes that any of those societies will attempt it. Nay, I shall

further venture to remark that it may be fairly questioned if the Tract Societies, either singly or combined, will consent to publish, *even for restricted use*, an annotated edition of any of the existing translations. Very reasonably the directors of those splendid institutions may reply: "We require you to settle your acute version difficulties before we can undertake so large an order as your appeal comprehends. With testimony so divided as to which of the existing versions is most worthy of being annotated, we cannot engage to become responsible for a work which, as things are at present, would only yield satisfaction to a fraction of the missionary body." True, this may not be the answer; the actual reply may possibly be something very different; but in any case, what has to be insisted upon is that the crying need of the time is a method by which *the circulation effected by the Bible societies* shall become a more effective evangelizing medium and productive of larger results. That I apprehend to be a duty incumbent on Bible societies themselves, and it is of such a nature that no other society can or ought to be asked to do it. I am reminded of constitutional rules? To that objection I reply: Bible societies should be in a position to manipulate their rules *when necessary*. Unwise fixity may possibly lead to unfortunate issues. But to return, I believe Conference has made a grievous mistake. The hour and the means had arrived for agitating this pressing question at the door of the societies most interested; and, if I am not greatly in error, there was a reasonable prospect of securing practical sympathy, if not of gaining a completely satisfactory response. But both the hour and the means were allowed to slip past—unfortunately, I think, if not culpably. I refrain from impugning motives, as I shall also abstain from discussing the character and tone of certain speeches that too evidently led up to the resolution of Conference. It behoves us more to reflect that a difficulty connected with Bible circulation remains with us to be solved, a difficulty all the greater because the Conference of 1890 did absolutely nothing towards its solution. What requires to be emphasized *now* is the fact that half-a-million portions of Holy Scripture will go forth as of yore, expecting just as much good and no more than hitherto. Men will work, and means will come to aid them in their work; while all the time, as I believe, the conscience of a large number of missionaries will vigorously denounce the prodigal waste of splendid resources. One thing at least has been made apparent to every one interested in this matter. The agitation in favor of a more efficient system of colportage throughout China must be intensified. It must be carried on outside of China as well as within. What Conference in its wisdom decided to do does not help us. So be it. Missionaries

in their individual capacities will see to it that the discussion is kept alive, and will, if necessary, lay the whole question at issue before the constituents of the Bible societies. In other words, our appeal must henceforth be to Cæsar.

I shall not, I trust, be putting too great a strain upon the patience of the *Recorder* if I add a single word upon the conclusion arrived at by Conference in regard to the version question, pure and simple. That conclusion—I need not recapitulate it here; it is sufficiently well-known—would, it seems to me, be eminently wise were it at all likely that combined action on the part of our recognized translators and the Bible societies could be obtained. It would, perhaps, have shown a greater appreciation of the difficulties to be overcome had Conference first of all appointed a committee to interview “our translators” with the view of discovering how far harmonious action is possible at this juncture. That accomplished, it would have been time enough to “resolve” in the terms of Conference. It is clear, however, that a majority of members believe, *or believed*, in the possibility of joint action. From that opinion I am reluctantly compelled to dissent. My fear is that the brethren have taken too much for granted. The wish for united action—highly commendable in itself—was, manifestly, father to the terms of the resolutions. But so long as men continue to wrangle over the best terms for ‘God,’ ‘Spirit,’ etc., etc., (to say nothing of the recognized need for a more thorough acquaintance with the genius of Chinese) it is surely a little premature to expect a comparatively small body of men to produce the much-longed-for Standard Union Versions. The expectation of Conference is, I fear, a day-dream, too magnificent to be realized just now. My opinion is that the sanguine resolutions in regard to this question *par excellence*, will contribute nothing to its final settlement; and the main result of the cherished scheme will be that the unfortunate but unquestionable fact of our difference will be hidden under a delusive semblance of union. Please God China will yet, and may be ere long, possess her standard versions; but the boon is too surely a gift of the future. The present alas! has it not to give.

The Social Benefits of Christianity.

BY REV. TIMOTHY RICHARD.

IV.

NOW we proceed to consider the benefits conferred by Christianity on the social relations of life. By the Gospel that proclaimed man's relationship to God as His adopted son, destined to live for ever, the sacredness of human life, the equality of all classes and races, as brethren of the same household, the claim of the helpless—old, young and sick—to the support of the strong and able-bodied, and the perfect equality of woman with man as a sister of the same family, were everywhere proclaimed. These views modify the customs and habits of all nations wherever they spread.

Consider the sacredness of human life and the saving of it.

Look at Europe about the time of the Han dynasty of China, in Rome—the greatest empire in Europe—there had prevailed before the spread of Christianity the horrible custom of inducing abortion, by which life was destroyed in the bud. But the early Christian teachers raised their voices strongly against this vice, and church councils made it a law that those guilty of it should do penance, sometimes for seven years, sometimes for ten years and sometimes even for a whole life-time. Thus in time the evil practice became abhorred by all.

In the Roman Empire there was another wicked custom of exposing new-born children. Those who escaped being devoured by birds or wild beasts, were often brought up to lead the worst lives in the service of the basest of mankind. When Christianity became the religion of the empire, the fathers raised their voices with loudest cries of shame against such wickedness, and in order to save outcast children from the vilest fate, established foundling hospitals; while Christian emperors made laws to stamp out the crime.

But one of the most notorious evil practices of unchristianized Rome was the cruel habit of keeping criminals that had been condemned to death as well as prisoners of war, until some great festival day, when instead of being beheaded, they were dragged into the arena of an immense theatre to be torn to pieces by hungry wild beasts, while tens of thousands of people, as delighted spectators, looked on. These people would meet at other times to see men called gladiators fight with each other till one was killed. Long did Christians protest against this inhuman pastime. The people were too fond of it to give it up. At last a holy man, Telemachus by name, one whom the whole people honored almost as a God, and who had tried in vain to stop the sport, finding one day almost the

whole city gone out to one of these barbarous spectacles, determined to get into the arena by a secret door and separate the fighting gladiators. There was a pause. He raised his voice and asked the myriads assembled why they requited the goodness of God by such cruel pastimes. The people, not recognizing him and indignant at being interrupted, cried out, "Down with him." One of the gladiators thrust him through with his sword, and the holy man lay dead in his blood before them. When the people realized who he was, there arose a wild cry of horror throughout the vast crowd. They went home in shame and confusion and thus by the death of this good man a stop was put to this barbarous and cruel sport for ever. This happened in A. D. 404.

The death of slaves, whether of men or women, was formerly held of little consequence, just as if they were horses or dogs or any other of their master's beasts. When Christians made laws all this was changed, and the life of every man was held sacred.

Even when there has been inevitable war Christianity has always insisted that the innocent should not suffer. Formerly towns were robbed and burned, and men, women and children killed or carried away as slaves. As for the wounded, nobody looked after or cared for them. But under Christian influences all this has been changed. It is only those who take up arms and fight that are attacked. No injury is to be inflicted even on the soldiers after their arms have been laid down. As for the sick and wounded, men and women look after them and carefully nurse them, irrespective of the side taken in the war. Revenge and reprisals are not allowed, poisoning and assassination are now of very rare occurrence in Christian lands. Duels, once a very common practice, have ceased, as have also persecutions on account of religion. The condition of prisons and prisoners, too, has been improved through the efforts of Christian philanthropists.

This change of tone in the social relations is owing to the new teaching of the Christian religion that all men are members of one family. The above are some of the changes witnessed in Europe.

Turning to America we find Christianity effecting the same changes there. Four hundred years ago, when Europeans first discovered that continent, they found a large organized nation of aborigines in Central America, the kingdom of Mexico. These Mexicans had a strong central government with many public buildings. But from the Europeans, who lived in their midst and observed their customs, we learn that it was their practice not to exchange prisoners taken in war, but to sacrifice them to their gods, as people in China sacrifice a cow, a pig or a sheep. It is said that 20,000 prisoners were thus sacrificed annually. What a terrible custom !

When the Spaniards took possession of Mexico and Peru and other places in South America, they were much more human than the priests of Mexico, though still very cruel and reckless of human life. But a Christian priest, Las Casas, who had witnessed their cruelties, went back to Spain with complaints against them. He was appointed protector of the natives and invested with authority to stop all inhumanity against them on the part of his countrymen.

In North America the aborigines had not reached the same height of civilization as in Mexico and Peru. They were only combined in tribes, and in some cases confederations. In 1823 in the United States they numbered about half a million; in 1872, 300,000. They lived much by the chase, riding on swift horses. If a man wronged them, they would be sure to revenge themselves on him. After catching or shooting him, they would scalp him. For each man that a native killed he would wear a feather on his head, to show how brave and terrible he was. The United States tried to subdue the fierceness of these tribes by sending soldiers amongst them. Many Indians were killed every year, but the more that were killed the fiercer the rest became, and it cost the government the almost incredible sum of from £5,000 to £20,000 for the death of each Indian. Finally President Grant, finding that missionaries could change their nature, handed them over to the care of the Christian churches. Those under their care became as orderly and as prosperous as the white people of the Western States. Thus one Christian missionary does the work of *many* soldiers.

Between A. D. 1500 and A. D. 1800, five million Negroes were taken over from Africa to America and used as slaves. They suffered untold hardships, and killing them was a very common thing. If they ran away, they were often hunted down by blood hounds. But wherever the masters were *true* Christians, they were treated with uniform kindness.

Asia.—In India it had for ages been the custom at funerals of husbands for the widows to be burnt with them. Cremation then takes the place of burial. Hence when a great pile of fuel was heaped around the dead body, the widow would mount it by a ladder and seat herself on it, wearing her most beautiful garments as if for a wedding. When fire was set to the pile, music commenced and drums were loudly beat to drown the cries of the widow, and in a few minutes both dead husband and living widow were burnt to ashes! Thousands died thus every year.

Another fearful custom prevailed in India among a sect called Thags. These considered it doing great honor to their goddess Kali to strangle their fellow men. But a Christian government has put a stop to both these practices. Missionaries had for many

years pointed out their wickedness and inhumanity, so that when the government issued its mandate prohibiting them, none had the courage to defend them (See. Chap. III. on Satti and Thagi).

Africa.—Five fruitful causes of death to the Africans are: belief in witchcraft, trial by ordeal, poisoning, slavery and petty wars.

When a charge is made against a man of practising witchcraft, he is given poisoned water to drink, in the belief that if innocent it will do him no harm, but that if guilty he will die. Many innocent persons die under this sham trial. Tribes fight with each other, and the victors drag the conquered off to be sold as slaves, mostly now to Mahomedan Arabs.

Wherever missionaries go they denounce all these wicked habits, and people soon believe God to be superior to all witchcraft. Christianity soon stops such practices as ordeal, poisoning, petty wars and slavery. Livingstone, in order to find out the true state of the African people, travelled amongst them many hundreds of miles on foot, now penetrating dense forests, now wading through deep waters full of leeches. He lived a life-time among the Africans. Largely owing to his strong representations most European nations have made laws to check slavery, and several missionary societies have sent very many missionaries to all parts of Africa, so that her people may no more suffer from these evils.

Australasia.—In the South Sea Islands cannibalism was very common until the missionaries went there, as was also infanticide amongst all classes; many families only rearing two or three children each, while some only spared one.

In the islands of Borneo and Java the natives would sometimes break out into fits of frenzy and run through their towns, sword in hand, like madmen, killing many of those they met. This was the terrible practice called "running amuck." Under the influence of missionary schools and preaching these practices have ceased, and the people instead of learning how to fight one another, learn how to read, write, carry on commerce and be friendly with all men, whether natives or strangers.

Thus Christianity everywhere checks the waste of human life.

2. Next we examine how Christianity gives permanent deliverance to whole classes of men, as slaves, serfs, &c.

Europe.—Formerly the number of slaves in Greece, Rome, Germany and England often amounted to half the population. Sometimes slaves were even three times more numerous than the free. The sources of slavery were mainly five: 1st. Birth; 2nd. Sale of children by their parents; 3rd. Capture in war; 4th. Piracy and kidnapping; 5th. Commerce. Slaves were often treated with much cruelty, and even when this was not the case their low position

always became hereditary, and often their trades, too, so that social life in Europe then was in many respects very similar to the caste system of India now.

Christian teachers set themselves against slavery from the beginning, because it is a fundamental principle in the Christian religion that all men are equal before God. The first Christian emperor made a law that any one guilty of killing a slave would be subject to the same penalty as for killing a free man. Thirty-seven church councils, at different times, passed acts favorable to the condition of the slaves, ordaining that no Christian be permitted to enslave a fellow-Christian or reduce any freedmen to slavery again. Among the good deeds that Christians were encouraged to do was the manumission of their slaves. This they often practised at festivals, births, marriages and deaths. Finally, Christian kings of Norway in the 11th century, of Germany and Sicily in the 13th century and of Sweden in the 14th century, gave examples to their nobles by freeing their own serfs. Afterwards laws were made that not any were to hold slaves. The Austrian, German and Russian governments have bought the serfs from the rich and set them all free in the present century.

The Saracens, from the 11th to the 15th centuries, made constant inroads on Christian countries on the North coast of the Mediterranean, and carried away many Christians as slaves. Then arose the Christian order called Knights of St. John, who followed and checked these pirates and restored their Christian captives to their freedom and their homes.

Besides the emancipation of Europeans from slavery and serfdom, there was also the giving of freedom to the blacks. From A. D. 1500 to 1800 five million Africans were carried away to America to labor in the new colonies. This was done by Europeans. The suffering of these poor negroes on the passage over to America and often afterwards, was most pitiable. Even beasts are now better cared for than these slaves were then.

But religious people, some preachers, some officials and some merchants greatly pitied these slaves. One Moravian himself became a slave in order to preach the Gospel to these poor sufferers, and to assure them that God loved them and would bless them sooner or later. Eventually a society was formed to agitate for the liberty of the black slaves. It circulated pamphlets on the subject throughout all Europe. In 1833 England bought all its colonial black slaves and set them free. This cost twenty millions of pounds sterling. Since then three European congresses and two hundred conventions have been held, and twenty-six treaties have been made to put an end to negro slavery in all European colonies.

No European state now tolerates it. Almost all the men who started this movement for the abolition of slavery were earnest Christians.

There has been one remarkable feature in the Christian church from the beginning. No matter what a man's origin, class or nationality may be, if he show virtue, knowledge and ability, there is no position to which he may not be raised. So from the beginning and throughout the ages in all lands, the Christian church has been a standing protest against the oppression of any one class of people by another class.

America.—When the Spaniards took possession of Central and South America, the natives were made slaves of the soil, the property mostly of the Spanish soldiers, and their sufferings were very great. How Las Casas was made their protector I have already related. (See Chap. III.) It was after stopping the slavery of the aborigines that the European colonists began to import negro slaves as substitutes. How the government failed to civilize the aborigines by mere law and force, has also been already related. It required the love of God in the church to raise them to the same level as the whites.

In the United States, the Northern States began to free their negro slaves in the 18th century, but the Southern States resisted emancipation and went to war to retain slavery, a war which cost the United States £555 millions or £140 per slave. By peaceful measures slavery had been abolished at a cost of only £7 per head to the Austrian government, and £26 per head to the English. Although abolition was only secured by force of arms in the United States, still it was the Christian element which brought it about.

Asia.—In India the Brahmins have reduced the people to a fearful bondage of classes by means of the caste system. People of different castes cannot eat together, cannot intermarry, cannot leave the trade of their fathers. If parents belong to a low caste their descendants must remain in it for ever. The coming of Mahommedanism made still another caste. Mahommedans will not intermarry, nor eat with men of other creeds, nor tolerate political equality. No Mahommedan is to be a slave to his co-religionists, but he may enslave men of other faiths. Christianity declares to all who join the Christian church that all men are equal, and that these caste distinctions are contrary to the law of God. So Christians admit all castes to their schools, and in 1887 the highest honors of the Madras college were conferred on a Tree-climber, one of the lowest castes of India. True merit, not caste, is to be the standard of excellence in Christian society.

Africa.—Since the European nations have abolished negro slavery in their colonies, the Western Coast of Africa is almost free from that trade, but in the East Arab traders, in large numbers, are engaged in it, and African contractors make raids into the interior to kidnap slaves and carry them off by force. African chiefs, bribed by presents, connive at this fearful trade. Most of the wars even are not for land but for slaves. Of all men in Africa none did so much to abolish this trade as Livingstone. Himself witnessing its cruelties in the interior he pleaded with the native chiefs to stop it, and by letter stirred up all good people in Europe to put forth efforts for its suppression. As a consequence almost every nation is now to a greater or less extent helping in this good work. Even the Mahomedan governments, which tolerated the slave trade before, have now declared it to be illegal.

Australasia.—In Polynesia, where the people used to be altogether at the mercy of the powerful, power is now regulated by law, and that law is Christian, having been made and established by Christian missionaries. There the equality of all classes is recognized, and all have an equal chance of promotion according to their merit.

3. Besides holding life sacred and freeing the slaves Christianity has always led men to *help the helpless*. The pulpits ring every Sabbath with the solemn warning that worship or faith without charity is nothing.

Europe.—When the devout people in Europe in early times contributed to the church, the bishops divided the money received into four equal portions, viz., one part for the bishops themselves for hospitality; one for the clergy to preach the Gospel; one for the repair of the churches; and one for the poor. Many bishops considered the poor their especial care, and had a list of all such within their district in a book, to whom relief was given from time to time as they had need.

In many places this is true of the clergymen still. In *London* alone there are over 1,000 charitable societies for orphans, for the aged, for the blind and the lame, for the sick, for educating the poor, for enlightening the superstitious, &c., with an annual income of £4,121,000. In *France* there is an annual income of £3,154,000, and in *Italy* of £3,640,000 spent in similar charities.

America.—Wherever Christianity goes similar institutions to those of the parent country spring up.

In *New York* the income for charities is £4,000,000. One man alone—Peabody—gave £500,000 in charity to the poor in *London*, besides immense sums to erect public institutions in *America* and to assist in the arctic expedition in search of Sir John Franklin.

The United States spends on the deaf and dumb, blind and insane, annually \$2,250,000.

Asia.—In India the celebrated Dr. Duff was the means of establishing a great hospital at Calcutta. There medicine is given gratuitously to 300,000 people annually. India has 72 medical missionaries (1888), gratuitously healing the sick; China has 79—more than any other country in the world—all supported by missionary societies. In connection with the Canton hospital and its branches, no less than 900,000 patients have been attended to during fifty years. The Swatow hospital has 3,500 patients nursed annually. Quinine and vaccination, which save so many lives, were introduced by missionaries. Almost all the missions have charity schools for boys and girls.

In Japan there are fourteen medical men, who carry on Christian hospitals and dispensaries side by side with missionary charity schools.

Africa.—The Africans believe that when a man is in pain an evil spirit has gone in and taken possession of the part where the pain is. In their ignorance they are often afraid and leave the sick uncared for. Wherever missionaries establish a strong mission, the people become so enlightened that instead of fear of the sick, *pity* for them takes possession of their hearts, and they form little relief societies and enlightening societies on Christian models, such as those in connection with the French mission in Basuto Land.

Australasia.—In Polynesia the people were formerly without any organized system of relief for the sick and helpless. Many of the helpless and aged are said to have been destroyed. But now men are trained to nurse the sick. They now go to heal the diseases of, and preach the glad tidings of peace and forgiveness to, those islanders who used to be their hereditary foes.

These are instances of how the Gospel of Christ helps the sick, the poor and the helpless.

4. Next Christianity elevates woman. She is also regarded as a child of God and equally loved by Him with men. She is not to be sold to work like a brute, or to be one of many wives. She is to be man's equal in marriage and educational rights.

Europe.—Before the advent of Christianity in Southern Europe, the best women were not educated. They were under the control of their husbands, and were treated almost as the slaves of later days. But when Christianity spread, the wife appeared as the equal and partner of her husband. The Roman Catholics fell into the same mistake as the Buddhists in regarding the world and woman as evil. Hence the priests lived in monasteries and were celibates. But Greek and Protestant Christians have corrected this mistake. Even in the middle ages the church organized an

mainly carried on by lady missionaries. One of their pupils has taken her M. A. degree.

In China in 1887 there were 2,100 girls and 3,638 boys in mission schools, showing that missionaries endeavor to educate girls as well as boys.

In Japan the educational methods of Christian countries are copied. The number of girls at school in 1884 was 2,964,506; of boys 3,199,684, which shows that the two sexes are practically equal in ordinary education.

Buddhism, as a rule, regards it necessary for a woman to be born again as a man before she can have hope of salvation. In Japan, however, there is a sect of Buddhists who do not regard this as essential. This sect also allows its priests to marry like other classes. This has been the rule always with Christian clergy throughout the world, except in the Roman church, and even that church in early times allowed marriage of the clergy.

Africa.—When missionaries told the Africans that Christianity only allowed one wife to one husband many of the chiefs thought the custom very hard, for they had many wives, and formerly none dared say it was wrong. Still when asked why one man should have many wives any more than one woman many husbands, they could give no sound reason. What had been done in ignorance was passed by the missionary, but it was settled that after becoming a Christian no one was to add any more women to his household as long as he had a wife living.

Australasia.—The same rule was adopted in Polynesia. Thus wherever Christianity has gone it has elevated women to be a worthy companion of man and his equal before men and God.

Thus we see how greatly indebted the social condition of mankind is to the influences of Christianity.

A Roman Catholic Cemetery near Hangchow.

BY RT. REV. G. E. MOULE.

IN a brief paper on *Early Chinese Testimony to Matteo Ricci*, which appeared in the *Recorder* of February, 1889, mention was made of Ricci's reputed grave at Fang-tsin near Hangchow. I had reason to know that this was a mistake, as Trigault describes the burial of Ricci at Peking and marks his tomb as a conspicuous object on a plan of the "suburban palace," granted by the Wanlie Emperor to the Jesuit mission, which faces page 638 in my copy of the *De Expeditione Christianâ*. But though the Fang-tsin cemetery did not contain the dust of the great Ricci himself, there was ground

to believe that it did contain that of his friend and biographer, Nicolaus Trigault. The paper in the *Recorder* called forth a note to the editor from M. Henri Cordier, in which he states that N. Trigault (金尼閣) and Emmanuel Diaz (陽瑪諾), successive heads of the Jesuit mission, were both buried at Hangchow, the former in 1628 and the latter in 1659.

I found leisure three days ago to make my first visit to this most unpretending *village of the dead*—it is hardly a necropolis—which is situated some five miles West of Hangchow, near the high road to Yühang Hsien.

My friend, Mr. Stuart, succeeded in finding it last autumn, and gave me a general idea of its whereabouts; namely, some two *li* East of the great temple of Tung-yoh, about forty paces from the main road which connects it with the Wulin Gate, at the North-western angle of Hangchow. In a letter to me on the subject, Mr. Stuart estimates the ground, enclosed by grass-grown banks, at about a quarter of an acre.

He does not mention the stone *pai-fang* (honorary gateway), which marks the entrance and guides the visitor to a spot otherwise hard to distinguish from the paddy fields and the coppice that surround it. The situation is beautiful; a quiet valley guarded by lofty hills; their Western and Northern slopes clothed with wood. The outer face of the *pai-fang* bears the inscription: 天主聖教修士之墓 ("Tombs of religious persons of the holy religion of God.") Passing through it, some thirty paces within, one reaches a large stone vault, chiefly above the level of the ground, and covered, except the front, under a lofty grass-grown mound, perhaps fifteen feet high. The stone front is divided into three compartments, corresponding to arched chambers within. The middle compartment is entered by plain folding doors, which were bolted but not locked. In either side-compartment is a large circular opening, cut in a single square stone, to admit light and air. On entering, I found the parallel chambers bisected by a transverse alley, with a roof groined by the intersection of the two vaults. Beyond this, in the central chamber, on a shelf some two feet from the ground, running round the three sides of the chamber, are some ten or fifteen cinerary urns, of the usual Chinese form in coarse glazed earthenware. Each urn had its cover secured and overlaid with hard clay, on the upper surface of which one reads in Chinese the name and title of the person whose ashes are within. A few urns bear no name. Two, I think, are marked in common ink; but most of them are inscribed in fairly bold characters, scratched in the clay when soft. One had embossed characters done with considerable art. I made a memorandum of six of the names; nearly all that the dim light allowed

me to decipher; and amongst them I read with great interest: 金尼閣四表先生, the equivalent of *Magister Nicolaus Trigault*; where 四表, the characters next before 先生 are, I suppose, the *cognomen* (haou) of the distinguished dead. The next urn bore the characters 陽瑪諾演西先生, standing for *Magister Emmanuel Diaz* and his *cognomen* as in the other case. Mr. Stuart observed "stone slabs with many inscriptions, of names and a few dates. Some of these names corresponded with those on the jars." Unhappily he made no memorandum of these inscriptions, and the slabs have disappeared. At any rate I could find no *date* in connection with the cinerary deposits. Nevertheless, I have no doubt that I have now seen the receptacle of all that is mortal of N. Trigault and of Emmanuel Diaz, who in the first half of the seventeenth century successively presided over the (then) Jesuit mission of Hangchow; and the former of whom published in 1615 the well-known missionary memoir *De Expeditione Christianâ apud Sinas*, compiled from the notes of Ricci himself.

Immediately over the folding doors, crowning the doorway, and partly supported by the earthen mound, is a rough slab, on which, in shallow relief, is an outttered cross with floriated foot, the words 天主聖教 above it, and 墳 (sepulchre) below. On either hand are dates; the later one—1875—is that of the last restoration; the other—1736—must be, I think, that of an earlier restoration since the first consecration of the place was *presumably* a century or more earlier.

Without the mortuary chamber on the South, the headstones facing North, are three graves of, I imagine, Chinese acolytes, all of very recent date. Each stone bears the name and surname in Chinese with the title 相公; the rest of the inscription is in Latin. Each closes with a motto or text; two chosen with beautiful feeling from the Old Testament: *Ecce ego quia vocasti me* "Here am I, for Thou calledst me!" on one, and *Dominus pars hæred: meæ.* "The Lord is the portion of mine inheritance!" on the other. The third, erected like the first in 1888, bears the words: *Filius Mariæ non peribit* "The son of Mary will not perish," with what meaning it is hard to say. True Catholics recognize one and only one *Filius Mariæ*, the Christ, who doubtless *non peribit*, since He "abideth ever;" not in virtue of His human nativity, but in that of His inherent Godhead. Religious controversy, however, is uncongenial to the still solitude of a cemetery. As I turned to leave the ground I read on the reverse of the stone *pai-fang* the Chinese equivalent of "I believe in the resurrection of the body." Let this short paper close with words which are the common watchword of all Christians; and to which I will only add, for the eye of any not yet too old to be stirred by it, the noble sentiment of Prémare, another member of

the learned band to which Trigault and Diaz belonged : *Repuerascendum nobis est si volumus Christum Jesum his gentibus cum fructu annunciare. Quem, amabo, laborem talis spes non leniat?* "We must become boys again if we wish to preach Christ Jesus with success to these gentiles. But, I ask you, what toil can such a hope not alleviate?" He had been urging missionary novices to commit the Chinese classics to memory "just as Chinese school-boys do." He obviates the objection on the ground of irksomeness, by that appeal to the highest motive, which it would not be amiss for us Protestant missionaries to accept from the defunct Jesuit and ponder, perhaps on our knees. Do we always give our very best to the sacred service in which, as we trust, we are dispensing so much purer a Gospel than Prémare or Ricci knew? They brought the richest acquirements of European scholarship with them to China, and then, added by incredible diligence and with conspicuous ability, a proficiency in Chinese scholarship, to which, I will not say we do not attain, but hardly any of us dream of aspiring. God who can use the simplest and least instructed of us, nevertheless asks us to "occupy" with our entrusted "talents;" and is not pleased if they are left "wrapped up in a napkin," or squandered on unworthy trifles.

Correspondence.

Editor, "RECORDER."

DEAR SIR: I am utterly at a loss to account for either the assertions or animus shown by your Hankow correspondents. I would readily do anything I could, consistent with facts, to mollify the honored brethren who are so angry with me, but I cannot see that anything I have said in the least justifies either their words or their insinuations; and as the Conference need no apology for its unanimous resolutions, so I shall not be expected to reply to all the imputations that have been circulated about what I said and did not say.

On his return from Hankow Mr. Gibson sent me a frank and

courteous letter as to the misunderstandings that had arisen, and I have already forwarded to him my reply for publication in your columns. I have shown the baselessness of the misunderstandings, and I have added a few documents, which may help your readers to a clearer understanding of a few points at issue. I thought that letter would have sufficed, but Mr. Arnold Foster deserves a reply on his own account, though I should feel perfectly justified in taking no notice whatever of his letter in your July issue in the terms in which it is couched.

Mr. Arnold Foster's chief point against me is that I read a document to the Conference

relating to Mandarin, and "by suppressing facts" and by not telling "all the truth," I led the Conference to believe that the version referred to was Wen-li. He says he has the document before him, and to the above impeachment he pledges his credit in these solemn words, "I assert positively on the evidence of the documents before me." Now this is a very grave impeachment, if true; doubly grave as made by Mr. Arnold Foster with the document before him. But let us all get the document before us on which this overwhelming charge is based. Here it is in full:—

"To the Rev. GRIFFITH JOHN,

"London Mission, Hankow.

"DEAR AND REVEREND SIR: The Committee of the British and Foreign Bible Society and the National Bible Society of Scotland have unanimously and very cordially agreed to join in a request which it is now our privilege to submit to you, namely, that you should *undertake the preparation of a new Mandarin colloquial version for China*, to be published on the joint responsibility, and at the joint cost of the two societies.

"We believe that the plan sketched in the enclosed basis, on which we would propose to proceed, is one fitted to give satisfaction to the greatest number of missionaries concerned, and to *secure the issue of a version which, as we would fain hope, may become the authorized version for the Mandarin-speaking districts of China*, but we shall be ready to consider any modification of it which you may suggest.

"In view of the urgency for the early publication of the version, we have enclosed a joint circular letter, copies of which, with your consent and approval, our agents will be prepared to transmit to the missionaries.

"We are deeply impressed with the importance and necessity of this work, to which, assured of your pre-eminent qualifications for it, we venture to call you. We are not ignorant of the personal sacrifices that may be involved in your consent, but persuaded that it is in your power, *thus to complete the great work you have ALREADY DONE for your adopted country, by the publication of your Wen-li version, we pray God to incline your heart to undertake, under these new conditions, this further task*, and to give you strength and grace to carry it through, for His own glory in the bringing in and building up of His church in China.

"We are,

"Dear and Reverend Sir,

Yours very faithfully,

W. WRIGHT,

Edit. Supt. B. and F. Bible Society.

WILLIAM J. SLOWAN,

Secy. National Bible Society of Scotland.

This document I read to the Conference slowly and deliberately. Could any words of mine have made it clearer that the version in question was Mandarin? Look at the passages in italics, in the first sentence, in the second sentence and in the last sentence and you will be able to judge of the value of Mr. Arnold Foster's strong asseverations.

Mr. Arnold Foster is very angry with me for not reading the whole correspondence. Those who were present at the Conference will remember that I had in my hands the two remaining documents, and that I proposed to read them also, but the Conference signified that they did not wish to hear them. What I had read being sufficient to settle the matter in question, namely, the attitude of the National Bible Society of Scotland. I then handed all three documents over to a number of delegates, who examined them and returned them to me at a later meeting of the Conference. I subsequently handed them over for publication. The point in question was the attitude of the National Bible Society of Scotland towards a union version. I had referred to the past attitude of the society and its secretary as a guarantee for their future action. An attempt was made privately to discredit what I had said, and I read the document in vindication. I can understand delegates with their minds fixed on the question in dispute, failing to notice the substance of the document, but what shall be said for the man with the document before him, asserting *positively*, on the evidence of the document before him, that it did not make clear the fact that the version in question was Mandarin? The evidence of the document is now before us all, as well as Mr. Arnold Foster's assertions, and it is *Mandarin*, MANDARIN and MANDARIN, as contrasted with Wen-li.

Again, Mr. Arnold Foster says, Dr. John declined the position of pre-eminence offered him by the

societies, "both on account of its '*invidiousness*' and '*the enormous labor*.'"

I am unwilling to be drawn into a controversy about Dr. John's motives. Dr. John was not our servant, and we had no right to expect anything from him; and I wish it to be clearly remembered that his name only came up as a fact when removing a misapprehension as to the attitude of the National Bible Society of Scotland. When, however, an appeal *ad invidiam* is now made to Bishop Burdon and Drs. Blodget and Edkins, as if Dr. John refused through consideration for their feelings, it is well that the facts of the case should be known, and I have given the facts in my reply to Mr. Gibson, which I trust you will publish. Dr. John was to make the first draft of the version, and he was to be chairman of the revision committee, with a casting vote. Our chief revisers always have this advantage, so that there was nothing unusual in the proposal. Besides, though we considered "the basis fitted to give satisfaction," we added (see last clause in second sentence of the letter quoted above): "We shall be ready to consider any modification of it which you may suggest."

Dr. John made no reference in any of his replies, as far as I know, to the superior claims of others to take the lead in Mandarin revision. His position, as far as we knew it, was simply this. He would receive criticisms from others, accept them, or reject them, but more than this he would not do. I also appeal to Bishop Burdon and Drs. Blodget and Edkins, to read the

facts which I have supplied through Mr. Gibson, and they will be in a better position to appreciate Mr. Arnold Foster's appeal.

At Mr. Arnold Foster's request I will publish in a new edition of my memorandum all the documents as to the joint agreement. I have also sent them to Mr. Gibson, and I trust, as you are now making history in China, you will be able to publish them. With all the facts before your people these misunderstandings will be impossible.

There are other assertions in Mr. Arnold Foster's paper, equally groundless and needing correction, but I have not space or time to deal with them. Had Mr. Arnold Foster been at the Conference such misunderstandings could not have arisen. He would, I believe, have joined with us in united thanksgiving to Almighty God for the unanimous conclusion arrived at by the largest and most authoritative assemblage of Christian missionaries ever brought together in China. I understand that Dr. Griffith John has placed at the disposal of the new committees the results of his labors. This is a noble offering rendered more valuable by the hope that his mature judgment and ripe scholarship may yet be at the service of the committees. This would be the crowning act of a useful missionary career.

Friends have written me most earnestly from China to take no notice of the hard things which were being said of me from the Hankow centre, "as they neither needed nor deserved reply," and were "wholly unwarranted." I

have only written to correct mistakes. There should be very little room for misunderstandings, as most of what I said is in print, and I will send out to Mr. Dyer a few copies of my memorandum for the members of committee and any who may wish to see the facts.

In my turn I beseech my friends in China to take no notice of the attacks on me. The attributing of bad motives and trickery, and all that kind of thing, will do me no harm. I could have made any sacrifice for the sacred cause of union in China, but I would have considered its attainment too dear if gained by either trickery or misrepresentation. Any such attempt would have been, not only silly, but wicked. I trust that instead of inaugurating a new era of Chinese pamphleteering all will unite in faith, prayer, work, for the completion of what was so well begun. The Conference swept splendidly aside all personal considerations, and I trust no one will allow himself to be troubled with side-issues or special pleading. The cause is not ours; it is the cause of God and of China.

For myself I promise to take no notice of further misrepresentations, unless they appear to me likely to jeopardize the cause of union. In conclusion let me add that if by inadvertence, or in the heat of debate, or in any other way, I have given pain or offence to anyone in China, I am sincerely sorry.

I am, Sir,

Yours faithfully,

W. WRIGHT.

DEAR RECORDER: I disagree with the resolution adopted by the Conference, that, learning with alarm of the consumption of morphia, and of the abuse and indiscriminate sale of anti-opium medicines, they discourage and as far as possible prevent the sale of anti-opium remedies containing opium or any of its alkaloids. This is much too sweeping a proposal. In some respects the opium resolutions have not gone sufficiently far, and in this particular case they have gone too far. It would have been enough to have discouraged or even prevented the sale of such remedies by paid agents of the mission, not on the ground of the nature of the remedies, but as interfering with their proper avocation and creating various difficulties. The resolution in this form will do harm as excluding a band of honorable men, with perhaps a good remedy, from engaging in anti-opium work, and it will not prevent less scrupulous individuals from engaging in the sale of remedies less appropriate perhaps, but where a substantial profit is to be made. Anti-opium work of the right sort and in the hands of the right men, like medicine itself, might prove a handmaid to religion. No one condemns more than I do the abuse and indiscriminate sale of anti-opium remedies containing opium, but then there is a wise use which we cannot everlook. I do not like the term misuse at all. I regret that we have nothing more effective to offer. I regret that the smoker in the many cases continues the slave of his remedy just as much as he was of the pipe; but even in this case has no improvement been effected

in purse, health, character, decency, etc.? Does the remedy in some cases not contain valuable tonics, etc., which, in the hands of smokers sincerely anxious to throw off the habit, would materially assist them; and in the case of those having recourse to the remedy for mere economy and outward decency, do these same tonics not counteract or minimize the evil of the opium smoker? The deception of the white powders of morphia should of course be exposed and their true nature made known. The smoker should be in no doubt as to their constitution. On account of their very smallness they are highly inconvenient for purposes of diminution. These white powders might have been condemned on this ground as well as their containing nothing but opium, but why include in the same category pills admirable in their combination and which have proved effective? I regret, too, that large profits should be made from their sale. Such profits in the hands of Christian agents might somehow be turned to good account in the extension of the work or in defraying the cost of gratuitous medical and opium work. But granting all that has been said, almost anything seems to me to be an advantage to the slavery of the lamp, with all its fascination, the comfortable recumbent position, the waste of time, ruin of character, etc., which it entails.

Whatever remedy we prepare—and surely this task is not beyond the power of our physicians or the scope of our materia medica—must be capable of meeting the end in view. We have already seen what some of the foreign and native remedies are, and how

much they are sought after. We must judge from our own experience and the testimony of reclaimed smokers how far they have been successful. Many no doubt have been reclaimed by their use, although doubtless many have again fallen victims to the vice. Such relapses are, alas, too frequent and common with remedies. To me it appears that the necessities of an anti-opium remedy are the following: (1.) The drugs of which it is composed, or the prepared remedy itself, should be easily procurable. (2.) The remedy may exceed but should never fall short of the price of opium, in other words, what the smoker spends in the satisfaction of his craving. (3.) That the remedy *must* satisfy the craving. (4.) That in addition it should possess tonic, stimulant and sedative properties. (5.) That it should be in a form—a pill preferable—which will admit of regulation and diminution of the dose. (6.) That it should contain either opium or some of its alkaloids or other narcotic in a definite but small dose. (7.) That if possible—and this is preferable—a pill should be prescribed to antagonize the opium sufficient to satisfy the craving, and at the same time be free from danger or discomfort. (8.) That the remedy should be administered at such a time as to meet by its action the onset of the craving.

The subject of a suitable and effective remedy has long engaged the attention of medical and clerical missionaries throughout China and the Straits. I have been frequently consulted in regard to it. It is beset with much difficulty. There has been

a general dislike to the use of any remedy containing opium. I have myself tried various methods, and I must confess I have found no remedy effective to meet the class here designated, which did not contain some opium. The practice has been attended with a large measure of success. With those whom I could trust and to some extent oversee and advise, I have prescribed a pill of extract of *nux vomica*, to be taken an hour before the morning and evening meal, the craving for the most part coming and hence requiring to be satisfied immediately after meals. The pill acts very strongly as a tonic, increasing the appetite, bracing the muscular system, and in the case of a moderate habit entirely removing the craving. With a habit of large amount and of long duration, and especially if the opium ashes have been eaten, the pill of *nux*, except in uncomfortably and dangerously large doses, proves insufficient. Such cases must be met for a few days with another pill, to be taken only if the craving remain unsatisfied. This pill, which I have now used for over a score of years, consists of camphor (which largely takes the place of opium, being like it first stimulant, then sedative, but which by the by the Chinese rather dislike on account of its anaphrodisiac properties, but this circumstance weighs little with the opium smoker at this stage), extract of gentian, some powder of cinnamon, ginger and capsicum and a quarter of a grain of Smyrna opium. Quinine has also been used and has proved effective, but, until quite recently, its price has been deterrent.

This pill relieves the distressing symptoms and gives confidence (no unimportant quality) to the smoker in the treatment, and if the printed directions are scrupulously followed and the man is sincerely anxious to effect a cure, the result is sure and satisfactory. In other cases, utterly beyond control, I have not dared to use the nux vomica pill and have trusted solely to the above pill, accompanied by definite instructions and a scale of diminution, which must be rigorously followed. With the use of nux five or six days are sufficient to work the cure; on the use of the other pill, twenty to thirty days may be required, according to the extent and duration of the habit and the constitution of the smoker (the Chinese invariably prefer that the cure should not be too quick) before the medicine has been entirely given up. An iron pill as a tonic and to satisfy the mere habit of taking the medicine and to keep up the smoker's vigilance, may be advantageously continued for some time. These anti-opium pills are sold at about the price of opium; that is, it takes as much to buy them as to satisfy the craving with opium. Of course after the cure is effected, the gain is all the smoker's in the pecuniary saving effected. We insist upon the full dose of the pills during the first three days, and after that period the gradual and steady diminution. The smoker's condition reaches his worst on the third day after abandoning the pipe. The pills are so made that one satisfies the habit of one candareen; beyond one mace half the quantity will meet the craving and even less will do, but, as I have said, I make it a point to secure the smoker's

confidence and entirely satisfy his *yin* or craving during the first few days.

I am not sure that in our refuges or even gaols, the physicians are not sometimes driven to their wits' end to devise means to relieve some of the more distressing symptoms, and that frequently they have to give opium, or laudanum, Dover's powder, or paregoric, or chlorodyne, or some such remedy for the relief of these symptoms. Chloræ, bromide of potassium, etc., have their uses, but we sometimes find them insufficient to meet all the case. And under these circumstances it is marvelous what comfort and confidence we give the patient by the use of the smallest of doses of a drug containing opium in some form. Such treatment I find instead of retarding the cure, in the end facilitates it. In the last number of the Medical Journal I observe *cannabis indica* is highly recommended as a substitute for opium. Are we to go back to *hashshish* or other narcotics in order to prevent and discourage the use of opium or its alkaloids? In avoiding Scylla, must we be shipwrecked on Charybdis?

My predecessor, the oldest living medical missionary, followed a plan in the case of the treatment of opium smokers by giving a mixture containing laudanum, infusion of quassia, peppermint, etc. My successor, one of the youngest of our medical missionaries, has adopted the plan of the hypodermic injection of morphia. Both plans have not been without success in the case of smokers really anxious to give up the habit. Any remedy under these circumstances would be likely to prove successful. The injection

method has many advantages; its novelty, the ease and rapidity with which the craving is satisfied; the smallness of the dose by the skin; the non-disturbance of the digestive system, &c. But like every other plan it is susceptible of abuse as well as of use. I have heard of patients actually having had syringes made for themselves and of having injected the morphia solution in the wards of the hospital!

If morphia eating were adopted instead of opium smoking, it would revolutionize the growth of the poppy in China and India and the opium trade between the two countries. But the Chinese, as a people, will never take to morphia eating. I have never heard of any one having taken to it from the first. It is taken as a substitute for, or a cure of, the opium habit. That the people will never take to it, to me is apparent from the fact that it requires no recumbent, comfortable position for its administration, and cannot be resorted to to spend time. It would be taken merely to cure disease or relieve pain. Although I have written against the white powders, it has been because of their deception.

In connection with this subject I may mention that many years ago the local committee of the London Missionary Society here took decided steps to prevent the native evangelists, Bible colporteurs and others in mission employ, from engaging in the sale of anti-opium remedies. At that time, this action was taken not because of the use or misuse to which such remedies were, or might be, put, but to the spirit of buying and selling which it encouraged, the temptation to neglect their proper work and the

making of money by the sales outside their regular monthly salaries. It cannot, however, be denied that a suitable remedy might prove of much value. The subject is admittedly beset with much difficulty and many snares, and the connection with Christian missions might perhaps be misunderstood, so that it appears a wise policy to forbid their sale, at least by paid agents of the mission. There must be no connection with Jesus and opium in the public mind. This, however, is very different from an indiscriminate condemnation of all anti-opium remedies containing opium or any of its alkaloids. I may here state that one of my own assistants, settled in Tientsin, has for over a score of years carried on a most lucrative business in the sale of an anti-opium pill, the recipe for which was obtained from one of the surgeons of our army of occupation. It is a compound of opium and tonics. A branch has lately been established here and a flourishing business is the result. We know of large sales, but we do not, I am sorry to say, hear of numerous cures. The pills are much cheaper than opium. This is at once their bane and to the manufacturers their blessing. They have the advantage, however, by no means unimportant of curing such distressing ailments as cough, dysentery, diarrhoea, hæmoptysis, etc., for which they are likewise in demand. For the cure of these maladies they are far ahead of any native remedies.

Again, as foreigners everywhere are supposed to have a knowledge of medicine and are frequently consulted in the matter of disease and asked particularly for some effective foreign remedy with which to cure their opium smok-

ing craving (every one who has travelled in the interior can testify to the universal desire for such medicine), it is a pity that more opportunities and more effective remedies are not at their disposal. The increase of our agents and agencies may lessen the difficulties in this respect. No multiplication of these means, however, will ever be adequate to reach the victims of the drug. As already remarked, the demand for these remedies to cure the craving, indicates not only the widespread soil but also the widespread desire to break off from the habit.

The important question is, What shall be the nature of the anti-opium remedy? To break off the habit by discontinuing the use of opium at once, is the practice now almost universally adopted in our hospitals and gaols, where suitable medical treatment and care can be secured. But this heroic treatment does not suit the smoker in his own house or in the country, away from all help and encouragement, with the pipe to flee to on the first accession of disagreeable symptoms. The gradual reduction by the smoker of his daily opium cannot be carried by the smoker himself beyond a certain limit. Is the great body of opium smokers throughout China, who are desirous of being cured, to be left to their opium curse and thralldom, or exposed to the temptation to have recourse to the remedies of foreign and native druggists, containing morphia, or the ashes of the prepared extract, and who care for more for the sale of their drugs than the cure of the smoker? It seems the duty of the Medical Missionary Conference to help us out of our present difficulties. We

must condemn these white powders and the whole class to which they belong, but we must be prepared to provide some suitable substitute. What hope of cure exists in the great majority of instances, under these circumstances, with any remedy perfectly free from opium? If a remedy containing opium be employed, shall the smoker be informed, and urged, and assisted by means of printed instructions, to observe the strictest rules of gradually diminishing the dose until the evil is overcome, and is he to be told that if he constantly have recourse to the remedy, he is simply continuing the slave of the vice in another form, however respectable may be the abandonment of the pipe or however commendable the saving of time or money? Or shall the ingredients be concealed from him? In this case he is more likely to go on with his remedy, without thinking of leaving it off. In any case the smoker feels somehow that as the craving grew by degrees, it should be similarly abandoned. At least he prefers to come down the ladder of his habit, as he ascended it, by successive stages.

If I did not believe in the possibility of genuine cures being effected in this way, the future of the opium smoker and of China would indeed be dark. But the testimony of numerous recovered opium smokers within my own experience, testifies to the efficacy and wisdom of the plan I am now seeking to advocate. With all our agencies we reach but an infinitesimally small number of opium smokers who are anxious to abandon the vice. If the desire to get rid of the slavery from whatever cause, is as pre-

valent as is supposed and apparently an unquestioned authority, how is it that our plans and agencies reach so few or are so little effective? We need the establishment of hundreds of refugees all over the country, both missionary and official. My own practice with both in-patients and out-patients was at first to cut off the drug gradually; latterly with in-patients I have cut it off at once, treating symptoms as they arise. The difficulty with such patients is great indeed, but it is nothing to the difficulty attending the attempt at reformation by the smoker himself. The various tonic, stimulant and sedative remedies play an important part in the hands of the physician with the patient under his personal control and supervision, but they prove ineffectual to meet all the wants and pains of the smoker who of himself abandons the pipe. His insomnia, diarrhoea, pains in the bones, nausea, insatiable craving, etc., have all to be met and subdued by himself. I have at present a Buddhist priest who was cured and who is now engaged in curing others. He is proving very successful. I treated him with *nux vomica*. He now uses this pill, but at the same time has recourse, when necessary, to the other, which is only taken when the patient absolutely fails to find relief, is getting discouraged and prepared to throw up all effort to free himself from the vice. These latter pills are found extremely useful and prove at these times indispensable. Unless we can make the cure tolerable the smoker will not submit. He must be guaranteed against experiencing unbearable or undue suffering.

This section was written after reading in the newspapers the resolution arrived at by the conference acting under the representations of the Medical Missionary Conference. It is a very hopeless resolution, and I know it is against the convictions of many of the members. They hesitated, however, to oppose the medical brethren who were presumed to speak with authority. As the essays are to be reprinted, corrected and emendations permitted, I have taken this opportunity to express briefly my own views and experience on this aspect of the question. The resolution might have run thus:—Learning with alarm of the large consumption of morphia, pure and simple, as an anti-opium remedy; its real nature being unknown to the Chinese; and being convinced in unskilful hands that few if any cures are thus effected and that some of the paid agents of the missions are engaged in it and making money by it, to the detriment of Christianity; it is resolved that the indiscriminate sale by such agents of this and other so-called anti-opium remedies be discouraged and, as far as possible, prevented.

J. DUDGEON, M.D.

THE following letter, from Dr. Wright to Mr. Gibson, has been sent us for insertion in the *Recorder*. While we deprecate the controversy which has arisen, it seems but just that Dr. Wright should have an opportunity of replying to what has already appeared in these pages and elsewhere.—ED. *Recorder*.

BRITISH AND FOREIGN BIBLE
SOCIETY,

146 Queen Victoria Street,
London, E.C.

August 15th, 1890.

DEAR MR. GIBSON: I am sincerely grateful to you for informing me of the misunderstanding that has arisen regarding the document which I read at the Shanghai Conference. I cannot, however, avail myself of either of the explanations which in your generous kindness you suggest. I cannot plead ignorance of the difference between Wen-li and Mandarin, as I have been striving since 1881 for united action in each; nor can I plead the use of an imperfect document in proving an important point. I should have been a very unworthy representative of this Society if I had been guilty of ignorance on the one point, or inadvertence on the other.

I now send you an exact copy of the document which I read, and which you and a dozen other delegates consulted, both during the Conference and afterwards. You will find it an exact copy of the document which you saw with Dr. John. The "mistake" did not arise from any imperfections in the document, or from anything I said or did. In the first sentence the work referred to is called "A New Mandarin Colloquial Version for China, to be published at the joint cost of the two Societies." In the second sentence it is spoken of as "The Authorised Version for the Mandarin-speaking Districts in China." And in the last sentence it is contrasted with the Wen-li version which Dr. John had already produced.

This extraordinary misunderstanding shows how necessary it

was for me to print verbatim reports of the short statements which I made to the committee. There were personal retorts in my speeches which I would have gladly left out, as they lost their point, if they ever had any, in print, but I thought, after long consideration and consultation with others, I would run no risks of being accused of suppressing a single word I had said.

I did not print the document in question, as I never imagined that it could be misunderstood, but I sent it to Mr. Lewis to be printed in the Report of the Conference if he should see fit.

I believe the reason why you and several delegates did not catch the substance of the document was because your minds, like my own, were fixed on the point in debate, and that was the attitude of the National Bible Society of Scotland to a united version in China. The question arose in the discussion as to the "Feasibility of securing a single version in Wen-li with a corresponding version in the Mandarin colloquial." You will remember how strongly Mr. Archibald, in opposing a Union version, assured the Conference that the N. B. S. would not join with the other Bible societies. He said, "I can tell you how our society is at present advised, and what the advice is which it will follow." And he subsequently declared that he was authorised by his society to state to the Conference that they would not abandon their versions nor share in the new effort.

In reply I said, "Mr. Archibald has tried to impress upon you the impracticability of producing united versions of the Scriptures which you seem so much to

desire, and he lays the blame on Mr. Slowan and the National Bible Society." In predicating what the N. B. S. was likely to do in the future I appealed to what was certain as to their attitude in the past. I told the story of our united efforts. I could not do so without mentioning the name of Dr. John, but my point was, as I said at the time, to remove any misapprehension left by Mr. Archibald as to the attitude of his society.

From many quarters I learned that Mr. Archibald was impugning the accuracy of my statement, and when, on the presentation of the Easy Wen-li Report he asked permission to make an explanation, I backed up his application, as I understood he was going to say publicly what he had been saying privately.

My reply was chiefly a vindication of what I had already said on the joint effort of our two Societies. I said, "As some doubt has arisen regarding the character of that correspondence I will read the joint letter addressed to Dr. Griffith John." I then read the paper in vindication of what I had already said in the discussion on Wen-li and Mandarin Versions. This, I think, explains fully how a document referring to a United Mandarin Version was read in a discussion on Easy Wen-li.

As I assumed at the Conference to know something of the mind of Mr. Slowan and his committee, I here add one extract also in vindication of what I said. On Nov. 11th, 1887, Mr. Slowan wrote me as follows:—

"I think it will be better for you to prepare the Minute of Agreement between the two Societies for common action in relation to the new Mandarin ver-

sion. I am sincerely glad that we may hope to act together in this matter. You saw the real mind of our Board on Monday and I trust what was thus cordially begun, will be pleasantly carried through, and prove not only a great blessing to China, but another strand in the cord of love that binds the two Societies together." This statement more than covers everything I said as to the attitude of Mr. Slowan and the National Bible Society of Scotland.

Your explanation of Dr. John's refusal to comply with the joint request of the two Societies is, to me, new. I have gone over the voluminous correspondence on the subject, and I fail to discern any trace of it. I do not call in question the explanation for I do not know what latent motives may have influenced him. We could only judge and act from the information before us. I herewith submit the chief items for your consideration.

Mr. Dyer, under date May 1, 1886, enclosed the following note from Dr. John:—

"Many thanks for your letter just to hand. I am quite willing to submit my translation to a committee, on the condition that it be a small and competent one, and in sympathy with my work. A committee of four; besides myself, would be quite large enough. My aim would be to bring out a version in *Easy Mandarin*."

Mr. Dyer significantly added: "So far satisfactory, only that they must be 'in sympathy,' may qualify, to a great extent, the acceptance by missionaries of the version."

I had corresponded in vain regarding united action in easy Wen-li, and this was my first

encouragement to hope for a united version in Mandarin. From this grew the united appeal of the two Societies.

After we had formulated our joint letter to Dr. Griffith John, but before it had reached him, he telegraphed his refusal. Mr. Slowan, in a letter dated January 17th, 1888, wrote:—

“A telegram received this morning contains the words ‘John cannot comply.’ Mr. Archibald wrote Mr. John some time ago advising him of Dr. Wright’s visit to us, and of our consent to a joint application to him. The telegram takes me by surprise, as Mr. Archibald has all along assured us that we might count on Mr. John’s consent. It is a great pity that our arrangement should be interrupted, and every man for himself.”

On March 7th, 1888, Mr. Slowan wrote: “We wired Mr. John on Feb. 1st, urging him to delay his decision till he had our joint letter and papers before him, and here in the meantime the matter rests.”

In a letter dated April 13th, 1888, Mr. Slowan forwarded Mr. John’s final reply, dated Hankow, March 5th, 1888:—

“Your very kind letter of Jan. 12th, enclosing various papers relating to the proposed new version in Mandarin, has come to hand.

“I wish to thank both Societies very sincerely for the honor they have conferred upon me in asking me to undertake this important work.

“I deeply regret to say, however, that I cannot possibly undertake the task of carrying out the scheme, as laid down in these papers. It would require *years* of labor, and I have not the

years to give. I am not far from sixty, and cannot afford to begin a work without a fair prospect of being able to finish it.

“Even if I had the years and strength for the task I am convinced that the scheme could not be carried out. In the present circumstances the scheme is, it seems to me, *impracticable*. My previous letter on the subject will enable you to understand the meaning of this remark.

“All I can undertake to do is to bring out my Wen-li version in Mandarin, and on the same lines. If even one of the Societies should desire me to go on with this work I will do so and try and finish it. But more than this I cannot undertake to do. Should both Societies desire me to do it, it would be an additional incentive.

“Thanking you, dear Mr. Slowan, for your very kind letter, etc.

(Signed) GRIFFITH JOHN.”

The point in the previous letter, dated Jan. 21st, 1888, is as follows:—

“The Wen-li version has been submitted to the severest criticism, and I am now working on a revision of it, with these criticisms before my eyes. I am quite willing to receive criticisms on the Mandarin version also, and that from all quarters; and I would promise to bring out a revised edition of it, as I have done of the Wen-li version, in the light and with the help of such criticisms; but more than this I *cannot do*.”

This correspondence brought to an end our effort to secure a joint version through Dr. John. We could not go further, as our Society’s rule is that wherever it is practicable to obtain a Board

of competent persons to translate or revise a version of the Scriptures it is undesirable to accept for publication the work of a single translator or reviser.

I regret the length of this letter, but the gravity of the questions raised is, I trust, a sufficient apology.

I am, dear Mr. Gibson,

Very sincerely yours,

W. WRIGHT.

THE DATE OF THE NATIVITY.

DEAR SIR: I beg to apologise for the mistake in my note in your July issue. R. C. books give the last year of 哀帝—元壽二年—as the year of the Nativity of Our Lord. The chronological list in Doolittle's Vocabulary (vol. ii., p. 530) makes it a year earlier. Drs. John, Martin and others give 平帝元始元年, and Dr. Edkins 哀帝建平二年, as already pointed out. The practical question is of

course whether this confusion cannot be done away with.

The phrase so extensively used on the title pages of Christian books (耶穌降生) is an objectionable one in at least two grounds. First, its chronological inaccuracy; and second, its disrespectful use of our Lord's name. In English and other European languages we do not so use it, and even if we did, the custom of the Chinese with regard to the personal names of their sages would necessitate a departure from our custom. The Chinese will not mention the personal name of Confucius for example, and they most naturally judge us by their own standards. No wonder, then, that we fail to gain from the literary classes ordinary respect for our Master, when we flaunt His name on the title pages of our books and on the sign-boards of our chapels.

Yours respectfully,

C. F. HOGG.

Editorial Notes and Missionary News.

THE following letter, which speaks for itself, will be read with pleasure by the members of the late Conference:—

BRITISH AND FOREIGN BIBLE
SOCIETY,

London, Aug. 22nd, 1890.

Rev. J. W. STEVENSON,

China Inland Mission,
Shanghai.

MY DEAR SIR: I have been requested by the writers to acknowledge through you the receipt of their letter dated Shanghai, June 6th, signed by the Revs. C. W. Mateer, John C. Gibson and David Hill; also of copies of the two Reports of the Revision Committee.

I had the honor of submitting the letter to the committee on the 18th inst., and I was instructed to offer these gentlemen their warmest thanks for it.

The Report of the Transactions of the Missionary Conference, so far as it related to Bible work, was read by the committee with the deepest interest and gratitude to God. The unanimity which marked the resolution to provide one Bible for all China, they can only attribute to the influence of the Holy Spirit; while the cordial and earnest spirit in which the friends have entered upon their important task, is to the committee an occasion of devout

joy and thankfulness, because it encourages them to believe that the good work so auspiciously begun will, by His gracious guidance and blessing, be completed.

I will not enter further into the subject now, because the letter is referred for consideration and reply to the editorial sub-committee, the secretary of which, Dr. Wright, will communicate with you in due time.

The committee are desirous of assuring the members of the Conference of their high appreciation of the kindness shewn to Dr. Wright while at Shanghai, and they have passed the following resolution:—

“The committee of the British and Foreign Bible Society have heard with great pleasure the report of Dr. Wright of his kind reception as the representative of this Society at the Shanghai Missionary Conference; and they beg to return their warm thanks to the missionaries and other friends who gave him so Christian and cordial a welcome.

“They would also express their deep gratification and thankfulness at the result of the Conference in its bearing upon future Bible work in China; and they will fervently pray that the unanimous resolution of the Conference may be realized—in the production of one Bible in the three versions for the whole of China.”

Yours very faithfully,
(Signed) WM. MAJOR PAULL,
Secretary.

—
MR. EDWARD EVANS has taken over the work of the late Mr. Dalziel, and will conduct a missionary home and business agency at No. 8 Seward Road, Mr. Dalziel's

former residence. Mr. Evans, from his past business experience, brings excellent qualifications for this work, and we have no doubt will find a wide sphere of usefulness and be of great assistance to his missionary friends in the interior. We cordially recommend him to all who may have occasion to avail themselves of his services.

HOW A BIBLE WAS PRESENTED TO THE KING OF KOREA.

THERE has been from the very beginning of missionary work in the hermit nation a desire to present a Bible to the King. Bible societies furnished copies to missionaries who as anxiously waited a favorable opportunity. The time came seemingly. The Minister of the Left was given a copy to take to the Royal Palace. He did so, told his Majesty what it was, and then, in the presence of the King, to show his disapproval and contempt, tore it to pieces. His act had royal sanction. When the royal college was opened in 1886 all references in the text-books to God were carefully struck out and omitted.

Prince Ming Yong-ik was the first Korean ambassador to the United States. Our people received him well, and from that time began the kindly feelings the Koreans have for Americans.

During his visit to the United States, a distinguished gentleman from Kentucky, high in social and official life, presented the prince, as the chief product of that State, a high brand of old bourbon. Some, with compliments, was also sent to the king.

The Christians of Kentucky naturally felt that whisky was not the only product of their State

and resented the unwarranted act of the self-appointed representative. They wanted to show they had other and better things than bourbon. They wanted to wipe out the stain and set themselves right before the Koreans.

They had to wait several years, but their opportunity came. Korea sent her first representative to Washington in the winter of 1887. He was received as the Minister of any other country, and was deeply impressed with our Christian civilization. Instead of finding the scum of society believers and attendants upon the services of the church, he found the highest officials devout worshippers. Seeing was believing. The preconceived notions of the Koreans had to be modified. Christianity was not degrading and only fit for coolies, as they were taught at home, but refining and ennobling, and adapted to the wealthy and intelligent as well as to the poor and ignorant. The change that came over the Embassy was gradual, not instantaneous.

Bibles and churches were found a part and parcel of our civilization, and not a mere accident. When our friends in Kentucky wrote to the foreign secretary of the legation asking his aid to show Korea that their State produced something else besides whisky, and the matter was presented to the Minister, the proposition was looked upon with favor, and he accepted the task of presenting a Bible to his King. Three Bibles, one for the King of Korea, one for the Minister and one for the foreign secretary, were sent to Washington, whence they in due time reached the throne. The presentation was made, accepted, and the friends in

Kentucky are to be congratulated on their success.—Rev. H. G. APPENZELLER in the *Independent*.
Seoul, Korea.

—
WE have received a note from Rev. E. S. Little, of Kiukiang, in which he says, "I respond to Mr. James' call in the last *Recorder* to vote," challenging Dr. Wright's statement that the note and comment men were an extreme minority. . . . So far as we can discover from Dr. Wright's speeches, he never said so, but used this language on one occasion. Speaking of Mr. Archibald, he says, "He is now leading the extreme minority of this Conference to urge the Bible Societies to publish such books as they were never designed to publish." Dr. Wright fully appreciated the desire of the missionaries for the Bible with note and comment, but he did not think the Bible Societies should be asked to violate their constitutions in order to give them this. So far as we have been able to read Dr. Wright, he nowhere said that only an extreme minority desired the Bible with notes and comments.

—
WE understand it now, but confess we never did before. In the *Chinese Times* of October 4th we read, speaking of missionaries:—"Are they not steeped to the lips in anti-opiumism? Is there a single individual—we do not forget certain significant exceptions—[first asking if there is one and then intimating that there are several!] fresh from the seminary who does not land in China with his mind fully made up on the subject, to whom anti-opiumism is not a dogma rooted there for life?"

We had supposed that the reason the missionaries as a body condemned the use of opium among the Chinese was because of what they had seen of its evils, of the poverty and misery which they witness constantly, occasioned by this great vice. But we were mistaken, and all our missionary brethren were mistaken. It is all a sentiment, a dogma, something that we brought to China with us, perhaps inherited it through several generations of Christian ancestors, and we ought to disabuse ourselves of this baneful tenet as soon as possible. We are never too old to learn.

THE mission meeting of the Southern Presbyterian Church was held in Hangchow, Oct. 2nd and continued until the 4th. There was more encouragement in the work this year than in any other year of the mission's existence. During the meeting steps were taken to form a presbytery in China, preparatory to a union with other Presbyterian bodies in the field. This mission asks the church for \$21,000.00, Mexicans, to carry on the work next year. This sum will support eight married men, six unmarried ladies and four single men: 28 missionaries in all, and includes all expenses of house rent, chapels, dispensaries, etc. Among other things the mission resolved:—

That the members of the mission be requested to write to the students of the different institutions of learning, laying before them the claims of China as a mission field.

S. I. WOODBRIDGE,

Secretary.

CANTON NOTES.

A NEW building for the training and boarding school for men and boys of the Presbyterian Mission, was dedicated, with appropriate services, on Wednesday, Sept. 10th. Dr. Kerr, the chairman of the building committee, presided, and Dr. Henry preached the dedication sermon.

For several years this school has been at a disadvantage, from inadequate and ill-ventilated apartments. The whole establishment is now removed to a large lot, across the river from the city, where the new building has been erected. The main building has a front of 130 feet, and is 40 feet in depth; is so constructed that it can easily be extended to the rear, should more room ever be needed. The rooms are commodious and the ventilation complete; will accommodate 100 boarders.

That this school is walking in the old paths of Presbyterianism is evident from the fact that eight members of the training school, at the last examination, repeated all the answers in the Westminster shorter catechism, without a mistake, giving also the questions and the number of each question. The prospects of the school are every way encouraging.

The mission work in South China is spreading more and more to distant places. Dr. Thomson is now on his way to organize a church in Yeung-kong. This is a city of 40,000 people, near the sea-coast, about midway between Macao and the Haitan Straits. It is the outlet of trade for a beautiful and fertile valley, and an important centre for mission work. There has been a chapel and dispensary in the place since 1886.

THE Board of the London Missionary Society appointed a committee last March "to consider the position of the Society, especially with reference to questions of policy, methods of work, &c.," which report has just been issued, and is so full of good sense that we should like to publish the whole. As many of our readers, however, will doubtless see the report, we content ourselves with giving extracts more especially bearing directly upon our work in China:—

"The committee received valuable information from the missionaries on the question of a celibate life among the heathen. They all discountenanced the idea so far as the proposal sought to make celibacy a system in mission effort. The results in the Native and Roman Catholic priesthoods were declared to be bad for various reasons. The Oxford experiment in Calcutta, it was stated, could not be put in evidence, inasmuch as the undertaking on the part of the members of that mission to live as celibates was not for a lifetime. In China the testimony was complete that celibacy was almost an insurmountable obstacle to the work of the missionary, while in India it raised grave difficulties. The testimony was unanimous that in every field of missionary labor the existence of a Christian home and the exhibition of the life of a Christian family were absolutely necessary at present as factors in the evangelization of the heathen."

After discussion, it was resolved—

"That, while recognizing the expediency of employing, in special circumstances, and for a limited time, unmarried men as

missionaries, the committee emphatically endorse the opinion expressed to them very decidedly by some of our most experienced missionaries, that the labor and influence of missionaries' wives and the wholesome and happy example of Christian home-life, are among the most important means of successful missionary effort."

The proposed *New Departure* was next considered. It is thus described in the last annual report:—"The directors have recently decided to accept, under certain conditions, offers of service from men who have not passed through a course of theological collegiate training, and to send them out for a term of years as lay evangelists. It is not intended to encourage any lowering of the general educational standard which the duties of a missionary require; nor is it sought by this means to introduce into the mission field a class of workers who will be content to labor for a smaller salary than that which has hitherto been given to the missionaries of the Society. The object in view has been twofold: first, to open the door to foreign service to men of good education and of proved experience as Christian workers, who have not been able to obtain the special training required for the ministry at home, but whose knowledge of the Bible and of the world, whose proved power as lay workers in connection with our churches, and whose missionary enthusiasm point to the probability of their becoming useful evangelists in the great heathen field; and secondly, by this means to supply that increasing demand for workers which the theological colleges do not at present meet."

And this in regard to salaries and furloughs:—

“The friends and supporters of the Society are aware of the noble and self-denying response made by missionaries in the field to the appeal of the directors. While holding in the highest honor the motives of their generous conduct, the committee are convinced that a strong feeling prevails in our churches against imposing additional sacrifices on our missionaries to meet responsibilities which of right belong to the churches at home. It ought to be clearly understood that retrenchment on the part of our brethren and sisters in the field of foreign missions does not mean the cutting off of luxuries, nor merely the stinting themselves of comforts and even necessities; but involves the crippling of missionary effort and

the weakening of the influence of personal example.

With regard to the salaries of missionaries, and other cognate matters, the committee have arrived at the following conclusions:—(1.) The principle acted upon by the Society of regulating payments to our missionaries by the claims of the several localities, is the only sound one. (2.) The present scale of payment is as low as it should be. Any reduction would be at the cost of efficiency. (3.) The fixed scale of payments, as hitherto adopted, should be strictly adhered to. (4.) The existing arrangements for furlough (revised in 1886), namely, a furlough ‘after ten years’ service; a second, after eight years’;—a third, after seven years’;—are the best, under all circumstances, that could be devised in the interest both of the Society and of the missionaries.”

Missionary Journal.

BIRTHS.

- At Chefoo, Aug. 6th, the wife of Dr. H. CORBETT, of a son.
At Tungchow-foo, Aug. 29th, the wife of Rev. C. W. PRUITT, Am. South. Bap. Mission, of a son.
On Sept. 16th, at the Wesleyan Mission, Hankow, the wife of Rev. S. R. HODGE, M.R.C.S., of a son.
At Lin Ching, Shantung, Sept. 26th, the wife of Rev. Mr. MACDOUGAL, of a daughter.
At Chou-chia-k'eo, Honan, Oct. 2nd, the wife of Rev. C. F. HOGG, of a son.
At Newchwang, Oct. 6th, the wife of the Rev. WILFRED W. SHAW, of a son.
At Lin Ching, Shantung, Oct. 10th, the wife of Rev. Dr. J. F. SMITH, of a son.
At Ichang, Oct. 13th, the wife of Rev. H. SOWERBY, of a son.

DEATHS.

- On Sept. 12th, at Tungchowfoo, Rev. E. G. RITCHIE, Am. Presb. Mission, North.

On Sept. 17th, at Hangchow, ROBBIE, son of Rev. J. L. STUART, Am. Southern Presbyterian Mission.

At Nankin, Oct. 9th, Rev. R. E. ABBEY, American Presbyterian Mission, North,

ARRIVALS.

- On the 14th Oct., Rev. J. T. HEADLAND and wife, for M. E. Mission, North, Pekin; Rev. M. L. TAFT and wife; Dr. THOS. R. JONES, M.D. and wife, M.D.; Miss M. L. STEVENSON, M.D., Tientsin; Miss R. R. BENN, M.D.
At Shanghai, October 21st, Rev. A. M. CUNNINGHAM and wife, for Pekin; Mrs. F. E. BUTLER (returned); Miss A. MORTON; Miss M. COGDAL; Miss E. WORLEY and Rev. W. DRUMMOND, all of the Am. Presb. Miss., North.

DEPARTURE.

- On the — Sept., Rev. J. R. HYKES and family, for U. S. A., from Shanghai.

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XXI.

DECEMBER, 1890.

No. 12.

A Sketch of the Roman Catholic Movement in Korea.

BY PROFESSOR H. B. HULBERT, SEOUL, KOREA.

WE are accustomed to speak of the missionary movement as one which had its origin during the second quarter of this century, and this is quite natural, because the missionary movement among Protestant peoples did have its origin about that time; but what of the missionaries of the Roman church? Is it not remarkable that at the very time when the missionary movement was being decried in England and Scotland, and had not so much as been broached in America, the Roman church had its missionaries in a large proportion of the Eastern countries? The seminary of the *Société des Missions Etrangères* had long been founded in France, and was sending out scores of men to India, Siam, China and Japan. Their great central station in the East was at Macao, near Hongkong. This place was granted to the Portuguese in 1557 by the Chinese, and became one of the important ports of the East. It made a splendid centre for evangelistic work—a fact which the Roman church was not long in perceiving. From that point it sent out missionaries into all parts of China, which was at that time violently opposed to evangelistic work. To that place missionaries retired when times of special persecution and hardship came. There they brought some of their most promising converts, and taught them in a seminary specially endowed for this purpose.

But I desire to speak more especially of the work of the Roman church in Korea. I make bold to say that in no country has Christianity been founded under circumstances more peculiar—more romantic, I might almost say. The story of it, as detailed by one of its workers, is fascinating—bloody almost beyond parallel, to be sure, but it was the blood of true men. Let me give a short and entirely inadequate *resumé* of that story; for, although we differ in some important particulars from our brothers of the Roman church, it is as

well that we should note the truly great qualities which have made them so tremendously powerful for good in many parts of the world.

In the winter of 1784, at about the end of our war for independence, the annual embassy from the court of the king of Korea entered the gates of Peking, to present the customary compliments and gifts to the Emperor of China. Among their number was a young man of great honesty of character and of high culture, judged by the standard of the East. While in Peking this young man fell in with some Chinese Christians and was brought in contact with the vicar apostolic of that city. It resulted in his embracing the Christian religion and carrying it back with him to Korea, which before that time had not so much as heard of the existence of Christ.

It was not long before he had gathered about him a small company of men, who found no answer to their religious nature in the Confucian cult and, before a year had passed, the church was an established fact in Korea; not, to be sure, after the Roman idea of establishment, but the seed had taken root and the true church was there. For several successive years one or other of this band accompanied the embassy to Peking, in order to receive baptism and to try to induce the vicar apostolic to send a missionary to Korea. But this was impossible, for the constant state of uncertainty as to the fate of the work in China rendered additional work impossible. It was just preceding the time of the revolution in France, and the church found it difficult to send men even to supply the urgent demand in China. But each time the embassy went, the Christian who accompanied it brought back books and religious objects, and gradually the band of Christians acquired a good knowledge of the fundamental doctrines of Christianity.

Of course these visits of the missionaries in Peking were unsuspected by the Korean government, but the fact of the presence of Christianity in Korea could not be long concealed. In 1791 it was remarked that certain men did not worship at the graves of their parents according to the Confucian code. It led to an inquiry and the open confession and profession of Christ. Then began the first of the persecutions, which have followed each other at short intervals almost to the present day. The methods of torture in Korea are almost too horrible to be believed. It consisted generally in beating the victim with huge paddles, about the size and weight of a heavy oar. The victim, lying on his face, received from twenty to a hundred blows of this murderous instrument, every blow of which was sufficient to break the bones of limbs and reduce his flesh to a pulp. Again, thongs were put through the wrists and ankles between the tendons and the bone, and the sufferer was drawn back until his wrists and ankles came together, and in this posture he was left for hours. Others had chains put around their necks, so heavy that they

could scarcely lift them from the ground. They were literally devoured by vermin in the wretched prisons. They died of cold and hunger. Widows who professed faith in Christ and were arrested, suffered treatment a thousand times worse than death at the hands of the majesterial agents.

In 1794, the church in Peking, being unable to send a European missionary, put the Korean mission into the hands of Father Tsiou, a Chinese preacher. But how to enter Korea was a question very difficult to solve. Between the Northern boundary of Korea and the Eastern boundary of China was a belt of land called neutral. It was forbidden to all men to reside on this belt of land, because it was considered that it was for the mutual benefit of Korea and China that an uninhabited tract of land should separate the two States. This belt of land was overrun by outlaws and refugees from justice of both countries, and they formed powerful bands, rendering it extremely dangerous for anyone to cross it in either direction. At the same time, the points where one could enter Korea were very strictly guarded, and everyone who passed had to undergo a minute examination. Many were the expedients adopted by missionaries from time to time in order to evade the examination. Sometimes they came to the place in the dead of night and made a dash past the sentries and gained the mountains, where pursuit was impossible, but where they had to undergo untold suffering and privation before they could reach a place of comparative safety. Sometimes they would hide among a drove of cattle and thus pass through without being detected. At a later date missionaries all came by the way of the sea, crossing from China to a certain island on the coast of Korea, where they had to rendezvous with the Korean Christians. Their password, or rather signal, was a white cross on a red flag, and whenever such a flag was seen on the horizon a small boat put off to the island rendezvous, where the transfer was made and letters interchanged. Many a time a boat bearing a new missionary to Korea has hovered about for weeks, waiting for its signal to be seen, and not a few times have they made three or four trips from China to the Korean coast before being able to effect a landing. The stories of these adventuresome journeys are as exciting as the most lively fiction.

But to return to the narrative. Father Tsiou hovered about the boundary of Korea for a long time before he was able to enter. In the month of December, one bitterly cold night, he crossed the Ya-Lou River and was smuggled across the line, and finally arrived in Seoul and began the administration of affairs.

From 1794 until 1801 there was a steady growth in the church, but then broke out the first great persecution. It was not only the hatred of Christianity which made such havoc among the Christians, but it was intensified by party animosity.

There are four great parties in Korea, named from the four points of the compass. Two of these held about equal power, but a large number of the Christians belonged to one of these, and the other naturally made Christianity the handle by which to exterminate their rivals. The persecution raged with frightful force. The agents of the magistrates sought for the evidences of Christianity with the instinct of bloodhounds. The whole Christian population, amounting to several thousands, was totally uprooted. All who did not renounce their religion and curse Jesus, were put to death, after the most cruel sufferings, and their relatives, whether Christian or heathen, were banished to distant islands. The detailed account of this persecution is enough to make the blood run cold. The sight of little children and aged men plodding along barefooted through the snow of winter or the intolerable heat of summer is enough to fill the beholder with the deepest pity. The persecution seemed to have destroyed the church, root and branch, but it was not so. Those who had been sent into different corners of the land began the work of reorganization immediately, and eventually their banishment caused the spread of the faith into the remotest parts of the country. Persecutions continued at short intervals from that time on. Father Tsiou had been seized and decapitated in the beginning of 1801, and the Christians sent every year to Peking imploring the church to send some one to administer the sacraments, and meanwhile they struggled on as best they could. The severest persecutions took place in 1815 and in 1827.

Finally, in the year 1830, after the Pope had received an urgent and touching letter from the church in Korea, Father Bruguière was commissioned to make his way into Korea and take charge of matters there. From 1831 until October, 1835, Father Bruguière was working his way overland through China to the borders of Korea. The hair-breadth escapes which he had during this journey and the suffering which he underwent would form a volume in themselves. And no sooner had he reached the borders of Korea than he was stricken with fever and died. Soon after Father Maubaut, a missionary of Manchouria, was appointed Bishop of Korea, and in January 1836, he arrived in Seoul and began his labors. Soon he was joined by two other workers, and the work was pushed with vigor. But in 1839 the government became aware of the presence of foreign preachers in the country and a persecution began which bade fair to surpass in violence all that had preceded it. Not one of the native Christians that were seized would divulge the secret as to the dwelling place of the foreign preachers, and suffered death in consequence. Father Maubaut, seeing that the government would not stop the persecution until the foreigners had been apprehended, made the determination to give

himself up to the authorities, and going quietly to the magistracy he announced himself. He sent to his two fellow-workers, asking them to follow his example, which they did, and the three together, after many severe beatings, were taken out of the South gate of the city and beheaded. The persecution gradually died out, and the work again went on. Soon more missionaries came; 1841 saw a terrible persecution, and each year saw its martyrs. In 1855 there were several missionaries stationed at different points throughout the country, and at their head was Bishop Berneux, perhaps the most remarkable of all the Latin fathers Korea had seen. At that time there were about 12,000 communicants in the whole land, but the Christian population numbered nearly 20,000. Steadily the church increased in spite of opposition from all sides. It has always been poor from the fact that the majesterial agents, or as they are called in the East, "Yamên runners," made Christianity a pretext for seizing a man and demanding a heavy fine before they would release him. In this way the Christian population has always been reduced to the lowest reach of poverty.

And so matters went on until about the time of our civil war in America. At that time the heir to the throne was yet so young that the government was administered at the hands of a regent. It was about the time that the Russians had obtained possession of the territory North of Korea, extending to the Tumen river. Russia was demanding of Korea freedom of trade for her merchants in Wensan, the Eastern port of Korea, but at no time has the Korean government been more averse to the opening of the country to foreigners than it was then. It is said that Bishop Berneux had considerable influence among a certain class of officials in Korea, and that at one time he had it in his power to aid the Koreans in their negotiations with the Russians, and that he refused to do so. Be this as it may, the regent and the government formed the sudden determination to destroy all the foreign missionaries and to annihilate the whole native church, and then began the great persecution of 1866. First, all the missionaries that the government could lay hands on were seized and thrown into prison. Two made good their escape after weeks of hiding and starving among the mountains, but Bishop Berneux and eight other missionaries were seized.

Allow me to describe briefly the trial and execution of Bishop Berneux, and that will suffice for all. Being seized in his house, he was bound hand and foot and cast into the prison reserved for those who had been condemned to death. On the next day he was brought before the high tribunal and was put to the question:—

"What is your name?" "Berneux."

"What is your nationality?" "French."

"Why have you come to this country?" "To save your souls."

"How long have you been here?" "Ten years."

"Will you apostatize?" "No, indeed, I came here to teach Christ, and I never will renounce Him."

"If you do not you shall be beaten to death." "Do what you wish, I am in your hands."

"Will you leave the country if we give you a chance?" "No, I will not leave unless you carry me away by force."

Then he was stripped and laid upon the ground and beaten with the great paddle-like implement of torture until his flesh actually hung in strips along his limbs. He was also punctured all over the body with sharp sticks. His limbs were thrown out of joint, and in this plight he was thrown into the prison again. The next day he was brought out again to be questioned, but he was too weak to articulate. All the other missionaries went through the same ordeal. On the day of execution a cortege of soldiers bore the prisoners in litters or carts to the place of execution, about three miles from the city to the South, near the river. There a great circle was formed, and the execution commenced. Bishop Berneux was placed in the circle, cords were passed through his ears and under his arms, and, suspended on a pole, he was carried three times around the circle. Then he was placed on his knees in the centre, his limbs securely tied and his head extended forward by means of a cord tied to his hair and held by a soldier. Then half a dozen soldiers, sword in hand, began a savage dance around the victim, uttering horrible cries and brandishing their heavy weapons, and as each soldier passed in front of the victim he delivered a blow at the neck. At the third blow the head fell, and one of the most horrible massacres of modern times was perpetrated. So fell that whole band of noble men. Is it easy to believe that this ghastly work was done in the nineteenth century, nay, within a quarter of a century of the present day? And yet it is true.

The persecution, among native Christians, which followed, carried off between six and ten thousand men, women and children. Whole villages were blotted from the face of the country. Whole districts were decimated. The powers of hell seemed to have risen in revolt against the Cross of Christ. Ingenuity, little short of Satanic, was exercised in the detection and slaughter of Christ's followers, until a half of their whole number was added to the list of martyrs.

The church has recovered in large part from that persecution and its work is being actively pushed by a force of eighteen fathers. The statement that the work in Korea is being carried on by Jesuits is incorrect. It is carried on by the *Société des Missions Etrangères* of Paris.—*The Missionary Review*.

The Opening of New Stations.

BY C. SPURGEON MEDHURST.

IN considering the pros and cons of this question none can afford to ignore the fact that there is a large consensus of missionary opinion in China, that the best spiritual results are always obtained at some distance from the missionary residence, and that the location of a missionary family, in any district, is unfavourable to the prosperous prosecution of mission work in that neighbourhood. Especially is this so during the earlier years of the mission. Opinions may differ as to this, but I think most will agree with the correspondent who writes me thus:—

“Our experience generally points to the conclusion that better results are secured in places removed from our dwelling centre. This, I am apt to think, applies more especially to the case of village residence. Chu Chia church is less prosperous than before our residence, and our substantial growth has been at other stations.”

Another missionary who lives in a large inland city writes:—“It is greatly to be feared that the presence of several foreign families in a place does not advance the Gospel in that place. There are so many curious and uncongenial actions, even with the most careful, that the eye witnesses are not drawn as much to religion as by more casual visitations and occasional itinerations.”

Rev. Hudson Taylor in China's Millions for June, 1889, makes the following pertinent statement:—“It must be admitted that stations become necessary to some extent; the itinerant work of the church cannot be carried on without them. It is, however, a great mistake to make location our first aim, instead of keeping it in a strictly subordinate position as auxiliary, in proof of which one notorious fact may be adduced, viz., that the best spiritual work in connection with all missions is to be found at outstations from a distance, rather than at the station where the missionary resides.”

We may well ask, Why is this so? As far as I can judge, the missionary has three great obstacles to contend with in the place where he lives:—1. His daily expenditure. 2. His prejudiced neighbours. 3. His loquacious servants.

1. *As regards money.*—We all agree that as little foreign money as possible should pass into the hands of the Chinese. We only differ when we try to decide where the expenditure of funds from the West shall begin and where end. That the American dollar and English sovereign have most injurious effects on the

morals of the native, that they have ruined promising work and spoiled hopeful converts, we all know from sad experience. Should we not then strictly limit the areas within which our money circulates? Now we cannot take up our residence in any fresh centres without spending a good deal of money. Rent has to be paid, and at a higher rate than the ordinary native householder pays; houses have to be repaired, and gatekeepers and others employed, and finally the "middleman" has to be liberally rewarded. Is it any wonder that, from the first, Chinese cupidity is aroused? Is it astonishing that the newly-arrived foreigner is supposed to be able to draw to an unlimited extent on a bank of exhaustless resources? Is it not natural that many schemes should be started by the covetous (and whoever met a Chinaman who was not covetous?) to obtain a share of this fabulous wealth—the actual sums expended being of course largely increased by report? It is not surprising, therefore, that an experienced missionary, residing in a country village, should have said:—"If I could spend all my stipend in charity, I might have a chance of producing a thoroughly good impression. Country people naturally conclude that we are immensely rich and no disclaimers can remove this belief." All this is, I think, unavoidable in the neighbourhoods in which we live. Early habits, a strange and trying climate and Western constitutions prevent us living like the Chinese, by whom we are surrounded, and compel us to indulge in what, to many of them, are luxuries. Any serious attempt to live entirely *à la Chinoise* would speedily place most of us *hors de combat*. Blessed are the consecrated few who are physically and spiritually fitted to entirely wipe out the distinction between the East and the West in their manner of living; but from the nature of the case they must always be a small minority. The daily expenditure of the missionary is often a necessary evil, but the evil is greatly increased whenever we add to the stations where foreign missionaries reside. In view of this deleterious money influence would it not be well, when new stations become absolutely necessary, to locate ourselves in some city or village at a convenient distance from our work, rather than in the midst of our converts?

2. The second reason why successful mission work is so seldom found in the place where the missionary lives is—*The prejudices of the people.*

This necessarily operates more powerfully in some districts than in others, and is felt more strongly during the earlier years of the establishment of the mission than later. Still there are few exceptions to the rule that we are a sort of irritant among the Chinese of which they would gladly rid themselves if they could.

Hence their increasing disposition, even in the treaty ports, to prevent foreigners obtaining more property. The opposition of the literati, and of the mandarins, may be latent or open, but it is always existent. Now it is evident that for a long time after our settlement in a fresh place our very presence there day by day, helps to keep this spirit of opposition alive; and the knowledge that we are there protected by treaties only embitters matters. Under these circumstances is it any wonder that the people become less willing to receive our message than those who know and see less of us, because they live at some distance from our residences? Sometimes, too, matters are made worse by our manner of taking possession. We rent our houses surreptitiously, and enter them with trembling, but once established, we set our backs against the wall and prepare to fight all who would oust us. Perhaps this sort of thing is unavoidable when we wish to open a new station in China, but it certainly strips us of much of our spiritual power in the place where we live, and I have thought that sometimes we are too ready to run to Egypt for assistance in these matters.

3. *Our servants* are, I believe, the third reason why our work is always hindered and so often stopped in the places where we reside.

However carefully we may select those who serve us we shall occasionally find a rogue among them, who may do us and our cause much mischief, and even our most trustworthy servants will report everything that takes place in our houses to the curious and uninitiated outsiders, embellishing their tales without regard to accuracy when by so doing they can make their story more racy. I do not complain that we are thus watched. It is a testimony to the honour and power of our office, and the witness borne to our manner of life may have a good influence. The example of a godly family must work for righteousness. Nevertheless there is much truth in the old proverb that no man is a hero to his own valet, and this familiarity of the people with the inner economy of our households, innocent and upright though our lives may be, cannot fail to offend Chinese susceptibilities at many points. According to our notions of the fitness of things, the Chinese view the world through the wrong end of the mental telescope, and very many and very funny are the contrasts between us in consequence. These we may minimise in our public intercourse with the people, but in the privacy of our homes we naturally relax the artificial stiffness incident to Chinese life. We are less on our guard when only our servants are about us, but these faithful watchers nevertheless duly report everything to their friends without. All this must for a long time after our settlement in a fresh place, lessen our chances of

exerting the highest and most spiritual influences over those by whom we are more immediately surrounded.

These limitations to our usefulness are the inevitable consequences of our being strangers in a strange country, and seem to me to indicate that we should jealously restrict the number of separate cities and villages in which we have our homes. May we not learn a lesson from the Roman Catholics? With a larger native church than Protestant missionaries can boast of, they have yet far fewer stations where foreign missionaries reside. If these things are not so, or if I have at all overestimated the obstacles to success I have referred to, what is the cause of Mr. Taylor's paradox, the truth of which we must all admit, that the best spiritual work in connection with all missions is to be found at outstations from a distance, rather than at the station where the missionary resides?"

Some may object that Christianity in China has never made much progress in the cities, where the anti-foreign feeling is strongest, but that the villages where the people are less prejudiced, have always been the missionary's harvest field, and that inasmuch as the majority of missionaries in China live in the cities and not in the villages, this will amply account for the fact that but little good is accomplished in the places where they reside. But does this sufficiently explain matters? In the times of the Apostles, and in the early days of Christianity, the most prosperous churches were those which were established in the centres of commerce and influence, so that—pagani—villagers became synonymous with heathen, and this though the proud Roman and polished Greek heard the Gospel from the despised and subjugated Jew. Then there was the same eager race for gain, the same absorption in business, the same close proximity to and fear of the ruling classes, that we see in Chinese cities to-day. There was, I know, a large infusion of the Jewish element in those cities where the Apostles preached, but from internal evidence in the Epistles, it is clear that the majority of the converts were Gentiles, not Jews. It would not perhaps be difficult, were it within the scope of my subject, to show why the light of Christianity in those days, dawned on the busy heart sick cities before it reached the villages, but that is not my point. Church history shows that the cities, as well as the villages, ought to supply us with converts, and that as "superior intelligence, wealth and activity" are to be found in the cities, it is to them we should look for our most zealous and influential converts. Moreover, both in India and in China there are strong city churches, though perhaps for different reasons, they have in both countries developed and matured more slowly than the country churches. The objection, therefore, that the work in China prospers best at a

distance from the missionary's residence, because the missionary lives, as a rule, in the city and not in the country, does not weaken the force of my argument that the undue multiplication of mission stations in China will not work for good.

Of course I am well aware that many years residence in one place will often overcome the obstacles I have referred to, and that in such cases successful mission work in a place is quite compatible with the residence of the missionary there, but it is still a grave question how often the victory gained is worth the loss sustained. Might not the years consumed in breaking down the opposition of the natives to the residence of the foreigner in their midst have frequently been more effectively spent in more direct evangelistic effort?

Neither have I overlooked the fact that work which appears very flourishing when only seen at short intervals during occasional visits, and only known through the accounts of interested natives, may be of far less value than it seems to be, and I do not think that this objection, serious as it is, warrants us in ignoring the mournful fact so generally experienced in China "that the best way to spoil a good work is to make it a resident station." It shows that inland stations are necessary, but points to location at such convenient distance from the places where our work is prospering as will allow of us being personally familiar with the daily lives of our converts, but without being near enough to exert an adverse influence upon them.

The Bible in China.

BY REV. L. N. WHEELER, D.D.

THERE is evidently more or less pronounced feeling with many who have at heart the progress of missions, in favor of annotated Scriptures as an evangelizing agency. That this subject has become somewhat a matter of controversy no one need regret, if it shall be found that a temperate comparison of views and a *consensus* of the missionary body are among the possibilities. With some diffidence, and feeling a profound respect for the views of my brethren, from whom I may differ in a few points, I venture a number of observations in the interest of full and free discussion.

It is reasonable to hope that a way will yet be found to secure briefly annotated Scriptures for circulation among the heathen, which may be used by those who feel the need of them in their work; but it would seem that sufficient consideration has not yet been given to the embarrassments attending such a movement.

It is said of the Chinese Bible that natives do not understand by its words the same things which we do from the corresponding English ones. This objection would have greater weight if we were all agreed in our interpretations of faith and doctrine. Admitting, however, that the Chinese experience no small difficulty in understanding the whole Bible as we give it to them, it should, nevertheless, be conceded that much of the sacred volume is quite open to their comprehension. Many of the occult parts are undoubtedly as plain to benighted minds as a commentary would be. In decrying the power of the printed Bible, we may fall into the opposite extreme of exalting fallible human utterance at the expense of the infallible Word. Does it not happen in many instances that the speech of foreigners has been misunderstood and misinterpreted simply because the occidental mind does not work in harmony with oriental ideas? The mere matter of notes, placed upon paper with care and deliberation, is not the easy thing some have imagined it to be. To make definitions that are most needed, and acceptable to all, where there are so many ethnic and denominational differences, would be a vast and doubtful undertaking. The writer, not long since, listened to a discussion, provoked by himself, between two able and orthodox missionaries as to a correct definition of the word "sin," and the clear-headed men did not agree.

We boast of our advanced thought, and yet modern culture in some of its best aspects is no protection against moral and religious bewilderment. Are we sure that it is a guarantee of force and precision in directing the arrows of conviction at high unbelief among the masses around us?

If the choice was to lie between the Bible without the teacher, and the teacher without the Bible, few would hesitate to elect the former. In all heathen countries the Protestant missionary says one thing, and the priests of Rome another thing. Where would be the umpire if it is not found in the unadulterated Scriptures? It has been the policy of Rome to withhold the Bible, except under such limitations and restrictions as the teaching church may impose. Have results justified this policy? If not, we should hesitate to take a step in the same direction.

We may hope that amid the dust and din of friendly controversy it will be remembered that missionaries do not lose faith in the power of revealed truth, but that it is a want of faith in the ability of translators to get the right words. Rather, be it said, the real difficulty lies in the non-Christian sense of many or all Chinese words. Doubtless the same embarrassment, only in a less degree, attended the apostolic writers, the makers of the Septuagint and the early translators into English. A better understanding of what

has been done, and of what may yet be done, by scholars in the Chinese tongue, is only a matter of time. Usage and a progressive *cultus* will do far more than the forced attempt to construe a language can ever accomplish. There is peril in any attempt to garble the sacred canon,—giving out portions and withholding other portions as our differing judgments may dictate. The sins of the patriarchs, the unfilial conduct of princes, the crime of Judas, the imperfections of good men, are essential parts of a complete revelation. The Bible, like man, is a microcosm. Evil is present in the world,—a fact well known to the pagan mind,—and who shall say that the manner of its treatment in a system of moral truth, “given by inspiration of God,” is open to amendment?

It is a grave mistake to assume that the entire Bible was written for believers only. It is a subject of doubt whether any part of it was so written. Much of the inspired volume consists in a record of what was spoken to the heathen. Daniel in Babylon and Joseph in Egypt have a meaning not difficult of discernment. Jonah crying out against the wickedness of Nineveh, and the whole story of his life, is an impressive lesson for the human conscience, viewed from any stand-point of race or religion. The ten commandments are not for a limited number, but for all. The proverbs of Solomon, the narratives of Esther and Job and Samuel and Sampson, the account of creation and Adam’s fall, the epigrammatic discourses of Koheleth, the confessions and prayers of David,—these, in a sense, are for Confucianist as well as Jew, for Greek and barbarian as well as Christian. Paul’s sermon on Mars’ Hill, and his admonitions to the idolatrous Lycaonians, are models of direct address to men who have never before heard the sound of the Gospel. The discourses of the Son of Man, the life and character of the apostle to the Gentiles, were surely intended for the whole realm of humanity. Many attempts have been made to “re-state Christianity.” Why may we not here in China, in some degree, give that labor over to Christ and His apostles? A real question of the hour is, not how we can clothe with transparent and attractive verbiage the doctrines of the primitive church, but how may we, as men and missionaries, live up to them in letter and spirit. That would be the best possible teaching.

A certain line of criticism directed against the policy of the British and American Bible Societies, recently presented to the public and insisted upon with some vehemence, does not seem to be in keeping with a proper recognition of services rendered. A Bible Society that may be supported and patronized by all Protestant denominations is yet a vital necessity. It is to-day almost the only visible bond of union. Break that bond, make it possible, under

the patronage of the great societies, to have anything like extended notes and comments and segregated portions according to theological bias of every sort, and the work of demolition would soon be complete. The appeal to court for a division of funds, and for the recovery of donations, would be quite in order; then would follow the humiliating spectacle of each church for itself and every missionary pressing his own more or less crude substitutes for the pure Word of God.

Possibly the complaint sometimes made that Bible distribution among the heathen is not fruitful in results, may come unconsciously from a discouraged feeling as to results in general of missionary labor. But it is well to keep in mind that the harvest does not immediately follow seed-sowing. The scattering of the Word in China is much like the same or similar work in Christian lands. Who does not know that among Europeans and Americans, both in houses of worship and out in the highways, there is much "casting pearls before swine," and sowing seed "by the road-side" and in "stony places;" but even a few souls, saved in a generation, would amply justify the expenditure of time and means. Many incidents have come to me, without searching for them, showing the power of the Word without an interpreter. The first Japanese to receive Christian baptism had his attention called to Christianity by a Testament which he picked up in the harbor of Nagasaki. A blind old man in Folkien province came at once into the light under the impulse of a single text, "For God so loved the world that He gave His only begotten son that whosoever believeth in Him might not perish but have everlasting life." The eunuch's cry, "How can I understand?" points to the fact that the written Word had done its work in awakening a pagan mind to earnest thought and sincere inquiry. These examples are sufficient to show, as one has suggested, that "the human spirit in its deepest ground is always the same."

As no one can tabulate the results of missionary labor, or reduce to a column of figures the outcome of influences put forth by teacher and preacher, so the blessing God lays on the spreading of His Holy Word is oftentimes hidden from the eyes of men. Not faith only, but reason also, must have respect to the promise, "My word shall not return unto me void." It has happened more than once that colporteurs have visited places where the missionary had never been, but where foreign mission stations are now established and churches are organized; and the Bible which had been sold was the key which opened the hearts of the people. The living voice cannot reach a great multitude; but the printed page may find entrance into the temple, the yamên, the sealed apartments of women, or is carried forth as winged seeds are carried by the breath of heaven to

regions far and wide. The manifest change of demeanor in different parts of the empire is no doubt due, not alone to journeyings and preaching, but greatly to the silent influence of the printed Bible, which has helped to dispel many crude and absurd notions entertained by people of the interior. And yet, it must be confessed that the aim should be more and more to increase the efficiency of this arm of service by adopting improved methods, so that when a colporteur travels the country it shall be understood that he is engaged, not upon a mere book-selling expedition, but is pursuing an evangelistic tour.

It is devoutly to be hoped that when the Shanghai General Conference declared in favor of a union version, and set a divine seal to the act by singing with full hearts, "Praise God from whom all blessings flow," it did not resolve in vain. The movement signified something larger than the possibility of uniting the consecrated scholarship of China in rearing a monument that shall stand for the next hundred years. The influence thus happily inaugurated, if allowed to take its course, would make for brotherhood and charity, which are incarnations of Christianity and potent factors in the problem of success. Indeed, it is doubtful if Protestant missions can ever become a conquering power until in some such practical way a union of sentiment and a massing of forces can be brought to bear upon the solid front of paganism.

Sunday Resting a Law of God.

BY REV. G. G. WARREN.

IN an article on "Sunday Resting. Is it a law of God?" in the *Chinese Recorder* for September, 1890, the Rev. G. King gives a negative answer to the question he asks. He seems to think that we are shut up to one of two courses; either we must advocate Sabbath resting as a counsel of perfection, or else we must put a yoke on the Chinese, "which neither the Jerusalem Christians nor their fathers were able to bear." I think there is a middle course open for us: we may teach that the Christian Sabbath is a yoke which the Saviour gives to all who come unto Him, a yoke which we and our fathers know to be easy, a burden which is light; it is a commandment, but truly a commandment which is not grievous; it is "a delight, and the holy of the Lord, honourable."

Inasmuch as I quite agree with Mr. King that all proof of our teaching should be Scriptural, I would state briefly wherein I think (1) The fourth commandment; (2) The teaching of our Lord in the

Gospels; and (3) The teaching of the apostles, show us that Sunday resting is a law of God.

1. The fourth commandment.—I presume that Mr. King would not challenge my taking the ten commandments to have a position of preëminence in the teaching of the Old Testament. "The first commandment with promise" is a word of St. Paul's, which seems to me to show that he accorded to them such a position. But how came the fourth commandment to occupy a place amongst the ten? Dean Stanley says: "The name of the Sabbath of the Decalogue, the Sabbath of Mount Sinai—as if it partook of the universal spirit of the code in which it is enshrined—is still, as though by a natural anomaly, revered by thousands of Gentile Christians." The anomaly is indeed so great that it would have been well if the eloquent author had tried another hypothesis and supposed that the commandment really did partake of "the universal spirit" of the other nine. There seems to me a practical question involved in the Dean's assumption. If a teacher states that the fourth commandment is merely temporal, may not some hearer think that the eighth, perchance, is merely local?

Mr. King writes concerning this commandment: "God said '*the* seventh day' and never retracted it," offering us the option of leaving out the command to rest or of joining the seventh day Sabbatarians. There is no disputing the fact that the Hebrew says "the seventh day," not "a seventh day." But that is just as, in such a sentence as the following, "Three sides of the square are already finished, and the fourth soon will be," we say "the fourth," not "a fourth;" there is no emphasis on the "the." "The seventh day" in the commandment is not one day absolutely marked out by God, but a day relatively fixed by six days of work which have preceded it. The Sunday follows six days of Christian work as the Saturday does six days of Jewish work. I could as easily conceive the first day of the week in China being the seventh day of the week in England, as I can understand that the day on which I am writing is in the eleventh month of the English and the ninth month of the Chinese year. Nay, it is a matter of fact that to such places as are a little E. and W. respectively of the 180th meridian (*e.g.*, the Friendly Islands and the Fiji Islands) the same sunrise awakes the Christian in the one to Saturday labor and in the other to Sunday rest. The only time in the world's history, when one special day was marked out as *the* seventh day, was when the Israelites were crossing the desert. But can our seventh day Baptist friends trace a Sabbatical succession back to that day which followed the last day on which fell a double portion of manna? Do they think that there was never a break at such times as when "the Lord delivered the children of Israel into the hands of spoilers that spoiled them, and into the hands of their enemies

round about?" Had they never to make a fresh start after such times as those "when every man did that which was right in his own eyes?" What a help such a succession would be to distressed commentators on the Kings and Chronicles; how it would help to clear up confusions which eponym canons and cuneiform inscriptions only seem to still further confound!

(2.) The teaching of our Lord in the Gospels.

The two verses at the close of Mark ii. are of cardinal import. "The Sabbath was made for man, and not man for the Sabbath; so that the Son of man is Lord even of the Sabbath." "The Son of man": that title which brings our Saviour nearer to the Chinese than Confucius; "for man:" for "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman"; "for man:" not for the body only, not for the soul only, not for the spirit only, but for the entire man. There is a connection between the nature of man and the Sabbath, which makes the one necessary to the fulness of the other; if ought is omitted, which belongs to the fulness of manhood, due acknowledgment is not paid to the Lordship of the Incarnate Redeemer.

The central clause in the quotation modifies, but does not rule the interpretation of the whole. In the Saviour's teaching we see how it can be said that "man was not made for the Sabbath." The Lord pronounced the priests who profaned the Sabbath to be blameless, but none who profane the law of love can be regarded as blameless. He commanded a man to bear his bed on the Sabbath day, although Jer. xvii. 21 ff and Meh iii. 19 forbid the bearing of burdens. There is a law for which one may say man was made; under its pressure, the law made for man must yield.

(3.) The teaching of the apostles.

There are two classes of passages commented on by Mr. King; to the one class belong Rev. i. 10; I. Cor. xvi. 2 and Acts. xx. 7; to the other, Rom. xiv. 5; Gal. iii. 10 and Col. ii. 17. There are difficulties in harmonising the teaching of these two classes of passages. To say that the teaching of the last three is not absolute, that it has to be limited to such disputes as arose during the apostolical age, does not at first sight seem a fair method of dealing with the language used. Dean Alford's comments (which Mr. King quotes) strongly oppose such a limitation. But we are then face to face with a difficulty: How is it that the apostle is writing about the same time to the Romans, urging that "all days are alike," and to the Corinthians that there is a "first day of the week." That this phrase implies the teaching of the fourth commandment we may all satisfy ourselves by placing any translation of it ("without note or comment") before the most intelligent heathen, to whom in

regard to the Sabbath question all days are literally alike; he will certainly be unable to understand the word "week."

Mr. King has made a slip in his explanation of the word *κυριακός*, used in Rev. i. 10. The termination is akin to the English "-ical" in such words as historical, biblical, &c., and means "belonging to." The Latinised form of the very word has tried to enter our language, but we may be thankful that the revisers have not taken "dominical" from the preface of the prayer book to translate St. John's phrase. The two phrases—*ἡ κυριακὴ ἡμέρα* and *ἡ ἡμέρα τοῦ Κυρίου*—are just paralleled by the English phrases "the Lord's day" and "the day of the Lord." Both phrases, in English as well as in Greek, mean "a day specially belonging to the Lord," but in both languages the one is used only for "Sunday" and the other only for "the last day." But it is noteworthy that before the close of the Canon a weekly festival has gained a special name, and this name so soon became a merely technical term that not only do we find in the *Didache* the word *ἡμέρα* is omitted, but the strangely pleonastic addition of *Κυρίου*; the phrase used, literally translated, is "the Lord's [day] of the Lord." But this phrase also implies a teaching of the fourth commandment.

The extract which Mr. King quotes to the effect that "none of the Fathers before the fourth century" connect the Lord's day with the fourth commandment, is not quite correct, for before the close of the second century Clement of Alexandria, in his comment on the Decalogue, contained in the *Stromata*, writes: "And the fourth word is that which intimates that the world was created by God, and that He gave us the seventh day as a rest, on account of the trouble that there is in life." But the use made of the statement shows that the writer has fallen into one of the many pitfalls provided for the unwary who use the argument from silence. It does not follow that because no writer has mentioned a connection between the Lord's day and the fourth commandment that there is no such connection. There is an evident connection in the fact that both use a seven-day division of time.

Why should such a division be used? A quotation of Mr. King's attempts an answer by saying that it was "a natural result of the Jewish habits of the earliest Christians." The word "Jewish" is evidently used to denote something merely national as opposed to that which is universal—the writer would not attribute the absence of images in the early church to "Jewish habits." But in such a sense it would be hard to show that the church owes anything to such a cause. Many of the orthodox writings of the centuries immediately following the destruction of Jerusalem are indeed anti-Jewish; so also are many of the customs which then prevailed, *e.g.*,

fasting on Saturday. St. John never speaks of "the Jews" as the earlier writers of the New Testament do; to him they are ever the people who "received Him not." An interesting controversy on a non-essential point arose in the second century, and it illustrates the comparative influences exercised on the early church by an undeniably Jewish ceremony on the one hand and of the Sabbatical division of time on the other. The controversy was in regard to the annual celebration of the Passion of our Lord. The day of the crucifixion was the fifteenth day of the month Nisan, which was invariably the first day of unleavened bread, whether it fell on the weekly Sabbath or on any other day. But in "that year" in which our Lord suffered that fifteenth of Nisan fell on Friday. The churches most affected by Jewish influences wished the annual commemoration to be on the fifteenth of Nisan; but, as we all know, the churches which wished it always to be on "Good Friday" prevailed.

A question arises which Mr. King has not discussed: Is the command to rest essential to the spirit of the fourth commandment? Dean Stanley hints that it is too long for it to be in its original form as given on Sinai. The *Apostolical Constitutions* (which, by the way, was written some time before the fourth century) speaks of the commandment as being given for "meditation of the law and not for idleness of the hands." It would be hard to *demonstrate* that rest from labour is essential to the keeping a day holy to the Lord. Yet there is much to prevent a thoughtful mind hurriedly coming to the conclusion that the spirit of the law can be preserved when its letter is disregarded. The decision of the congress, which recently discussed the position of working men in Europe, under the presidency of the Emperor of Germany, bore a remarkable testimony to the economical value of a Sabbath rest. Sabbath-keeping is a very fair gauge of the spirituality of a people; and probably most of us have found at home that the most spiritually minded of our friends have acted strictly in regard to the Sabbath. And yet another line of thought is seen when we reflect that labour—as is only too apparent to most of the sons of men—was imposed on us because of transgression. Our offended Judge pronounced the sentence on our race: "in toil shalt thou eat of it all the days of thy life." "Six days shalt thou labour" is really the dread command, but "the seventh is the Sabbath of the Lord thy God" is the voice of mercy remembered in judgment. Our Creator "knoweth our frame; He remembereth that we are dust."

I have been in China but four years; it would, therefore, be unbecoming of me to say anything on the question of excommunication—beyond the hope that nothing that I have written should lead to the cutting off of any name from the church-roll—at least before

the offender's own conscience acknowledged that he had profaned the Sabbath and was guilty. But I should personally be glad of practical help from our fathers on the mission field as to how to employ the members on the Sunday. It would be sad if they learned simply to do no work and did not keep the day holy unto the Lord. Enforced idleness was certainly not the aim of the law. What is the best way to lead our brethren to show an example of Sabbath-keeping which shall appear "honourable" to their neighbours, who see them when at home?

Chinese Dress in the Shanghai Conference.

BY REV. B. C. HENRY.

AS the Conference assembled, one of the first things to strike the observer was the large proportion of missionaries, both men and women, in native dress. Fully one-fourth of those in attendance appeared in the costume of the country. It required some time to become accustomed to the unusual sight, and to feel sure that they were in truth our Anglo-Saxon brothers and sisters. The belief in the expediency of this form of dress has gained ground rapidly in the last few years. It is, in its essence, a question of expediency, not of duty, else, instead of one-fourth, the whole assembly would have appeared in the same costume. As a matter of expediency, it has its strong advocates and equally strong opponents. Not only the members of the China Inland Mission, which has made its use one of its standing regulations, but members of other societies, as well, have adopted it; its use, however, being chiefly confined to the interior and Northern parts of the empire; few, if any, in the central coast and Southern districts having adopted it. The English chairman of the Conference gave it dignity, and stalwart men and graceful women sustained its claims all over the assembly.

The practical motive—to become Chinese to the Chinese—which prompts it, is certainly to be commended, although many question the fact as to whether this important end is any more effectually served in this than in the ordinary way. As a disguise it certainly is a failure; hair, eyes and complexion being insuperable difficulties in this line. The scarcity of dark hair and eyes was conspicuous, while all the lighter shades, with curling locks and

wavy tresses, were rendered all the more noticeable, giving one a peculiar sense of the incongruous, not to say the bizarre.

The question of its wisdom and utility came up repeatedly, both directly and incidentally, during the session of the Conference. The only purely Chinese member of the Conference, the able Rev. Y. K. Yen, created a passing sensation by declaring that if he was free to do it, he would soon cut off his queue and throw away his cumbrous wide-sleeved robe, but when pressed as to its practical utility, confessed that in new fields it was wise to adopt the Chinese dress.

The question as to its healthfulness was decisively answered in the affirmative by several of the physicians present; its advantages in this line over the conventional form of European dress in Eastern climates being evident, and the shoes, with their thick soles of felt, being a protection to the feet, both from dampness and heat. The whole impression, to my unaccustomed mind, was the reverse of pleasing. The conspicuous lack of throat gear, to one to whom a fresh collar is almost a necessity of life, made one wish, at least, for some modification in this line. This lack was, in some cases, partially supplied by a little frilling inserted around the neck.

It is not the dress, however, so much as the inevitable concomitants of a Chinese mode of life that is the serious matter. It may even be a great convenience and a decided boon in the interior, where the tailors are few and the dry goods stores contain nothing from Paris or New York; and well-fitting Chinese clothes are certainly to be preferred to a shabby foreign dress. It may prove a boon in relieving the ladies of that perpetual stitching which seems a part of their lives. One lady said that for five years she had no occasion to do any sewing, the native dress being always at hand, either ready made or easily put into shape by a Chinese needle-woman. But Chinese dress too often means a Chinese house, pure and simple, and native furniture, native utensils, native food. These, when necessity requires, may be cheerfully endured for a time, but to be voluntarily chosen as a permanent order of things implies either a very imperative call of duty or a great lack of prudence. The duty may and very often does exist, and then the course adopted cannot be too highly commended. But economics have a place in missionary life as well as elsewhere, and there is certainly a very terrible waste of vital energy in this mode of life. Men may endure it, as soldiers endure the hardships of the camp or the march, but it is cruelly hard for the ladies. One had but to look at many of the ladies at the Conference to see that they were mere shadows of their former selves, their heroic spirits not being

proof against the physical and mental trials of such a life. The statistics of the great Society, whose name is synonymous with the highest consecration and self-abnegation, show a terrible sacrifice of precious material. It is said that one half of those who enter China under its auspices, return within two years, either to their homeland on earth or to the home above, and that the average term of service for the whole body is only three and a half years. The policy which leads to this alarming sacrifice must be backed by the strongest arguments of necessity before it can be fully justified.

The practical question—does this mode of dress and life bring the missionary any nearer the people?—has not yet been satisfactorily answered. It has, without doubt, its advantages in travelling, and in early residence in new fields. It protects one from much annoyance, growing out of idle curiosity and crowds in the street; but whether it affords any greater facilities in entering the homes and gaining the confidence of the people than the ordinary methods, is a question to which there are decidedly two sides. Do we really become any more fully “Chinese to the Chinese” by such a course, than by keeping to our national dress and customs? is the question upon which more light is earnestly sought. If it be true that it has such advantages, then the path of duty is plain. We must, as far as possible, “become all things to all men,” that we may, by all means, win some, and I venture to say that there was scarcely one among the four hundred and thirty missionaries gathered at Shanghai—or among the twelve hundred in China—who would hesitate a moment about the question of a shaven head, a dangling queue, a flowing robe or loose trousers, thick soles and satin shoes, or the loss of cherished hats and other millinery, if they were *necessary* to bring us nearer to the people or to render our work more effective.

Meanwhile, the experiment is being thoroughly tried. The younger generation especially has accepted it as the solution of one of the great difficulties of missionary life. Without a shadow of prejudice against the new regime, and with a perfect willingness to adopt Chinese dress, if it be of any real advantage, I must say that I am not yet convinced of its general expediency, and, therefore, await the issue of the widespread experiment now going on, ready to accept the outcome.—*The Presbyterian*.

*Recent Criticisms of Missionaries and Missionary Methods.***Their Results at Home and Abroad.*

BY REV. JOHN G. FAGG.

WITHIN the past two years the eyes of the world have been turned with special and surprising intensity upon the preachers of Christianity in heathen lands. The petition of the Negro lad, when asked to lead a prayer-meeting, "Lord, I beseech thee, make thy servant conspicuous," has been granted *us* without our asking. We have been prominent in the *Nineteenth Century* and the *Contemporary Review*. We have figured in the *London Times* and the *New York World*. A thousand magazines and papers of lesser repute have in turn derided our follies or sung our praises. We have been told that we are wasting our brains, exhausting our spirits and squandering ten million dollars annually in propagating a failure. Luxuriously-housed and sumptuously-fed divines have denounced our extravagances and exhorted us to asceticism. We, our dress, our fare, our homes, our ponies, our conduct, our methods have all been under scrutiny.

On this World's Investigation Committee we find the names of statesmen and diplomatists, geographers and philologists, generals and admirals, distinguished preachers and ubiquitous globe-trotters. Some have criticised out of hatred, others out of prejudice, others out of ignorance, others, a minimum, out of genuine sympathy and goodwill. We are not here to bewail and bemoan our condition. We are not here to daub our discussions with sables and glooms. Let us thank God we are getting recognition, even if it be by the battering rams of our enemies. The revival of Hinduism in India, and of Buddhism in Japan, is unquestioned proof that Christianity is getting hold of the heart of India's and Japan's millions. Men do not shoot their arrows into space. They want a target.

Missionaries have wrought successfully enough to build a target big enough to attract the attention of sharpshooters all over the world. Indifference is worse than opposition. "We work as much by antagonism as by inspiration," says Emerson. If our work had utterly failed, its failure would never have been advertised. Just because it has succeeded when men predicted it would fail, and wanted it to fail, therefore it is preached down and written down. Just in proportion as the Lord's work through us prospers, just in that proportion must we expect bitter opposition and unmeasured criticism.

*Read before the Amoy Missionary Association, August 1st, 1890.

"In the moral world, as in the physical, elevation is exposure, and utter insignificance is a better coat of mail against the darts of slander than the noblest virtues of which human nature can boast. No man, therefore, should for a moment think of going into public life unless he is prepared to become the best abused man in Christendom. A public man ought to have a hide as tough and thick as that of a rhinoceros. Not till his epidermis has been hardened to such a degree of impenetrability that rifle balls will be flattened by it, and his sensibility has become so blunted that the stab of a dagger will be mistaken for a mosquito bite, is he fit for eminent station. No character is so exalted as to be above the audacity, none so sacred as to scare the rapaciousness of those who are libelers by trade." These words only apply to that order of critics, fit companions of the carrion-loving crow flying over all the broad East, whose stock of information is the "product of one-fourth of a cipher and the epitome of nothing," and whose sole qualification for their position is a boundless gift of misrepresentation. We welcome heartily all right-motived criticism. We are to expect criticism. But we are not called upon to answer every attack. It is to be feared that the man who is ever and anon appearing in the papers, armed to the teeth in self-defence, has not much to defend after all.

There are times when issues are to be met fairly and fully. But it is unmanly and unworthy to keep up a running counter-fire of picayune shot against the adversary. A friend of President Lincoln was once conferring with him as to answering some recent calumnies against Lincoln's character and administration. Said he, "Oh, no! If I were to try to read, much less answer, all the attacks made on me, this chamber might as well be closed for any other business. I do the very best I know how, the very best I can, and I mean to keep doing so to the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right, would make no difference." "He that believeth will not make haste." God will vindicate His own work. Only let us prove ourselves workmen who need not be ashamed.

What salutary results have followed, and may we expect to follow this storm of criticism, at home, among ourselves! God makes the wrath of man to praise Him. In the final result it will appear that men can do nothing against the truth but for the truth. The articles by Canon Taylor and W. S. Caine and others, proclaiming the Great Missionary Failure, have called forth the most instructive and inspiring vindications of missions by such

master minds, as Sir W. W. Hunter, Earl Northbrook, Eugene Stock and A. T. Pierson. The Indian Parliament, only a few years ago, sent in its own spontaneous endorsement of missionary effort as an educator and uplifter among the motley population of the Indian Empire. The criticisms by Christian men, asserting that educationalism was pushed at the expense of evangelism, have called forth most abundant evidence that in every field, with perhaps the exception of Japan, the preaching of the Gospel in churches and chapels, in the homes and bazaars, on the highways and byways, is the prime work of the large majority of missionary workers. The criticism of missionary methods has taught, or, we trust, will teach, the churches that those living in the heart of heathenism, breathing its atmosphere, eyes and ears perpetually filled with its sights and sounds, are the best judges of what to do and how to do it. They will learn to set less store by the wise recommendations of the hurried globe-girdler, who, in his eager effort to see this thing and that thing, gets pretty well muddled up about everything. The criticism of missionary modes of living will dissolve many romantic dreams and neutralize much false sympathy. The early missionaries were compelled, by force of circumstances, to live in improvised thatched huts or cheerless native dwellings. There are those driven to these extremities still in the heart of Africa and the remoter parts of this empire. Let the church at home know, and it ought to be thankful to know, that the majority of its representatives abroad are comfortably housed, adequately provided, and consequently are able, with greater peace of mind and security of life, to prosecute the duties of to-day.

Every agitation of the missionary cause, friendly or prejudiced, will, in the end, leave the church better informed. That is the great need. With deputation after deputation visiting the churches, year after year, the ignorance of thousands of Christians on the subject of missions is something astounding. Only a short time ago a distinguished Oxford man was talking to a lady who was seeking to interest him in the Zenana Mission, and he said, "Yes, yes, I have often heard of that mission. Now where is Zenana, by the way?"

Information is the basis of inspiration. Information is the basis of generous, systematic giving. Secular news everybody is familiar with. The most secluded backwoodsman, and loneliest Australian sheepmaster, and grimmest collier takes a paper. Crops and markets, scandals and crimes, stocks and politics, men will know about. But the contemporary life of the church, the record of great awakenings, the inflow of giant errors, the strong grip of hoary superstitions upon the Orient's benighted millions, the perse-

cution and ostracism following confession of Christ, the victories of the Lord's advance-guards over the strongholds of heathenism,—these lie utterly beyond the horizon of large numbers who profess the Christian name. Information, sanctified information, universal information, information by God's accompanying Spirit enlisting, rousing, opening purse-strings, moving and melting men's hearts; that is the church's supreme need. Whether it be wafted home on gentle zephyrs or be driven in by howling storms, we shall rejoice. Only let the church know her duty, her privilege, her temporary defeats and her enduring victories on heathendom's wide domains.

The balance of political power is in the hands of Christian nations. Four-fifths of the world is under the dominion of professedly Christian rulers. They hold the balance of financial power. In the city of Chicago three hundred million dollars in gold are in the control of Christian men. In the city of New York one single church represents wealth to the amount of one hundred millions. Like data could doubtless be produced in Great Britain. We shall rejoice over any instrumentality which shall set free this congested wealth and make it flow out in streams that shall make glad the city of God.

We trust the time will come—if the time ever comes—when men seek *first* the kingdom of God, that Christian men will no longer remain indifferently ignorant of the great work of God in all lands. When the question of the morning will be, "What new progress; what new delays; what new needs for the advancing hosts of Christ's army?" When that time comes our Sabbath contributions will cease degenerating into "nickle-plate narrow-gauge trains, carrying only small-souled passengers;" but the coffers of the Lord will fill and overflow. Then the legions of the Cross will multiply, and it will appear that the church is no longer carrying on a slight frontier skirmish here and there, but is pressing to the very citadel, and will ere long plant the Christian standards on every rampart of Satan.

What results may we look for among ourselves. He is a poor soldier, who does not learn from his enemies as well as from his allies. No place so secluded but the eye of Him who walketh in the midst of the golden candle-sticks is upon us. In Tulu kraal, in South Sea Islander's hut, in Indian's wigwam, in Chinese chapel, His voice is saying to us, "I know thy works." But it is well for us to know the eyes of *men* are upon us. For often when we forget to ask, "What does God think of me, of my work?" we are found asking, "What will *men* think of it," and our listlessness or neglect is rebuked. We shake up ourselves to more earnest, consistent effort. God's poor, as well as God's rich, hold up out hands. Are

we extravagant in attire or fare or dwelling? Let us take the rebuke, even if it come mixed with wormwood from the most self-pampered men of the world, or the most bountifully provided sons of the church. Are we shrinking from contact with the squalid and repulsive masses to whom God has sent us? If the example of our Lord, who refused not to touch even the outcast leper, do not stir us, let the bitter words of those who themselves trample them under foot—and who accuse us of imperiousness and sharpness and coldness—wake up our sympathies, impel us to *seek*, not to *wait* for the lost.

Are we less eager to-day to labor and pray for China's millions than we were when we looked at the reaches of darkness twelve thousand miles away? Let us be sure the blight of heathenism has fallen upon us. If the words of our Lord to every one of us, "Go *thou* and preach the kingdom of God," are evaded, let the stinging, burning words of those who never dream to speak one syllable for Christ, but who watch us only to condemn, move us to steadfast, abundant, fruitful effort for the lost. Then we shall have turned curses into blessings, stumbling blocks into stepping-stones, apparent defeat into glorious victory.

"Are there not signs,
Thunders and voices, in the troubled air?
Do ye not see, upon the mountain tops,
Beacon to beacon answering? Who can tell,
But all the harsh and dissonant sounds which long
Have been, are still disquieting the earth,
Are but the tuning of the various parts
For the grand chorus which shall usher in
The hastening triumphs of the Prince of Peace?
Yes, His shall be the kingdoms.
E'en now the symphonies
Of that blest song are floating thro' the air,
Peace, Peace on earth and glory be to God."

In Memoriam.—Rev. R. E. Abbey.

ROBERT EASTON ABBEY was born in St. Catherine's, Canada, March 22nd, 1852. His parents were plain, but godly people of Scotch birth or parentage. His family was a seafaring one, and his father was a ship-builder. This accounts for the great interest Mr. Abbey took in sailors and shipping. His father died while he was young, and after getting a common school education, he went into business in a dry-goods store. According to his own account, he was not, at first, a success, and was frequently dropped in the dull season. But he was determined to succeed; and perseverance, honesty and faithfulness brought him up to the top round of the ladder before he finally left this line of work. Meanwhile, when he

lost a position in his chosen pursuit, he was not idle, accepting any honest work that offered. At one time he learned the trade of a house carpenter for three months; at another, he worked in a cooper's shop.

When about seventeen years old, he went to Toledo, Ohio, hoping to find larger opportunities there. His mother and brothers followed him, and Toledo was his home until his mother's death.

About a year after going to Toledo, he attended some of Moody's meetings and experienced what he thought at the time was conversion, but which, at a later date, he believed to be a reconsecration, as from a child he had a Christian's faith and led a Christian life, until his sixteenth year, when he indulged, as do so many boys of that age who are their own masters, in some bad habits and associated with those whose influence was not for good. These meetings of Moody's were instrumental in drawing him back from that dangerous road, and after that he was an active Christian. As a member of the Y. M. C. A. he went among the sailors and visited the jails.

His pastor, Rev. Henry MacCracken, noticing his zeal and ability, suggested to him that he might give himself entirely to the ministry of the Word. Dr. MacCracken assisted him in his evening studies, and was his friend and counsellor through college and seminary.

When he entered college, he was behind his class-mates, but his industry and studious habits brought him up so far as to tempt him to strive for the class honors. This was a mistake on his part, which he often regretted. It brought on an attack of nervous prostration, which injured his nervous system permanently. In later years, whenever his nerves were overworked, he dreamed that he was back in Wooster, striving for the honors. In one way it was an advantage to him, as he was always on his guard, especially as this climate is trying to the nerves. After staying out of college for several weeks, he returned against his mother's and physician's advice and, as he says, by sheer will power, he controlled his nerves and finished his course with the coveted honors, at Wooster University, Wooster, Ohio, in 1879.

His seminary course, which he took at Union Seminary, New York city, he often referred to as a pleasure throughout. The study of theological themes, the opportunity, ardently embraced, of hearing the best preachers, the city life and excitement were all delights.

His college and seminary vacations were generally spent in work, such as book-selling or canvassing, as he needed money to pay his expenses. These were partly met by the Board of Education

and toward the close of his college course by the sale of a small property, left him by his mother, but these resources had to be largely supplemented by his own efforts. During the last seminary vacation he supplied the pulpit in Napoleon, Ohio, for some months, and acquired some pastoral experience there.

At what time he first directed his mind to the foreign field I do not know. I think not before he went to the seminary. At that time there was considerable interest in missions there, and Mr. Abbey joined a band of five or six in his class, who decided for the foreign work. Messrs. Hayes, Mills and Chapin, of the Central China Mission, and Mr. Gilbert Reid, of Shantung, were in this group.

When he came to China the work in Nanking was just taking on a new lease of life. Our present property had just been bought, a new physician had just begun work and two new missionaries—Messrs. Hayes and Abbey—brought new life and fresh vigor into the work. In a few months there was a retrograde movement, when Mr. Abbey and myself were left the only missionaries in Nanking for some time. Mr. Abbey was obliged to take charge of the station, and did his best to superintend and guide the work of others, and after he had been here about six months he began leading in prayer and speaking as well as he could. But we were not alone long; the next fall Mr. Leaman returned and Mr. Chapin moved here; Mr. Worley, of the Methodist Mission, occupied our old premises at Pien Ying, and Mr. Hart began looking for land, and the occupation of Nanking has gone on rapidly from that time to this. Mr. Abbey, in his eight years, has seen all stages of this occupation, and so far as it was in his power, has encouraged and helped it on.

When Mr. Leaman returned Mr. Abbey gladly turned over to him the responsibilities and general oversight of the station, and spent his time chiefly in study, though he took special charge of Pien Ying, in the Southern part of the city, the first home of the mission. As time went on, and his abilities were increased, he rented the street chapel on the South Gate street and began itineration in the country to the South-east. These two branches of work he considered to be vitally connected together and to be the most satisfactory methods of evangelizing both city and country.

But as he gradually became more and more impressed with the unsatisfactoriness and inadequacy of our present staff of preachers, and the radical defects of heathen school teachers, he was drawn more and more to the boarding school; reluctantly, however, for he felt the difficulties, and he was always persuaded that the evangelistic was the work of missions. He often said that he felt

he was stooping in teaching school, and that if he could not conduct a school on a strong evangelistic basis, he would not teach school at all. It was after two or three years of prayerful consideration that with fear and trembling we gathered in our first few scholars in March, 1888. The beginning was not very encouraging. The scholars seemed to go away faster that they came in, and in two months the teacher left, but Mr. Abbey was not easily discouraged. The few boys were put under the nominal care of the day-school teacher, but Mr. Abbey himself gave them all their instruction for six months. Since then he has had a Christian Chinese assistant, who is capable of teaching mathematics and the sciences, but he has felt it imperative to teach, at least once, every branch taught in the school, that he might know what was taught and what progress the scholars should make, and thus be capable of properly superintending other teachers.

Also he desired to come in contact with each class in the school, particularly in the religious instruction, that he might know all the boys and have an opportunity to influence them.

This has kept him very busy. Every year he has had new branches to teach, and has had to prepare carefully. But he did not entirely drop the evangelistic work.

The street chapel, with its constant tax on time and strength, could not be thought of, but occasional trips in the country were made, and Mr. Abbey hoped that after his return from America, and when his boys were able to assist in teaching, that he could do more itineration.

He purposely kept the school small, for several reasons ; first, that the influence in the school might be strongly Christian, which would be difficult with a large influx of heathenism every year, until the school was older and had a stronger influence of its own ; secondly, because he did not wish the native teacher to have more than he could manage during his expected furlough next year ; thirdly, he wished to train up his own assistants before having a large school, if he ever had one ; and fourthly, he believed that a small school could always be better influenced for Christ than a large one. It was not his expectation to enlarge it much beyond twenty-five scholars. At present it has only eleven.

I think Mr. Abbey had rare gifts for the work of school teaching. He was thorough and strict in the class room ; had a great deal of push and perseverance as well as patience in training the stupid. Then he was friendly with the boys out of the class room and won their confidence, and he had a rare insight into character, which is important, especially in China.

One point in which his school differs from most others is in the moderate study of the classics. It is well not to say much of this, for "Let not him that girdeth on the harness boast himself as he that putteth it off," but I hope the experiment will be allowed to go on, for if it is *possible* to make a fairly good scholar without his being crammed with Confucianism half the time he is in school, it is certainly *desirable*.

Of Mr. Abbey's character it may be said that the better he was known and understood, the better he was loved. He was sometimes lacking in tact, and was more gracious in his feelings than in his manner. It was his misfortune to be sometimes misunderstood. Then in his impetuosity, and too clear sightedness and frankness, he made some mistakes during the first years, but during the eight years that it has been my privilege to know him, it is remarkable how he grew and developed in many respects. He was never so set in his ways that he could not be influenced; he was always striving to improve. His hasty impulses were subdued by a soberer second judgment. He learned much in the way of patience in dealing with the Chinese. And in controlling his naturally quick temper, and his tendency to worry and anxiety, he was an example to all. Many of us find that the Chinese climate or people have a tendency to sharpen our tempers and wear out our patience, but he was so on his guard that the tendency was the other way.

Two strong features of his character show themselves in every department of his: life a dogged determination to succeed and a careful consideration of the means to success. As a dry-goods clerk, as a student at college, as a missionary on the field and even on what was to be his death-bed, he constantly manifested these traits of character. It was pathetic to see him in those last days trying to breath or to sleep; his patient efforts over and over again trying every means, and saying that it only needed an effort of the will. Alas! he was not successful that time, but it was an illustration of his character. It is not my desire to give an eulogy, and I am too near him to have the right perspective in giving an estimate of his character, but I have mentioned these few points as I thought it might be for our profit.

Of his last days it is not necessary to say much, and indeed I cannot. It has all been too sudden. It was a privilege to wait by his bed-side and be the recipient of his love, to know that every little thing done for him was appreciated, to witness his love and longings for his scholars and his willingness to die if such were God's will; though hope was strong in my breast, the end came soon.

*Earl Tsong (鄭莊) of Zeng.**A Story of Chinese Feudal Times.*

IN the year B. C. 1122, Fah, the son of the great "Chief of the West," better known as Vên Wong, overthrew Chow Sin, the debauched King of the Yin dynasty and established the dynasty of Chow, himself ascending the throne under the title of Vu Wong. The government under this dynasty was a continuation of the feudal system that had prevailed in the two former. Much as Chinese scholars delight to speak of the continuity of the empire in its present form from the days of Yao and Shun (B. C. 2350), yet the empire, as it now exists under one absolute ruler, was not known until the overthrow of the Chow dynasty and the elevation of the house of Ts'in. This was but little more than 200 years before Christ, or over 2,000 years after the time of Yao and Shun.

On the accession of Vu Wong, the first ruler of the Chow dynasty, the country was divided between his chief officers and various members of his own family. These divisions were each known as a *state*, and their princes bore various titles, which may be translated as Duke, Marquis, Earl, Count and Baron. Each of the princes, while acknowledging the suzerainty of the king, was practically independent in his own borders. They were required to make regular visits to the court, to pay their respects to the king, and were under obligations to render military service at his call, but beyond this each in his own state followed his own will. The kings retained under their immediate hand a section or state, which was known as the patrimony of the ruling house. The revenue and army of this particular State were always at their disposal, but they could appropriate that of the other States only by a requisition upon, and the consent of, the ruling prince.

Of course under such a government the unity and peace of the kingdom depended upon the vigor and strength of the suzerain or king. A strong, determined ruler—one who could make his barons fear him—could preserve the unity of the State and compel the various princes to confine themselves to their legitimate sphere and to the performance of their legitimate duties. But under a weak ruler the barons would assert themselves. So during the Chow dynasty. Under Vu Wong, and three or four of his immediate successors, men of intellect and force, the house of Chow maintained its influence in the kingdom, and its princes were respected and feared by the princes of the various States. But after these

there was a steady decline in the influence of the throne; under a line of feeble rulers, the power of the kingdom passed into the hands of the great vassals, the king becoming a mere figure-head. Moreover, these great vassals, ambitious, grasping, each seeking his own aggrandisement and caring but little for the general welfare, by their intrigues and wars involved the kingdom in confusion and anarchy. These were the old feudal days of China, and the people never weary of telling the tales and reading the stories of those times. Just as we are always interested in the tales of the feudal days of Europe, tales of chivalry and war, of love and intrigue, so the Chinese delight in the stories of the contending States, their own feudal times. With reference to this time, Mr. Oxenham, in the preface to his *Historical Atlas of China*, says: "There can be little doubt that the competition in arms, in diplomacy, in military discipline, in material civilization and in education, caused the Chinese of that period to reach a very high level of ability, of skill and of material progress. It was so under similar circumstances in Greece, in Arabia, in Italy, and it is so in modern Europe, and we can no more wonder at the fond pride with which the Chinese regard that famous time, than we can at the European for his admiration of ancient Greece and Rome. Against Plato and Aristotle place Confucius and Mencius; whilst China then had statesmen and orators not greatly inferior to those of antiquity." But in thinking of the feudal days of China we must remember that while the feudal days of Europe were but yesterday, those of China were several hundred years before Christ, or more than 2,000 years before ours. The Chinese government passed through feudalism to the empire some 200 years before Christ, and while there has been frequent change of dynasty, the empire has stood to the present time, not simply representing a strong central power, such as that vested in the emperor, but also as the protest of the Chinese people against the anarchy and confusion of feudalism and in favor of a settled government. Just as the overthrow of the feudal Lords in England, in Europe, tended to the liberty of the masses, so the Chinese empire to-day—and from the beginning it has been so—secures to the masses of the Chinese people freedom from war and anarchy and a large measure of personal liberty. The empire is a distinct recognition of the democracy.

But to return to the feudal days of China. We can probably best illustrate that period by giving the story of some prominent actor of the time. For this purpose we have chosen the story of Earl Tsong, of the State of Zêng, a man who exerted great influence in his time. He came into power just after the loss of the Western Chow and the removal of the capital to Loh Yang, a time which

may be properly regarded as the beginning of the real feudal days of China. There were other men of the feudal period far more prominent than Earl Tsong, but the story of his exploits will give us a very good insight into the times and the condition of China during that period. He had much to do with destroying the influence of the King and increasing the power of the feudal princes. Dr. Legge says of him, "That he was certainly the ruling spirit of his time—shrewd, crafty and daring—the hero of the first part of the Spring and Autumn Annals."

The first Earl of Zêng was a younger son of the King Li Wong, and was invested with the foeff of Zêng, which was cut off from the patrimony of Chow by his brother the King Sien Wong. He was known as the Earl Hwan of Zêng. Besides being invested with this foeff, he was also appointed minister of education, and so made one of the chief ministers of the empire.

Sien Wong was rather a weak ruler, but his son and successor, Yen Wong, was weaker. Under him the Earl of Zêng retained the position that he had held under his father, and history records that he served him faithfully. But the wisest and most faithful of ministers could not avert calamity from such a ruler as Yen Wong. Inattentive to the duties of his position, weak, licentious, he involved the empire in confusion. By his attachment to his beautiful concubine, Pao Sz, he first estranged the Princes of the States, and then lost to his dynasty half the kingdom and his own life. To illustrate. Pao Sz, the king's concubine, was a perfect beauty, but she never smiled. The king used every means in his power to entice a smile on her beautiful face, but failed. He finally offered a reward of one thousand pieces of gold to any one who would make Pao Sz laugh. The Earl of Kwöh then suggested a plan, which was adopted. The King had an agreement with the Princes of the States, that in case his patrimony was invaded by any enemy, he should kindle a beacon fire on Mount Li, and they seeing it would hurry to his rescue. So Yen Wong, following the suggestion of the Earl of Kwöh, against the earnest protest of the Earl of Zêng, in a time of perfect quiet, with no danger threatening, hoping to provoke Pao Sz to laugh, ordered the beacon fires kindled. The Princes seeing the flaring beacon, each hastily gathered his troops and rushed to the rescue, only to find themselves not needed. As Pao Sz watched the Princes moving quickly hither and thither, marshalling their troops for the king's rescue, and then their blank countenances when they found out that they had been fooled, she laughed heartily. Yen Wong was delighted, and paid the Earl of Kwöh the thousand pieces of gold, but the Princes went back home very angry. They had utterly lost respect for, and faith in, the king.

It was not very long after this that the Dog Barbarians of the West invaded the patrimony of Chow, for the power of the Chinese was not yet sufficient to overawe these aborigines. All along during this period frequent raids were made by these barbarians into the States of China, chiefly from the North and West. At this time they came swiftly and in great force, and before Yew Wong had time to prepare for defence, he was shut up in his capital. His only resource was in the Princes of the States, and by the advice of the Earl of Zêng he again kindled the beacon fires on Mount Li. But though the fires were seen, no Prince came to the rescue. They would not risk being made fools of twice. So the capital was taken. Yew Wong fled, but was overtaken by the barbarians and slain. With him also fell the first Earl of Zêng, who died, bravely attempting to defend his King. Pao Sz was captured, but finally committed suicide.

This Earl of Zêng was succeeded by his son, under the title of Earl Vu. This Earl Vu, hearing of his father's death, at once gathered the forces of Zêng and attacked the barbarians, but he was badly defeated. He then, in company with the Princes of several other States, again attacked them; this time driving them out of the capital and putting Yew Wong's son on the throne. He came to the throne as Ping Wong. Though the barbarians were driven from the capital, yet they still remained in Chow, and that in great force. The new king—Ping Wong—a timid Prince, frightened at his father's death and fearful lest he should come to a like end at the hands of the same enemies, determined to leave the Western Chow in their hands and remove his court to Loh Yang, the Eastern capital. He bestowed the Western Chow, then in the hands of the barbarians, upon the Earl of Ts'in, who being a bold and vigorous Prince, at once drove out the barbarians, enlarged his territory, and so laid the foundation of the future Ts'in dynasty.

This move to Loh Yang accomplished, Earl Vu of Zêng returned home and set himself to the task of strengthening his State. He maintained good relations with the King and his fellow Princes, but at the same time he made use of his high position in the kingdom and the King's weakness to encroach upon the patrimony of Chow, and so enlarge his own State. The Earl Vu had two sons, and in his house was in part re-enacted the story of Jacob and Esau. The Earl delighted in his elder son, whom his wife Vu Kiang hated. She begged her husband to supplant him by his younger brother Tō Soh, who was her favourite. But the Earl positively refused to do so, and at his death, which occurred shortly afterwards, he left the State to his elder son, who assumed the government as Earl Tsong.

It was in the time of Hezekiah, King of Judea, and in the very year B. C. 721, that Sargon King of Assyria took Samaria and led the children of Israel into captivity, that Earl Tsong of Zêng defeated his brother Tō Soh and came into the undisputed possession of his State. For no sooner had he succeeded his father, than his brother Tō Soh, assisted by his mother Vu Kiang, commenced the work of attempting to displace him. At Vu Kiang's earnest solicitation, Earl Tsong conferred an important city in the State upon Tō Soh, who at once began to gather there materials and enginery of war, as rapidly as possible. During all this preparation Earl Tsong made no motion to interfere, but nothing was done without his knowledge. He was waiting for his brother to make the first move, and so openly show his purpose. He was determined not to give him the opportunity of saying that it was unfraternal conduct that had forced him into rebellion. Earl Tsong was too shrewd for this. But when after a short while Tō Soh did show his hand, Earl Tsong marched against him with such swiftmess, and in such force, that the rebellion was instantly stamped out. The project failed so utterly and so suddenly that Tō Soh, completely discouraged, committed suicide. It was only after this defeat that the Earl obtained certain proof of the fact that his mother Vu Kiang had incited his brother to this rebellion, and had also greatly assisted him in the undertaking. Stung by his mother's conduct in the excitement of his victory, he ordered her to be removed from his palace and from his capital, and vowed never to see her again until they reached the Yellow Springs, or Hades. Some time after this, when the State was again quieted, Earl Tsong deeply regretted his rash vow and wished very much to be free from it. He earnestly desired to bring his mother home again, but seeing no way to get around his oath, he feared to violate it. At this junction one of the officers of Zêng, named Kao Soh, hearing of the Earl's treatment of his mother, came to see him, bringing at the same time, as a present, several birds that were specially a type of unfilial conduct—it being commonly reported that as soon as they had grown up they regularly devoured the mother-bird. While Kao Soh was explaining this peculiarity of the birds, attendants brought in a steaming mutton. The Earl ordered a choice piece cut off and given Kao Soh to eat. But Kao Soh, upon receiving it, took a piece of paper and wrapped it up. Upon the Earl's asking why he did this instead of eating it, he replied that he was saving it for his old mother, who seldom had an opportunity to eat such choice food. Earl Tsong praised his filial conduct, and at the same time bewailed his own fate, he having been separated from his mother. Kao Soh at once suggested a plan whereby he could avoid his oath and at the same

time receive his mother home again. He proposed that they dig into the earth until they reached the Yellow Springs, and that the Earl and his mother descend into the pit and there at the Yellow Springs meet and effect a reconciliation. The Earl gladly approved the plan. Five hundred men were at once set to work, digging a pit of more than one hundred feet, until the waters gushed out. At this depth an arbor was built, with steps leading to it from above. Kao Soh first led Vu Kiang thither; then Earl Tsong descended, and bowing at his mother's feet, confessed his unfilial conduct. She in turn lifted him up, claiming that the sin was hers. As the Earl descended into the pit, he chanted,

"This great tunnel, within,
With joy doth run."

And as they came forth Vu Kiang sang,

"This great tunnel, without,
Joy flies about."

Together they ascended from the pit and returned to the palace. A thorough reconciliation was effected, and Earl Tsong could no longer be charged with unfilial conduct.

But the trouble stirred up by Tō Soh and Vu Kiang did not end here. Tō Soh's son had fled into the adjoining State of Wei, carrying to its Marquis a pitiful tale of his father's murder, his grandmother's banishment, and begged the Marquis to assist him in wreaking vengeance on his uncle Earl Tsong, the monster who had wrought all this evil. The Marquis of Wei was much affected by the story, and it is remarkable how all along through the history of these times, these princes were shocked, overwhelmed, by the story of the crimes of their fellow-princes, and how ready they were to wreak vengeance on them. So now. The Marquis of Wei at once put an army in the field against Zèng. Earl Tsong moved out promptly to oppose this force, but he at the same time sent a letter to the Marquis, giving him a true account of the troubles in Zèng, also of his reconciliation with his mother, and asked him to withdraw his troops. Upon the receipt of this letter the Marquis of Wei promptly recalled his troops, and so nothing came of this except a slight skirmish, in which Wei rather got the worst of it. On this occasion the attack was averted, but after a few years this same question was made an excuse by a new Marquis of Wei, for another attack on Zèng.

Partly owing to these troubles in Zèng, but also to his natural disposition and contempt of the King, Earl Tsong had not for a long time gone to court to pay his respects to his suzerain, nor had he borne his share of the government of the kingdom, which his position as one of the chief ministers required of him. On account of this, the King—Ping Wong—was very angry with him, and desired to

dismiss him and appoint the Earl of Kwöh in his stead. This news was immediately brought to Earl Tsong by spies whom he retained at court. For while he had not thought it worth while to go to court himself, yet he suffered nothing to take place there without his knowledge. Hearing thus of the King's intention, he at once went to Loh Yang and promptly talked the matter over with Ping Wong. Now that the Earl was present the King was not only afraid to dismiss him, but received him with all respect. Fearing the anger of his aggressive minister, the King lowered his royal dignity by condescending to treat with him as with an equal. A regular treaty was entered into between them, each giving into the hands of the other his eldest son, a pledge of good faith. So Earl Tsong returned from court, not only not dismissed from office, but he also brought with him the heir to the throne, the king's pledge that he would not dismiss him. Though the Earl would not attend to the duties of his office, yet he was not willing to lose anything that would weaken his power and influence in the kingdom.

After a feeble reign of 51 years, in the year B. C. 719, Ping Wong died. The settlement of the succession was in the hands of the Duke of Chow and the Earl of Zêng. Accordingly Earl Tsong immediately gave up the heir-apparent, who had been a hostage in his hands, and he set out for Loh Yang to succeed his father. But before the formalities of ascending the throne could be gone through with, overcome by shame and anger at having been a hostage in Zêng, together with grief at his father's death, he died, and the succession passed on to his son Ling, who ascended the throne as Hwan Loong.

[To be continued.]

Correspondence.

To the Editor of

"THE RECORDER."

DEAR SIR: In view of Dr. Wright's letters, which have just appeared in the *Recorder* and *Messenger*, a few words of explanation from me may not be deemed out of place. Hitherto not a line of mine has appeared in print on this subject. I sincerely hoped that there would be no necessity to break the silence which I had imposed upon myself. The public-

ation of these letters, however, alters the case and makes it desirable that I should present to your readers such a statement of facts as will enable them to understand my action in regard to the version in question.

When the proposal referred to by Dr. Wright was made to me, my Wên-li version had been in circulation for more than two years. Should any one wish to know how I came to undertake that work, I would refer

him to a letter which appeared on the subject in the *Chinese Recorder* of April, 1886. Having completed my *Wén-li* version, it was suggested to me that it would be well to bring out a version in the Mandarin colloquial, based upon it and uniform with it. The idea commended itself to my judgment, and seeing that the work could be done without the expenditure of much time and labour, I fell in with the suggestion. The spirit in which I went about this new piece of work will appear from the following note, issued along with the first instalment of the new version. The Rev. J. Wallace Wilson was in charge of the National Bible Society's Press at the time, and the note, dated January, 1888, was drawn up by him. It reads thus: "The present work is Mr. John's version of the N. T., reproduced in Mandarin. His aim in bringing it out has been to produce a version in Mandarin that shall be one in its rendering with his *Wén-li* version already published. It will be seen that the translator has made it a point to follow the language employed in the two existing Mandarin versions as closely as possible. Though the style adopted in the two older versions differs considerably the one from the other, and though this differs from both, the native reader will, it is to be hoped, have no difficulty in recognizing the fact that the three are essentially one. The present translator is desirous of expressing his obligations to the labors of his predecessors. The Northern version is indebted to the Southern, and this, which may be called the central, is greatly indebted to both. Should the day ever come when all

three shall disappear in one universally accepted version, no one will rejoice more heartily than Mr. John himself." I wish to call special attention to this note, as revealing the aim and hopes of the translator in the production of this version. The *Wén-li* version had been adopted by both the B. and F. and the N. B. S., and my aim was to reproduce it in Mandarin.

Whilst my mind was occupied with this new scheme, I received a letter from Mr. Dyer, dated 15th December, 1885, containing the following request:—"I am very glad to hear what you said about the desire for a Colloquial Mandarin Version, and do trust that some day such a version may be undertaken and carried through. But should you be led to decide upon such work, may I ask that you will give the B. and F. Bible Society the refusal of paying all the expenses." Hitherto I had been working in connection with the National Bible Society of Scotland, and it was my intention to continue to do so. Having, however, talked the matter over with Mr. Archibald, I wrote Mr. Dyer, expressing my willingness to comply with his request. Mr. Dyer brought the matter before his committee, and on April 17th, 1886, wrote me as follows:—"I have heard from our Editorial Secretary in regard to the proposals to discontinue the Southern Mandarin Version and to form a new one. The matter has been brought before the Committee, and the proposal is favourably entertained. A final decision has not, however, been yet come to. In the meantime would you kindly give your present thoughts in regard to the following

extract from the letter: 'Let me add that the committee fully appreciate Mr. John's kindness in consenting to undertake the work. . . . At the same time the committee would be much gratified, if in case the work be undertaken, he were willing to submit it to a revision committee, as is the custom with all similar work done for the Society. Such a committee would no doubt cause some delay, but it would lead not only to the perfecting of the version, but would be an additional guarantee for its acceptance in the different mission fields.' From the remarks made by you in the April number of the *Recorder*, I take it there will be no difficulty on this point, provided that you be a member of the Revision Committee. Kindly let me hear from you if possible at once."

The remarks referred to by Mr Dyer, regard the *Wên-li* version, and read thus:—"I am naturally anxious to make it all that my friend Bishop Moule wishes it to be, and I am quite prepared to bestow upon it one, two or three years more labour, in order to perfect its rendering, in communication with my brethren. This would remove the objection felt by Dr. Mateer in regard to submitting such criticisms to the author, who might be biased in favour of his own rendering. The author would be a member of the committee and would have a voice in every decision, but he would no more be the one man holding the authority of adoption or rejection. If this plan, or some modification of it, could be inaugurated, I should be glad." (See *Chinese Recorder*, April, 1886.)

My reply to Mr. Dyer has been given by Dr. Wright in the November number of the *Recorder*, and it reads thus:—"Many thanks for your letter just to hand. I am quite willing to submit my translation to a committee, on the condition that it be a small and competent one, and in sympathy with my work. A committee of four, besides myself, would be quite large enough. My aim would be to bring out a version in *Easy Mandarin*." After waiting many months, on March 21st, 1887, Mr. Dyer wrote me as follows:—"I received a letter from our Editorial Secretary, partly in reference to the subject of the proposed Mandarin New Testament which you kindly offered to prepare in connection with this Society. He gave me the decision of the Committee on the subject. I am anxious to ask you if you will kindly forbear a little longer in regard to the matter, with us. . . . After receiving the Editorial Secretary's letter, I wrote to him on a certain point contained in his letter, and altogether trust our effort may not be in vain. It is rather much to ask this favour of you. Nevertheless, I hope you will not consider it too great a request."

I knew, however, that the scheme had been rejected, and that it would be useless to wait. Thus, after more than a year of correspondence with the B. and F., the idea of carrying on this work in connection with them was abandoned. It was asked by their agent in China to bring out a version in connection with them, and I consented to do so. It was suggested by them that the work, if undertaken, be submitted to a revision committee, and I ex-

pressed my willingness to comply. Nevertheless, the scheme was rejected, and, so far as I can see now, on the ground that it stipulated that the committee should be in sympathy with me in my work! Dr. Wright's words are—Mr. Dyer significantly added:—"So far satisfactory. Only, that they must be 'in sympathy,' may qualify, to a great extent, the acceptance by the missionaries of the version." But could I have asked for less? Would it have been possible to carry on the work at all with men who were not in sympathy with it? Let the history of the Delegates' version be the reply to this question. The members of the committee were: Dr. Medhurst, Bishop Boone, Dr. Bridgman, Messrs. Lowrie and Stronach. Mr. Lowrie was drowned shortly after the work was begun, and Mr. Milne was elected to fill his place. "Bishop Boone never attended a meeting of the Delegates after the first Chapter of Matthew's Gospel was finished, and Dr. Bridgman never made a suggestion which his colleagues could accept, and when the version was finished, he repudiated all responsibility for it, so that the version was virtually the work of the English missionaries—Medhurst, Stronach and Milne." (See Bible Society's Monthly Report, September, 1882.) Such is the history of that important attempt to bring out a *union* version, a history full of practical significance to us all at the present time.

I have now given the substance of the correspondence which passed between the B. and F. and myself up to date, and it may be safely left to your readers to decide for themselves as to whether Dr.

Wright has any valid ground for the following lament: "I had corresponded in vain regarding united action in Easy *Wên-li*, and this was my first encouragement to hope for a united version in Mandarin."

Having come to the end of my negotiations with the B. and F. I went on with my work in connection with the N. B. S.; and I find that on Monday, December 26th, 1887, I was able to write in my diary: "I am taking study work more quietly this week, having finished my Mandarin version of the four Gospels." Finding that the work was going on, the committee of the B. and F. changed their minds and proposed to the N. B. S. that the two Societies should unite in the important work of bringing out the version. The N. B. S. acceded to this request, and hence "the united appeal of the two Societies."

Dr. Wright states that after they had formulated their joint letter to me, and before it had reached me, I telegraphed my refusal, and that is true. But it is true also that I had received from Scotland a draft of the scheme, several weeks before the joint letter came to hand, and that the telegram was sent with a *full knowledge* of its nature. When the joint letter came, I found that one or two changes had been made; but, looking at the work from my stand-point, they were changes for the worse. When I sent the telegram I did not know that a *joint* letter was contemplated. The telegram was followed by two letters addressed to M. Slowan, in which I gave some of my reasons for declining the honour which the Societies desired to confer upon me. One of these letters has been given

by Dr. Wright in the November number of the *Recorder*. The other letter was of a more private nature, and entered more fully into details. Unfortunately I cannot find my copy of it, and am unable to reproduce it here, as I should like to do. But my reasons for declining the task proposed to me by the Societies, are perfectly distinct in my mind. I talked them over with Mr. Wilson again and again at the time, and I have no difficulty in reproducing them now. Among the many reasons which weighed with me, I may mention the following:—(1.) The enormous expenditure of time and labour which the details of the scheme, as proposed to me, would have involved. Had there been no other consideration, this one would have been quite enough to prevent me from attempting the task. (2.) My *Wén-li* version had been in existence for some time, and both Societies were circulating it. What I proposed to do from the beginning was to bring out this version in the Mandarin dialect, and thus, as it has been already stated, secure a version in Mandarin that would be one in its rendering with the existing version in *Wén-li*. If I had adopted the Societies' scheme, I should have had to lay my *Wén-li* version aside, and bring out another based on the new Mandarin version. For this I did not feel prepared. (3.) I feel that the position of preëminence offered to me by the Societies was a position which I could not accept from them. That is a position which no missionary could accept, except at the hands of the missionaries themselves. Dr. Wright states that he is unwilling to be drawn into controversy about

my motives, and that he does not call in question this explanation, because he does not know the latent motives which may have influenced me. I do not attach undue importance to this explanation, but that the motive was there at the time, I *know*, and there are others who know it also. (4.) I believed, then, and I believe still that the scheme was an impossible one. I have asked the opinion of several missionaries since the Conference, and every one, without a single exception, has pronounced it *impossible*. Shortly after the Conference I showed it to a missionary of more than 35 years standing, and a man of preëminent position among his brethren. Having read the entire correspondence, he looked at me and said, "Why, what else could you have said? If Dr. Wright had read the whole of that, half the Conference would have got up and re-echoed the word *impossible*."

Such are some of the considerations which influenced my decision at the time. They appeared to me good and valid then, and they do not appear to me less so now. Dr. Wright tells you that though the Committee considered the basis fitted to give satisfaction, they added: "We shall be ready to consider any modification of it which you may suggest." That is true; but I had had more than a year of *useless* correspondence with the B. and F. on this Mandarin version question. The previous attempt had ended in a failure. I had neither the faith nor the courage to face such another experience.

One word in conclusion. Dr. Wright was perfectly right in assuring the Conference that the desire for *Union Versions* on the part

of the two Societies was sincere and strong; and he was right also in adducing, in proof of this, the fact that an attempt had been made by both Societies to procure such a version. So far I have no fault to find with Dr. Wright; and if he had stopped here, there would have been no need for the explanation which I give in this letter. But Dr. Wright was not satisfied with explaining the position of the two Societies on the question of union versions. He seems to have felt it to be his duty to point me out as the enemy with whom the Societies had to contend, and to whose strange obstinacy past failure was to be ascribed. It does not seem to have occurred to Dr. Wright that I may have had good reasons for my action; on the contrary my conduct seems to have appeared to him a riddle which could not be solved on any supposition creditable to myself. Such is the impression which his printed speeches left on my mind; and such, I know, is the impression which they left on the minds of many when spoken at the Conference. All this is to be regretted. It is also to be forgotten; and the sooner forgotten, the better it will be for us all.

I make no reference to Dr. Wright's criticisms on the preface to Mark's Gospel. Mr. Foster's gravest charge against Dr. Wright was based on these criticisms. Dr. Wright, however, attempts no self-defence in these letters. This being the case, it is not necessary that I should take any notice of that unfortunate attack on his part.

I am,

Yours faithfully,

GRIFFITH JOHN.

HANKOW, November 15th, 1890.

ACTION OF THE AMERICAN, AND
BRITISH AND FOREIGN AND SCOTCH
BIBLE SOCIETIES IN REGARD TO A
UNION VERSION OF THE SCRIPTURES.

AMERICAN BIBLE SOCIETY,
Bible House, New York.
Oct. 3rd, 1890.

Rev. J. W. STEVENSON,
China Inland Mission, Shanghai,
Joint Secretary, etc.

DEAR SIR: I have now the pleasure of acknowledging the receipt of a letter dated June 6th, 1890, and signed by Messrs. Mateer, Gibson and Hill, who write in behalf of the three Executive Committees appointed by the Missionary Conference lately held in Shanghai, asking for the co-operation of the American Bible Society in the new plans for securing union standard versions of the Scriptures in Chinese.

As it was requested that the reply to this communication might be addressed to you, I am directed by our Committee on Versions and our Board of Managers to say that they recognise with great satisfaction the wisdom and harmony which characterized the Missionary Conference which assembled in Shanghai in May of this year, and to express their approval of the plans there adopted for securing uniform standard versions of the Holy Scriptures in Mandarin, Classical and Easy *Wén-li*. It is their opinion that if the Missionary Boards detail their representatives to prepare the versions and revisions which are contemplated, the Bible Societies of America and Great Britain may fitly arrange to provide for the necessary expenses incidental to the work apart from the support of the translators. Inas-

much as a long time will necessarily elapse before the consummation of the plan, they advise that versions which have already been approved and published at the expense of this Society, be perpetuated until some better things are provided, and in respect to the Easy *Wén-li* New Testament of Bishop Burdon and Dr. Blodget, which was printed tentatively in 1889, they wait for the advice of the committee on the Easy *Wén-li* translation, of which Committee both of those translators are to be members.

Earnestly hoping that the movement now inaugurated so auspiciously, may be crowned with the heavenly benediction and meet with full success,

I am, very truly yours,
EDWARD W. GILMAN,
Cor. Sec.

BRITISH AND FOREIGN BIBLE
SOCIETY,

146 Queen Victoria Street,
London, E.C., Oct. 15th, 1890.

Rev. Dr. MATEER, Rev. J. C. GIBSON,
M.A. and Rev. DAVID HILL.

GENTLEMEN:

The Secretaries brought before our General Committee your letter of June 6th, referring to the unanimous resolutions come to at the Shanghai Conference, with a view to the production of one Bible, the same in substance, for common use in China, in

1. High *Wén-li*
2. Easy *Wén-li*
3. Mandarin

and stating that three Executive Committees have been formed to carry out the work in the manner prescribed by the Conference, and asking for the liberal patronage of this Society in the work.

My colleague, Mr. Paull, has already informed you of the spirit of deep thankfulness to almighty God with which your letter was heard, and also their thankfulness to you, and the great Conference who formulated the enclosed resolutions, and that the whole matter had been referred to the Editorial Sub-Committee.

I had the pleasure of bringing the letter before my Editorial Sub-Committee, and it is now my duty to inform you that the resolutions arrived at are as follows:—

1st. That the Committee have heard with devout thankfulness of the resolutions come to by the Shanghai Conference with regard to the work to be submitted to the three Bible Societies, and express their willingness to aid in carrying out those resolutions.

2nd. That the Editorial Superintendent correspond with regard to the co-operation of the other Societies in the work, and also as to details of the work in connection with the various Committees.

These resolutions, which were come to by the Editorial Sub-Committee, have been passed by the General Committee, and you will notice that they include more than the three subjects with regard to which you have written, namely “the work to be submitted to the three Bible Societies.”

It is to me a matter of profound satisfaction that my Committee have with absolute unanimity, and an enthusiasm that I have seldom witnessed before, agreed to help in all the work which I had the honour of recommending you to undertake. I trust that all the members of the Conference will re-

cognise the wisdom of formulating your resolutions on lines which the Committee, without any violence to their constitution, were able heartily to comply with.

The Committee are very sensible of the enormous burden which the missionaries in China have taken upon their shoulders in this great work. If the people for whom it is intended are at least one-fourth of the world's population, (most people say one-third) they feel that no sacrifice on your part, or on the part of the Bible Society, can be considered too great for the end in view; and it is their prayer that strength and wisdom and patience and courage, and all the gifts and graces required for this tremendous undertaking, may be abundantly given to your scholars who are about to devote themselves to the undertaking.

Mr. Paull has already forwarded to you the Committee's thanks for the kind reception accorded to me, and if I were able adequately to express my sense of deep gratitude to the members of the Conference, I should desire very heartily to do so; but the kindness with which I was received, the gentleness, forbearance and brotherly love with which I was encouraged, have created in me an inexpressible feeling of gratitude, which will last as long as I live, and this feeling is intensified when I think of the able and devoted men and women who laboured and strove to make my mission a success for the glory of God and the good of China.

I do pray that the spirit of God who inspired the book and who inspired the Conference in harmonious action with regard to the Book, may be abundantly given to all who shall take any part in this glorious work.

Speaking unofficially, I trust the other resolutions of the Conference with regard to the Annotated Bible, and the additional thousand missionaries, will be pressed. I have

written strongly on both subjects in the October *Contemporary Review*, and privately I shall advocate both projects wherever I have influence.

Trusting that the All-wise Spirit may be with you as a guide and comforter in these great matters,

I am, gentlemen,

Very sincerely yours,
W. WRIGHT.

NATIONAL BIBLE SOCIETY OF SCOTLAND,

224 West George Street,

Glasgow, Oct. 23, 1890.

Rev. J. W. STEVENSON,

Shanghai.

MY DEAR SIR: I was duly favoured with the letter of June 6th, signed by Dr. Mateer, Mr. Gibson and Mr. Hill, advising our Board of the resolution of the General Missionary Conference to prepare a new version of the Scripture in Chinese, and inviting this Society to take part with the British and Foreign Bible Society and the American Bible Society in the publication of it.

I need hardly say that this important and, to us, deeply interesting proposal has been carefully and prayerfully considered by the Board, whose resolution on the subject I have now the pleasure of handing you for transmission to the Conference Committee. (See below.)

We hope shortly to hear that the Conference has obtained the service of translators whose names and standing will give assurance of the general, if not universal, acceptance of their work. We should like to be favoured with some indication of the time the translation is likely to occupy, the probable pecuniary responsibilities it is to entail on the Bible Societies, and the share you propose to allocate to us.

Should Dr. John ultimately find himself unable to comply with the request of the Conference, in which you will see we have practically

joined, we trust that his version will receive its due weight in the Conference Committee and with the translators appointed to deal with the simple *Wen-li* and the Mandarin versions.

We are happy to be informed that the American Bible Society and the British and Foreign Bible Society have also replied favourably to the request with which we have been honoured; and it is our hope and prayer that by the Divine blessing the expectations cherished in regard to this great scheme will be fully and speedily realized.

The sudden death of our friend and former agent, Dr. Williamson, will be a grief to many in China, as it is to us. He wrote me on 28th July asking for material to be used in the committee of the Annotated Bible of which he was chairman. To this task he was evidently addressing himself with much earnestness and with a bright hope of success: but now it must fall into the hands of another.

Believe me, dear Mr. Stevenson,

Yours very sincerely,

WILLIAM J. SLOWAN,
Secretary.

Minute adopted by the Board of Directors on the proposed Union Version for China.

In reply to the request that the Society, in common with the British and Foreign Bible Society, and the American Bible Society, should give its "liberal patronage to the work," the Board express their cordial concurrence in the desire for a Union Version, and congratulate the missionaries on the important step in advance taken by the Conference; but in view of the somewhat complex character of the scheme, and the cost it is likely to involve, await the more specific information that has been promised in regard to the proposed working of the scheme and the part which the Society is expected to take in it.

The Board express their continued satisfaction and confidence in Dr. John's versions of the New Testament published by the Society, and gladly concur with him in placing these versions at the command of the Conference translators. They record their appreciation of Dr. John's proposal to release them from their engagement in connection with further translation; but in the meantime await his final answer to the urgent request of missionary brethren that he would grant the proposed Union Version the benefit of his exceptional gifts and experience. They shrink from any suggestion that might unduly press on Dr. John's judgment, but sympathize with his brethren in their fear that the new scheme would suffer serious loss should he find himself unable to give it his personal support.

WILLIAM J. SLOWAN,
Secretary.

GLASGOW, October 20th, 1890.

To the Editor of

"THE RECORDER."

DEAR SIR: In the interests of peace I refrain from pursuing further the controversy with Dr. Wright. I do not admit, however, that he has really answered the main contention of my letter. Of the two statements it contained, which he attempts to refute, he misquotes one and misunderstands the other. As I am writing, may I add that I am sorry I spoke of Dr. Wright in my former letter as of course knowing who was the author of the Annotations to St. Mark's Gospel. A friend of Dr. Wright's assures me he did not know. The sentence was quite irrelevant to my argument, and I beg to withdraw it.

I am, Dear Sir,

Yours faithfully,

ARNOLD FOSTER.

HANKOW, 17th November, 1890.

Editorial Notes and Missionary News.

RESOLUTIONS OF RESPECT.

THE China Mission of the Presbyterian Church in the United States in session at Hangchow Oct. 4th, 1890, adopted the following:—

Resolved. 1. That in the death of Miss Anna Cunningham Safford the China Mission has sustained a severe loss.

2. That we wish to bear testimony to the fidelity, diligence and ability with which she carried on her work.

3. That in our judgment she has, in the books in Chinese, prepared by her to teach the women and children of Soochow to know the Saviour, left to the mission a valuable literary legacy, through which she "being dead yet speaketh."

4. That we rejoice in the strength given her through Divine grace to bear with fortitude the protracted sufferings which ended in her death.

5. That the Secretary of the mission be instructed to send a copy of these resolutions to *The Missionary* and other religious journals of our church for publication.

It is with genuine pleasure that we publish the three letters from the Bible Societies in this number in regard to a Union Version of the Scriptures. Notwithstanding the little misunderstandings which have occurred, we believe the work will go on. The heart of the missionary body is in it, and the three great Societies of England and America and Scotland are evidently in earnest about it. In sending us these letters, Mr. Stevenson writes:—"God will help us to see the work finished, I believe. We must do all in our power to remove difficulties, and also inspire hope in our brethren with regard to this most important end." To all of which we respond with a most hearty amen.

THE premises of the American Bible Society, Shanghai, have been removed to 15A Kiukiang Road, where they have roomy and comfortable quarters, in a central location, and much better adapted to their work than the place on the Soochow Creek, with which so many had become familiar.

We are pleased to note that Mr. James Ware has been appointed to, and has accepted the position of, assistant agent, to take the place of the late James Dalziel.

BISHOP Moule calls our attention to a couple of *corrigenda* which should be made in the "In Memoriam" of Mr. Harvey in the last *Recorder*. On page 487, tenth line from the bottom, "*opposed*" should read "*approved*." On page 489, twelfth line from the bottom, "*partially*" should read "*practically*."

REV. DR. MacGillivray writes us October 30th, from C'hu Wang, Honan:—The readers of the *Recorder* will be glad to know that another foothold has been gained, temporarily at least, in Honan. We have rented and been one month in peaceful occupation of a compound in the above town on the Wei River inside the N. E. boundary of the Province. We have chapel, dispensary, hospital and house room. So we are greatly rejoiced in heart. We hope that the absence of gentry and scholars, as in official centres, will help us to a quiet settlement. It is one day's journey from Chang Te Fu, the object of our earlier endeavours and still of our future hopes. A firm footing here, and the other move is only a question of time. The Canadians have been first in Honan in medical missions, having already treated about 5,500 Honanese. As I pen these lines I am

not without thought of the later announcement which you may be called on sorrowfully to make, that we have been driven out. But this case is materially different from any of the other places, which were all great centres or too near great centres. Besides, our medical work is with us. In all the other cases there was no medical auxiliary. There is no use adding that everybody is friendly, &c. for it may be only skin-deep.

THE officers and members of the Executive Committee of the China Methodist Union have been elected.

All the Methodist churches, now labouring in China are represented. The membership numbered 58 when the list was published, but the following names have since been received:—

S. Lewis,	Chungking,	}	Meth. Ep.
D. W. Nichols,	Nanking,		
Miss E. G. Terry,	Tsun Hwa,	}	Mission.
Rev. N. J. Plumb,	Foochow,		
Rev. N. Sites, D.D.,	"		
Rev. G. R. Loehr,	Shanghai.		Meth. Ep.
	Mission (South.)		

One member has died—Rev. R. Bone, Wu Sueh.

DR. Agnes Russell Watson, of the English Baptist Mission Hospital at Tsing Cheu Fu, writes in a private letter:—"The medical part of our work is fast increasing.

Cholera is and has been for the past month very bad all around us; hundreds of people dying, but many more who have been treated early in the attack have recovered. We have sent out medicine broadcast to be given to the patients as soon as attacked, and there has been great success."

IT is with much pleasure that we are permitted to announce that Dr. L. N. Wheeler, who has recently arrived to take up the agency of the American Bible Society, has consented to take the editorship of the *Recorder* from January first.

Dr. Wheeler needs no introduction to most of our readers, having

come to China in 1866, and also being known by his book, "The foreigner in China."

With this number the *Recorder* attains its majority, having completed its twenty first year. Coming events, partly the outgrowth of the recent Conference, and partly the outgrowth of missionary work in this great land, will call for the best thought and judgment of the missionary body. We know of no way in which so many may be reached and so much good accomplished as through the pages of this journal. The trouble is to get friends to take the time to jot down their thoughts and prepare them for publication. But such time is well spent, and we hope that more may be induced to give to others the benefit of their views and experience.

WILL all correspondents and contributors please take note and address their communications accordingly. All letters relating to subscriptions or the business department to be addressed, as heretofore, to the Presbyterian Mission Press.

THANKING the many kind friends who have contributed to make the *Recorder* what it is, and bespeaking still greater effort in the future, we resign that which seemed to have been laid upon us on the retirement of Dr. Gulick, but which has been nevertheless a labor of love and we trust not wholly without profit.

G. F. FITCH.

NOTES FROM SHANTUNG PROVINCE.

DURING a journey of two months in the interior, visiting churches, stations and schools, forty were received into the church on profession of faith, making ninety-two this year. Three church buildings were dedicated. Two of them are built of stone and the other of brick. These buildings cost the Christians no small amount of self-denial. Not a few, who were unable to give

money, paid their subscriptions by wheeling stone, brick, timber, attending masons, &c. A number not connected with the church contributed labor. They said the Christians were good neighbors and helped others and consequently deserved help in return. Our school work is extending rapidly and proving a power in dispelling darkness and extending a knowledge of Christianity. Children and grandchildren, by repeating in their homes Bible stories, hymns and truth learned in Christian schools, have awakened a desire on the part of parents and others to learn more, and led not a few to accept of Christ as their personal Saviour.

Our normal school for the special training of school teachers and lay-preachers is meeting with encouraging success. Lately six of the pupils in this school—men of fine education—were received as members of the church. Men of from 20 to 30 years of age, of good reputation, who have had ten years or more of training in native schools and some experience in teaching, are the ones sought for this school. Three years of special training, chiefly in Western branches is given. The entire Bible holds a prominent place in all the teaching. When necessary, help to the extent of about \$25.00 per year for food and other incidental expenses is given to each pupil. When the course is completed the faithful and reliable men, if not otherwise engaged, will receive salaries of from \$50.00 to \$60.00 per year. The great need of wide-awake, capable and efficient Christian teachers, and the power for good such men are able to exert, not

only on their pupils but also on the parents and the entire community, makes this, in my judgment, a most important agency in the evangelization of China.

At our late annual meeting of Presbytery, held at Wei Hien, five men were ordained and set apart to the full work of the Ministry. These men have received many years of special training and all have been blest in leading men to a knowledge of the truth. Another man, of fine education and doing a grand work, died of fever a few days before Presbytery met. He had expected to be ordained at the same time. One man with good record and a successful worker was received under care of Presbytery. During the year about 500 adult members have been added to the church within the bounds of the Shantung Presbytery. More than 1,000 others were reported as observing the Sabbath, earnestly studying the truth and desiring baptism. A large number of hopeful inquirers in connection with the work of the English Baptist Mission gives us great joy. The present outlook in this province compared with 25 years ago, when there were no converts but only prejudice and opposition on every hand, is surely encouraging. Surely there will be mighty changes all over China, and multitudes led to accept the truth before another twenty-five years pass.

HUNTER CORBETT.

—
We acknowledge with thanks the receipt of the journal of the China Branch of the Royal Asiatic Society, for the year 1889-90.

Missionary Journal.

MARRIAGES.

At Canton, on Oct. 14th, by Rev. T. W. PEARCE, of the London Mission, Rev. R. H. GRAVES, to Mrs. J. L. SANFORD, both of the Southern Baptist Mission, Canton.

At Trinity Cathedral, Shanghai, on Oct. 15th, by the Rev. W. W. CASSELS, B.A., assisted by the Rev. H. C. HODGES, M.A., Dr. Cox, to Miss THOMAS; Mr. T. D. BEGG, to Miss M. STEWART; Mr. THOMAS EYRES, to Miss G. ORD; Mr. A. WRIGHT, to Miss B. HARDING.

At Trinity Cathedral, Shanghai, on Oct. 22nd, by the Rev. H. C. HODGES, M.A., Rev. A. W. DOUTHWAITE, to Miss H. C. GROVES.

At Trinity Cathedral, Shanghai, on Oct. 27th, by the Rev. H. C. HODGES, M.A., Mr. JOHN REID, to Miss C. BAKER.

BIRTHS.

At Shanghai, on Oct. 17th, the wife of Rev. E. F. TATUM, of a daughter.

At Ng Kang-phu, Swatow, on Oct. 22nd, the wife of Rev. MURDO MACKENZIE, of a daughter.

At Nankin, on Oct. 25th, the wife of CHAS. E. MOLLAND, of a son.

At Tongshin, Chefoo, on Oct. 27th, the wife of Mr. JAMES McMULLAN, C.I.M., of a daughter.

At Chao Chia-kéo, Honan, the wife of Mr. A. GRACIE, C. I. M., of daughter.

At Foochow, on Nov. 3rd, the wife of Rev. G. H. HUBBARD, of the A. B. C. F. M. Mission, of a son, George Graham Hubbard.

DEATH.

At Shaohing, on Nov. 3rd, Mrs. MEADOWS.

ARRIVALS.

On the 14th Oct., Rev. J. R. TAYLOR and wife, for the A. B. C. F. Mission, Hongkong.

On the 18th Oct., Rev. J. C. MELROSE and wife, for the Hainan Station, and Rev. W. H. LINGLE and wife, for the Lienchow Station, of the American Presbyterian Mission, Canton.

At Shanghai, on October 18th, Miss P. P. NASS, Miss INGER HOL, Miss ANNA JANZON, Miss FRIDA PRYTZ, Miss H. C. GROVES (now Mrs. DOUTHWAITE), Miss E. F. BASNETT, Miss S. JANE STEDMAN, Miss S. QUERRY, Miss

I. W. ROBERTS, Miss A. MARSHALL LANG, Mrs. PRUEN, C. I. M.

On the 27th Oct., Miss BUNDOCK (now Mrs. TURNER), for the English Wesleyan Mission, Fatshan.

At Shanghai, on Oct. 28th, Rev. P. MATSON.

At Shanghai, on Oct. 31st, Miss F. M. REID, L.A.A., Miss L. CUNDALL, C. I. M.

On the 31st Oct., Rev. W. I. KNAPP and wife and Miss A. E. MORLEY, of the International Missionary Alliance, New York, Settling for the present at Wuhu.

At Shanghai, on Nov. 4th, Rev. K. P. and Mrs. WALLEN, C. I. M.

At Shanghai, on Nov. 13th, Dr. J. E. WILLIAMS, Mr. MARSHALL BROOMHALL, B.A., Mr. T. W. M. GOODHALL, Mr. J. G. CORMACK, Mr. J. TALBOT, Mr. H. F. RIDLEY, Mr. A. F. HAHNE, Mr. AUGUST BERG, Mr. S. S. GJERDE, C. I. M.

On the 13th Nov., Rev. Mr. SKÖLD, wife and three children; Revs. ENGDEL and VIKHOLM, of the Swedish Missionary Society, opening depot for the Mission at Hankow.

On the 13th Nov., the wife and infant of Rev. L. A. GOULD, of Shaohing, Ningpo, from the United States, accompanied by Miss PARKER, for the American Baptist Mission, Ningpo.

On the 17th Nov., Rev. E. Z. SIMMONS and wife, and Miss L. WHILDEN, of the American Southern Baptist Mission, Canton.

On the 23rd Nov., Messrs. ARGENT and COOPER, for the Wesleyan Methodist Mission, Hankow.

On the 31st Nov., W. PIRIE, M.D., for the Mission of the Established Church of Scotland, at Ichang.

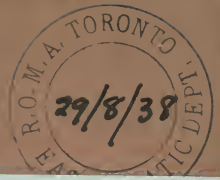
At Chefoo, on Nov. —, Dr. and Mrs. W. R. FARIES, American Presbyterian Mission.

DEPARTURES.

FROM Shanghai, on Sept. 27th, Mr. and Mrs. W. E. BURNETT and two children, for Europe. C. I. M.

FROM Shanghai, on Oct. 11th, Mrs. CHENY and Miss JUDD, for Europe; Mr. C. A. EWBANK, for Australia. C. I. M.

FROM Canton, on Oct. 25th, for the U. S. A., Mrs. Dr. A. P. HAPPER, A. P. M.



BV
3410
C6
v.21

The Chinese recorder



PLEASE DO NOT REMOVE
... CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
